

ZION'S TRUMPET

1855 Welsh Mormon Periodical

ZION'S TRUMPET

1855 Welsh Mormon Periodical

Translated and Edited by
Ronald D. Dennis



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY



DESERET
BOOK



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY



Published by the Religious Studies Center, Brigham Young University, Provo, Utah.
http://rsc.byu.edu/rsc_rec_pub.php

© 2016 by Brigham Young University
All rights reserved

Printed in the United States of America by

Any uses of this material beyond those allowed by the exemptions in U.S. copyright law, such as section 107, “Fair Use,” and section 108, “Library Copying,” require the written permission of the publisher, Religious Studies Center, 167 HGB, Brigham Young University, Provo, Utah 84602. The views expressed herein are the responsibility of the authors and do not necessarily represent the position of Brigham Young University or the Religious Studies Center.

ISBN 978-0-8425-2742-2
Retail U.S. \$24.95

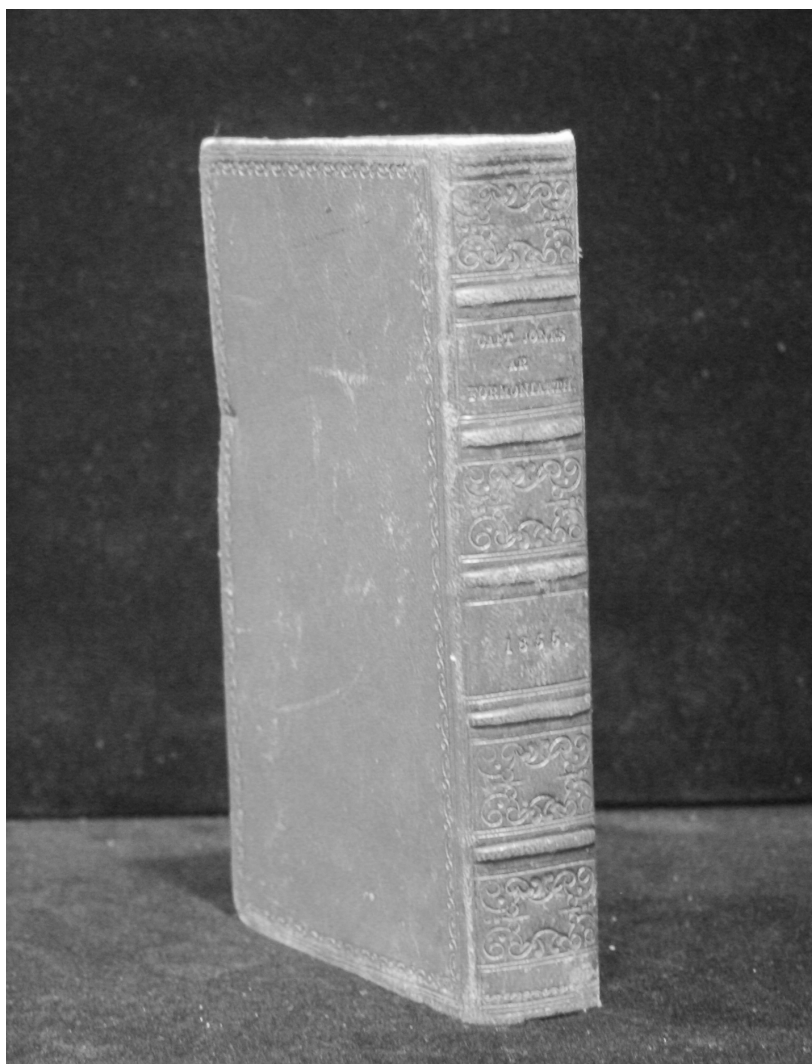
Jacket art courtesy Wikimedia Commons ; jacket design by Jacob Frandsen



Dedicated to Thomas Evans Jeremy

From the time he baptized Thomas Jeremy on 3 March 1846 at Llanybydder, Carmarthenshire, Wales, Dan Jones had no greater or more faithful friend.

Biographical information about Thomas Jeremy is available at http://welshmormon.byu.edu/Immigrant_View.aspx?id=1256.



Udgorn Seion, volume 8 (1855)

CONTENTS

List of Illustrations	xi
Introduction	xiii
Facsimile Translation Considerations	xix
Acknowledgments	xxiii
Annotated Contents	xxv

TRANSLATIONS

January–December	416 pages
----------------------------	-----------

Index	lxxv
-----------------	------

UDGORN SEION.

NEU

Seren y Saint.

RHIF. 1.]

IONAWR 6, 1855.

[CYF. VIII.

AT RIAINT.

“HYFFORDDA blentyn yn mhen ei ffordd, a phan heneiddio nid ymedy â hi,” ebe y gwr doeth gynt; ac er na allwn danygrifio ei air gyda yr un sicrwydd ag y gwna ef, o herwydd fod plant ein hoes ni yn gyfnewidiol eu mheddyliau; etto teimlwn i wasgu at y rhai a wnaethpwyd gan Ddew yn rhiaint, y pwysigrwydd o ddysgu y ffordd iawn eu hunain, ei rhodio, a thrwy eu hesiamplau a'u cynghorion i ddysgu eu plant i wneuthur felly hefyd. Nid yw y rhai a ystyriant eu plant yn *aif* i unrhyw roddion o eiddo Duw iddynt yn eu hiawn brisio, nac o ganlyniad, yn deilwng o honynt; ac ni esgusoda y Rhoddwr na'r rhoddion mo y rhiaint a ddysgwyliant i ereill gyflawni at eu plant hwy y dyledswyddau a ofyna natur a Duw natur iddynt hwy i'w cyflawni eu hunain.

Calon pwy dad neu fam a all beidio gofidio pan y gwel eu llygaid lygredigaeth yr oes ieuanc; clustiau pwy na ferwina wrth glywed eu cabledd, eu screchiadau a'u direidi? Nid digon trwchus mnrïau ein tai rhag ein syfrdanu gan eu mwstwr annyoddefol. Plant yw tenantiaid ein carehardai, ac ysglyfaeth crogbrenau ein gwlad! Gwir fod ysgolion dirif braidd drwy ein gwlad; eithr beth well er hyny? Carcharau i'r plant y'nt, o'r rhai yr hiraethant am ryddid i ymgynhenu am y feistrolaeth o ddysgu direidi i'w gilydd; rhiaint a ddylent addysgu moesoldeb a dyscylbu meddyliau eu plant; iddynt hwy y rhoddes yr Hwn a'u pia awenau llywodraeth; hwy a allant ac a

1

[PRIS 1g.

ILLUSTRATIONS

<i>Udgorn Seion</i> , vol. 8 (1855)	vii
<i>Udgorn Seion</i> , vol. 8, no. 1, (6 January 1855)	x
Handcart Pioneers of 1856	xii
Dan Jones	xiii
1855 <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



The vast majority of converts to Mormonism in mid-nineteenth-century Wales profited little from the Liverpool-based *Millennial Star* since their reading skills were limited to their native Welsh language. Consequently, in order to propagate the cause of his new religion and to establish a greater sense of community among members of the fledging Church in his homeland, Elder Dan Jones initiated the periodical *Prophwyd y Jubili* (Prophet of the Jubilee), the first non-English publication to speak for the Church of Jesus Christ of Latter-day Saints. In July 1846, on his brother's press in the village of Rhydybont near the town of Llanybydder in Carmarthenshire, Jones printed the first issue of this Welsh-language periodical that would have a run of thirty monthly issues. Heavily involved in the typesetting and proofing of this publication was the young John S. Davis, a recent convert from Carmarthen.

The target audience of *Prophet of the Jubilee* was all the inhabitants of Wales; in July 1846, however, fewer than 800 of these called themselves Latter-day Saints. This number swelled to nearly 4,000 during the following two-and-a-half years, and in January 1849 the periodical's name was changed to *Udgorrn Seion* (Zion's Trumpet), and Dan Jones's protégé, John S. Davis, became its new editor. During 1853, the final year of Davis's five-year editorship, his former mentor was back in Wales on a second mission. Jones contributed numerous articles to the periodical and became its editor upon Davis's departure to America in 1854.

Jones published *Zion's Trumpet* every week for the first eight months of 1854. In early September, he moved the press to Swansea and made the periodical a biweekly. Of the 416 pages of the 1855 volume, 201 pages, or 48% of the total, are from the pen of Dan Jones. Of the remaining 215 pages, 144 of them are Welsh translations of articles from other printed sources (the *Millennial Star*, the *Deseret News*, etc.), and 71 pages consisted of letters, poems, and articles from readers and subscribers of *Zion's Trumpet*. The following table shows these aspects of the 1855 *Zion's Trumpet* as compared with the 1854 volume:

Zion's Trumpet 1854 and 1855 volumes, by source of content
(624 pages total in 1854 volume, and 416 pages total in 1855 volume)

	From Dan Jones's pen/talks		Translated from other printed sources		Letters, poems, articles, etc.	
	1854	1855	1854	1855	1854	1855
Number of pages	306	210	144	144	174	71
Percent of volume	49%	48%	23%	35%	28%	17%

In his editorial for the first issue of *Zion's Trumpet* in 1855, Dan Jones declares that he was beginning the year “with greater desire and confidence” than ever before. Jones had no greater desire

than for the conversion and emigration of large numbers of his compatriots. His ardent appeal in this first issue for “zealous and experienced officers” to prepare themselves to serve missions in parts of North Wales where few or no Church members lived was repeated in many other issues. And even more frequent were his exhortations for all faithful Church members to prepare themselves to emigrate. Jones printed several letters from Welsh converts who had prospered greatly since going to America to offer encouragement to those still in Wales. And his regular updates about the ongoing Crimean War provided additional incentive for the Welsh to reposition themselves far away from its possible consequences.

In March of 1855 the well-known anti-Mormon lecturer Andrew Balfour Hepburn, a former member of the Church from Scotland, and his biographer, Reverend Charles Short were in Swansea. In addition to giving lectures, Hepburn also challenged Dan Jones to a public debate. Jones’s refusal to “wrangle with the corrupt man” is puzzling, since during his first mission he was often the one to invite others to debate the teachings of Mormonism. However, in the April 14 issue of *Zion’s Trumpet* he explains that the main reason for his refusal was that he was following “the counsel of our head President in the matter.”

Apparently the counsel given by President Franklin D. Richards against debating applied specifically to debates with Hepburn, for Jones had a different reaction to some delegates sent to him on 3 April 1855 by the Reverend Charles Short with a challenge to a public debate. Jones rejected the wording of the topics initially presented to him but promised to meet with the Reverend Short in three weeks’ time upon his return from a pre-planned journey to Liverpool and discuss the ground rules for a debate. The meeting was held, but the Reverend refused to debate the topics that Jones suggested and went away in a huff. In lieu of the debate, Jones posted notice that he would present a series of seven lectures about the topics summarily rejected by the Reverend Charles Short. (For further information about Hepburn and Short, see *Mormonism*

Exploded; or, the Religion of the Latter-day Saints proved to be a system of Imposture, Blasphemy, and Immorality by Hepburn and edited by Short, London: Simpkin, Marshall, & Co., Stationers' Hall Court. Swansea: E. Pearse, 15, Wind Street, 1855.)

Outstanding book debts constituted a topic for regular mention in the various issues of this volume of *Zion's Trumpet*. As Jones assumed the editorship of the periodical in January 1854, he also inherited from his predecessor unpaid debts for various Church publications amounting to more than £332. Despite all the reminders and exhortations given to Church leaders and book distributors during the year of 1854, the outstanding debt at the beginning of 1855 had risen to £492.

Part of the cause of this staggering increase stemmed from the misuse of Church funds by the president of the third largest conference in Wales. Dewi Elfed Jones, the ordained Baptist minister who had converted to Mormonism in April 1851, had been called to preside over the West Glamorganshire Conference in July 1854. One year later he was excommunicated for “moving pounds into his pocket” that rightfully belonged to the Church. (See *Zion's Trumpet* 8 [21 July 1855]:235–38.) The loss of money was painful to Dan Jones as also were the “malicious assertions” made about him by one in whom he had placed great trust and confidence. (See *Zion's Trumpet* 9 [10 May 1856]:156–57 for Dewi Elfed Jones's 3 May 1856 letter of reconciliation and for information about his acceptance back into the Church. See also http://welshmormon.byu.edu/Immigrant_View.aspx?id=4161 for more complete information about this fiery and fascinating convert to Mormonism in Wales.)

While Dan Jones was still working on getting things back in order following the Dewi Elfed Jones disaster the editor of *Yr Amserau* (The Times), a newspaper published in North Wales, printed the Welsh translation of several excerpts of the anti-Mormon novel *Female Life Among the Mormons*. Jones reacted to this “nest of maggots” with a seventeen-page refutation spread over the 27

October and the 10 November issues of this year's *Zion's Trumpet*. In his characteristic metaphorical language he gives it the title "The *Times* with Its Carcass in Its Mouth!"—the carcass represents the dead body of all the disproven lies and tales about Mormonism that the editor of the *Times* has taken hold of with his teeth, "sucking the sap, maggots and all down to his greedy gut almost to the point of bursting his stomach." Jones chides Mr. Lloyd, the editor of the *Times*, for giving credence to all the "filth" previously published about the Mormons and then proceeds to point out numerous flaws and inconsistencies in the excerpts from the novel. To counter the pollution caused to the "healthful air that blew along the hills of Wales" Jones declares his intent to "raise up a little breeze from the hills of truth to blow its stench back toward the rookeries of the birds of prey."

Among all the expressions of frustration and disappointment throughout the 1855 volume of *Zion's Trumpet* there are many segments in which Dan Jones's unflagging optimistic spirit appears. This is especially true in the four-page article he published in the 29 September issue (p. 312–16) in which he gives the details of his recent visit to North Wales in company with Franklin D. Richards and other missionary colleagues. Because his personal journals apparently have not survived, Jones's account of some boyhood memories have particular significance in providing a glimpse into a segment of his life not recorded elsewhere. Speaking of himself, he wrote, "Angels of heaven around him would come; he perceived the light of the gospel, throng-like he would gather the children of the town to the surrounding fields to instruct them in faith, repentance, 'baptism for forgiveness,' and the 'gifts of the Holy Ghost' as promised; he would be persecuted by all for this, and so he wandered across the seas, islands and continents of the world seeking brethren of the same belief, whom for his comfort, *an angel had promised him.*" Jones's search for truth finally bore fruit in 1843 when at age thirty-two he conversed extensively with a member of the Church of Jesus Christ of Latter-day Saints and

realized he had found exactly what he had been looking for. The conversation took place during the time Dan Jones was captain of the *Maid of Iowa*, a small steamboat on the Mississippi. He was baptized 19 January 1843 in the Mississippi River. Three months later he went to Nauvoo and made personal acquaintance with the Prophet Joseph Smith with whom he formed a friendship that would take him to Carthage where he became the recipient of Joseph's final prophecy in mortality—that he would survive the events of the next few days and return to Wales to fulfill the mission to which he had been previously called. Half of the remaining eighteen years Dan Jones had on this earth would be spent as a missionary to his compatriots in Wales.

In the foreword to this eighth volume of *Zion's Trumpet*, Jones pleads for the assistance of his “fellow soldiers” at the “beginning” of the next volume, “regardless of who the trumpeter may be at its conclusion.” The following year Jones served as editor of *Zion's Trumpet* for just the first seven issues, at which time his assignment would be to lead over five hundred of his compatriots to America on board the *S. Curling*. A very reluctant Daniel Daniels, the first counselor to Dan Jones in the mission presidency, assumed the editorship beginning with the eighth issue (12 April 1856) to the end of that year and all of the next.

As with the English translation of the seven preceding volumes of *Zion's Trumpet*, this 1855 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

Facsimile Translation Considerations

1. **Size.** The size of the page and the print of the original have been enlarged by about thirty 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.** The tendency of nineteenth-century writers was to use fewer paragraph breaks and much longer sentences than might seem appropriate today. However, for the sake of flavor the inordinate paragraph size and the seemingly interminable sentence length are imitated in the translation.
5. **Italicized words.** Italics in the original are retained in the translation. Besides the normal practice of italicizing the names of periodicals, books, ships, etc., the editor used italics either to provide emphasis or to indicate the use of a borrowed word or phrase from English.
6. **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
Assassination of Joseph and Hyrum Smith!	<i>Llofruddiad Joseph a Hyrum Smith!</i>	WMW, 192
Balance Sheets	<i>Tafleni Cyfrifiadol</i>	WMW, 227
Book of Hymns	<i>Llyfr Hymnau</i>	WMW, 159
Book of Mormon	<i>Llyfr Mormon</i>	WMW, 149
Book of the Church	<i>Llyfr yr Eglwys</i>	WMW, 97
The Compiement	<i>Y Casgl</i>	WMW, 162
Conversations	<i>Ymddyddanion</i>	WMW, 115
Counter Proofs to the Spaulding	<i>Gwrthbrofion i'r Spaulding</i>	
Story about the Book of Mormon	<i>Story am Llyfr Mormon</i>	WMW, 185
The Days of Noah	<i>Dyddiau Noah</i>	WMW, 114
Doctrine and Covenants	<i>Athrawiaeth a Chyfammodau</i>	WMW, 142
First General Epistle	<i>Epistol Cyffredinol Cyntaf</i>	WMW, 94
Go, and Teach	<i>Ewch a Dysgwch</i>	WMW, 105
The Great First Cause	<i>Yr Achos Mawr Cyntaf</i>	WMW, 129
The Guide to Zion	<i>Yr Arweinydd i Seion</i>	WMW, 190
Invitations to Any Place	<i>Gwahoddiadau i Unrhyw Le</i>	WMW, 182
Lectures on Faith	<i>Darlithiau ar Ffydd</i>	WMW, 108
Licenses for Meetinghouses	<i>Trwyddedi Addoldai</i>	WMW, 254
Membership Certificate	<i>Dangosiad Aelodiaeth</i>	WMW, 225
Pearl of Great Price	<i>Perl o Fawr Bris</i>	WMW, 157
Preaching to the Spirits in Prison	<i>Pregethu i'r Ysbrydion yn Ngharchar</i>	WMW, 103
Proclamation	<i>Annerchiad</i>	WMW, 177
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 27
Prove All Things	<i>Profwch Bob Peth</i>	WMW, 83
The Reverend and the Boy	<i>Parchedig a'r Bachgenyn</i>	WMW, 79
A Review of the Treatise of	<i>Adolygiad ar Lyfr W. Jones, Bethesda</i>	WMW, 146
The Scriptural Treasury	<i>Yr Eurgrawn Ysgrythyrol</i>	WMW, 65
Testimony of the Saint	<i>Tystiolaeth y Sant</i>	WMW, 112
That which is in Part	<i>Yr Hyn Sydd o Ran</i>	WMW, 100
The Times	<i>Yr Amserau</i>	
Treatise on Miracles	<i>Traethawd ar Wyrthiau</i>	WMW, 130
Treatises on Miracles	<i>Traethodau ar Wyrthiau</i>	WMW, 154
Two Songs of N. Ddu	<i>Dwy Gân N. Ddu</i>	WMW, 129
Unpopularity of Mormonism	<i>Anmhoblogrwydd Mormoniaeth</i>	WMW, 195
Was it God Who Sent Joseph Smith?	<i>Ai Duw a Ddanfonodd Joseph Smith?</i>	WMW, 193
What Is Mormonism?	<i>Pa Beth yw Mormoniaeth?</i>	WMW, 184
What Is Saving Grace	<i>Pa Beth yw Grâs Cadwedigol?</i>	WMW, 187
Who Is the God of the Saints?	<i>Pwy Yw Duw y Saint?</i>	WMW, 171
Zion's Trumpet	<i>Udgorn Seion</i>	WMW, 72

7. **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.

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

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

I am very grateful to Marilyn Davies of Prestatyn, North Wales, who once again came to the rescue in solving a multitude of my “translation traumas” in this volume of *Zion’s Trumpet*.

Thanks also to Thomas Call, Katie Parker, Michelle Lyons, Emily Smith, Starla Butler, and Rachel Armstrong, all editorial interns of the Humanities Publications Center, Brigham Young University, for their proofreading and typesetting skills.

I express my sincere gratitude to Devan Jensen and Brent Nordgren of the Religious Studies Center and their student assistants Shanna Clayton, Rachel Gessel, Hadley Griggs, Rebecca Hamson, Madison Swapp, and Rebekah Weaver for reading the final proofs and making the final preparations. And a special thanks to Alex Masterson for his expertise in finalizing numerous details.

ANNOTATED CONTENTS

Title page

Identical in every respect to the title page for volume VII (1854) of *Zion's Trumpet* except for two—the volume number and the year. The volume VIII (1855) title page was printed and distributed at the same time as the December 22 issue, along with the foreword and the contents.

Foreword

Dan Jones declares that the reader will see how the godly wisdom in the pages of this eighth volume of *Zion's Trumpet* will cause human wisdom to wither. The sounds of this trumpet, inviting the “children of Zion” to leave “Babylon” (Wales), will be louder than Babylon’s trumpets, which invite all countries to the bloody battlefields of war. He asks that his “fellow soldiers” assist in warning their compatriots of the necessity of gathering to Zion. Jones concludes with a prayer for future editors to use the power of truth to “pierce the hearts” of the readers.

Contents

An alphabetical listing of 74 major headings in the original Welsh. The English translation is also arranged alphabetically, making the order different from that of the original. There are 12 indented headings under “Conferences,” 56 under “Editorial,” 13 under “Letters,” and 11 under “Poetry.” Eleven incorrect page references in the original are corrected in the translation of “Contents.”

JANUARY 6

To Parents 1

In this five-page essay about rearing children, Dan Jones encourages parents to first learn and walk in the correct way so that through their example and advice they will be able to teach their children to do likewise. Since the persecution directed at the children of the Saints comes from other children as directed by their parents, Jones counsels the parents to remove their children from their current environment by going to "Zion" as soon as possible. In the meantime parents must counter the bad influences that surround their children by teaching them the true gospel.

Success of the Gospel in the States,—Establishment of a Welsh Conference, and Promising Signs 6

Thomas M. Richards, the writer of this 20 November 1854 letter from Minersville, Ohio, had left Wales six years earlier and had established a branch of the Church in Minersville. Richards reports that there are now two branches there with plans to create a third. He also mentions the arrival of Joseph Joseph from Pendarren whom he had called as president of one of the branches. Three months later Joseph Joseph became Richards's son-in-law when he married sixteen-year-old Mary Ann. In an editorial comment following the Richards's letter, Dan Jones expresses delight that the gospel is succeeding among the Welsh in North America and that John James, a former Baptist minister in Cefn-coed-y-cymmer, is in Minersville also, something he must have learned from a source other than the letter from Thomas M. Richards.

(Editorial) 8

Jones declares that the year 1855 "threatens" to be "the single most portentous year for Great Britain" because of the Crimean War. He is saddened at the reports that just hearing the name "Latter-day Saints" results in "prolonged curses and threats" from the soldiers. He further comments that the confusion in the world should motivate Church members to seek refuge in Zion. In the second part of this editorial Jones encourages conference presidents and book distributors to increase the number of subscribers to *Zion's Trumpet*.

The New Year 10
 The Welsh translation of this article from *Millennial Star* 17 (6 January 1855): 8–10.

A Call for Volunteers 13
 Jones issues a fervent plea for men, especially young men, to declare their intent to volunteer their time as missionaries. J. Richards, John Roberts, Jeremiah Jeremiah, and Dafydd Lewis have already sent in their names, but many more are needed.

Stanzas,—Yearning for Zion 14
 A poem of twelve 4-line stanzas in which the poet, David Roberts, expresses his strong desire to be in Zion. His wish would be granted the following year. His journal is posted on the website <http://welshmormon.byu.edu/>.

More of the Account of the Saints in the War 16
 Jones reports that one member of the Church had been killed in the Crimean War and that three had been wounded. The three wounded members did not dare mention the Church because of the blasphemous reactions of the other soldiers. Deliverance from such situations was to be had by going to Zion.

Verse 16
 An eight-line poem by T. Harries in which he compares the feelings of a faithful Saint to those of one who does not do his work.

Receipts for Books from December 28 to December 31. . . . 16
 Payments from eight book distributors are shown.

Correction of an Error 16
 Jones corrects the amount of book money received from G. W. Davies as reported in the previous issue of *Zion's Trumpet*.

(No title) 16
 Jones's address in Merthyr Tydfil.

Contents 16
 A list of this issue’s contents and their respective page numbers.

JANUARY 20

Discourse of President B. Young, Delivered in the Tabernacle,
 G. S. L. City, February 20, 1853, in the afternoon 17
 The Welsh translation of the first portion of this discourse as
 printed in *Journal of Discourses* 1:309–16.

Directions for the Emigration 22
 The Welsh translation of this article by Franklin D. Richards
 as printed in *Millennial Star* 17 (13 January 1855): 26–27 and
Millennial Star 17 (20 January 1855): 41–42. In a bracketed com-
 ment at the end of the article, Dan Jones adds his endorsement
 to President Richards’s instructions and calls for £10 donations
 to the Perpetual Emigrating Fund that will guarantee the don-
 or’s emigration this year.

(Editorial) 25
 In the first part of this editorial Jones instructs and exhorts all
 the district presidents to be diligent in encouraging the mem-
 bers of their districts to obey the commandments, to preach the
 gospel, to sell the *Millennial Star* and *Zion’s Trumpet*, and to make
 preparations to emigrate. He declares the district presidents to
 be his New Year’s gift to all Church members throughout Wales.
 In the second part of the editorial, Jones calls for donations
 from the members to assist Presidents Thomas Jeremy and Or-
 son Spencer, who will soon be emigrating.

Statistical Report of the Church of Jesus Christ of
 Latter-day Saints in Wales, for the Half Year Ending
 December 31, 1854 31
 At this point there are 4,240 members of the Church in thirteen
 conferences throughout Wales.

The “*Guide to Zion*” 31
 Jones encourages everyone, especially the emigrants this year, to purchase a copy of this pamphlet that will “answer every question” and “guide them correctly in every circumstance” as they emigrate.

Book Debts for the Various Conferences, for the Quarter Ending Dec. 31, 1854 32
 Debts owed by thirteen conferences, the Liverpool Welsh Branch, and Herefordshire are shown.

Receipts for Books from Jan. 1 to 15 32
 Payments from two book distributors are shown.

(No title) 32
 Jones announces that a letter from John Davis will appear in the next issue.

(No title) 32
 Jones’s address in Swansea.

Contents 32
 A list of this issue’s contents and their respective page numbers.

FEBRUARY 3

Discourse of President B. Young. Delivered in the Tabernacle, G. S. L. City, February 20, 1853, in the afternoon 33
 Continued from page 22.

A Word from Salt Lake City to the Saints in Wales 36
 This 31 October 1854 letter by John Davis from Salt Lake City was written five weeks after his arrival in the Valley. He tells

of his delight in meeting Brigham Young and in seeing how the settlers are building the kingdom of God in various ways. Concerning the journey across the plains Davis writes that “the journey is long, the weather gets quite hot, the oxen are stubborn, and men sometimes are even more stubborn.” He closes by encouraging all the members of the Church in Wales to “respect the Presidency” and to listen to the sound of the *Trumpet*.

Account of the Swansea Conference Eisteddfod 38

The Welsh festival of literature, music, and performance, known as an “eisteddfod,” is a tradition that dates back centuries. The converted Baptist minister David Bevan Jones (Dewi Elfed Jones) appears to have been the instigator of the “eisteddfod” sponsored by the Swansea Conference. This letter of Dewi Elfed Jones to Capt. Dan Jones is a report of the proceedings that took place on Christmas Day 1854 at the Saints’ Hall, Orange Road, in Swansea. Prizes were awarded for several categories of poetry competition, for the sale of pamphlets, and for recitations. Following the letter of Dewi Elfed Jones is another one in which A. L. Jones (Aneurin L. Jones, the son of Dewi Elfed Jones) tells of other presentations at the gathering, such as the greeting of Capt. Dan Jones, the singing of the choir, and songs sung by various individuals.

(Editorial) 40

Jones presents a variety of instructions and reminders about the next emigrating group to leave from Wales. Thomas Jeremy was to be the president of that group.

Assassination of Joseph and Hyrum Smith! 42

This is an excerpt from a sixteen-page pamphlet that Dan Jones was about to publish concerning the Martyrdom. See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* (Provo, UT: Religious Studies Center, 1988), 192–93. The English translation for this pamphlet is in my *Defending the Faith: Early Welsh Missionary Publications* (Provo, UT: Religious Studies Center, 2003), Item J28.

- Letter from Sister Jeremy 46
- In her letter dated 31 [*sic*] September 1854 from Salt Lake City, Sarah Jeremy tells her husband, Thomas, that she and their children are praying for him while he is on his mission in Wales. She tells of Brigham Young's sermon at a recent conference, the arrival of Brother Bywater with a company of Saints, the building of a large bowery on the front of the Tabernacle, and several other items of interest. Three children of Thomas and Sarah Jeremy died of cholera in 1849 on the Missouri River as the family traveled to Council Bluffs to begin their trek across the plains to Salt Lake City. See my *The Call of Zion: the Story of the First Welsh Mormon Emigration* (Provo, UT: Religious Studies Center, 1987). In 1852 Thomas Jeremy returned to Wales on a mission with Dan Jones, the person who had baptized him into the Church six years earlier. To access his very fine missionary journal and other information about the Jeremys see http://welshmormon.byu.edu/Immigrant_View.aspx?id=1256.
- Notice to Emigrants 47
- The Welsh translation of Franklin D. Richards's 30 January 1855 notice that because of the scarcity of ships sailing to Philadelphia there would be a delay for the departure of the next company.
- (No title) 48
- The invitation of D. Roberts for a poet to respond to a four-line poem which poses the question of the location of a peaceful place.
- Verse to the Cloud 48
- A four-line poem in praise of clouds. The poem is unsigned and is probably by Dan Jones, the editor.
- Receipts for Books from Jan. 15 to the 31 48
- Payments for four book distributors are shown.

(No title)	48
The editor reports that many interesting things were omitted from this issue of <i>Zion's Trumpet</i> because of lack of space.	
(No title)	48
Jones's address in Swansea.	
Contents	48
A list of this issue's contents and their respective page numbers.	

FEBRUARY 17

Discourse of President B. Young	49
Continued from page 36.	
Letter from Samuel Evans, Earlier from the Merthyr Branch	53
In his letter dated 26 September 1854, Salt Lake City, Samuel Evans reports to Dan Jones that all is well with his young family. He says that he is the owner of a house, two yoke of oxen, a wagon, four cows, and various other animals. He also tells of fruitful crops and several opportunities to work and earn money. Such letters no doubt inspired Church members with a greater desire to emigrate and find similar success. In a bracketed comment following the letter Dan Jones says he will print "other interesting letters from Utah" as soon as he has space in the periodical.	
Llanrwst Conference	54
Richard Roberts reports on a recent conference held in the Llanrwst Town Hall in North Wales and the "Tea Party" held the following Monday.	
Condition of the Signs of the Times	55
A poem of six 5-line stanzas by T. Conway, Flint, in which he declares that the hour of judgment has come and dire consequences are forthcoming.	

(Editorial)	56
<p>In the first part of this editorial Jones presents a brief account of President Brigham Young's visit to the southern settlements in Utah. The information probably came from the <i>Deseret News</i>. The second part is an account of the general conference held at Salt Lake City in early October 1854. And the third part has to do with the "Balance Sheets" that are to be used for keeping track of finances throughout the Church in Wales.</p>	
The Perpetual Emigrating Fund	58
<p>The Welsh translation of this article from the <i>Millennial Star</i> 17 (10 February 1855): 88–90.</p>	
East Glamorgan Conference	63
<p>The minutes of a conference held in Merthyr Tydfil on 31 December 1854 in the Cymreigyddion Hall. The English meaning of "Cymreigyddion" is "those who cherish the Welsh language," and this particular hall was actually the long room located above the White Lion Inn, a large public house that was situated near the Merthyr Tydfil Parish church. The minutes consist mainly of the words of Robert Evans, the president of the East Glamorgan Conference. After a page and a half an indication is given that the minutes were to be continued in a later issue of <i>Zion's Trumpet</i>, but they never were.</p>	
Conferences of the North	64
<p>The dates and places of four conferences to be held in North Wales are announced.</p>	
Book Receipts from Feb. 1 to the 9	64
<p>Only one payment from Thos. D. Evans is shown.</p>	
(No title)	64
<p>Jones's address in Swansea.</p>	
Contents	64
<p>A list of this issue's contents and their respective page numbers.</p>	

MARCH 3

- Observations 65
 The Welsh translation of a sermon given by President Heber C. Kimball on 17 September 1854 in Salt Lake City. The sermon was first printed in the *Deseret News* for 12 October 1854.
- (Editorial) 72
 Four of the five pages of this editorial are an essay in which Jones tells of the impact the Crimean War was having on Britain and the other countries involved. He decries the huge loss of life and the sluggishness of the British government in sending reinforcements and provisions to its armed forces. He points out that these signs of the times were predicted years earlier by Joseph Smith and ought to serve as motivation to the Saints in Wales to flee to Zion in all haste. In the second part of the editorial Jones declares to his readers that the sermon of Heber C. Kimball in this issue merits their careful attention and obedience. In the third part he explains that the minutes of recent conferences had not been published in the periodical because of “inconveniences.” He also offers encouragement for all to pay their book debts.
- Appointment of Colonel Steptoe as Governor of Utah . . . 77
 The Welsh translation of this article by John M. Bernhisel as printed in the *Millennial Star* 17 (17 February 1855): 110.
- Was It God Who Sent Joseph Smith? 78
 An excerpt of a sixteen-page pamphlet that was about to come off the press. For further details about the pamphlet, see *Welsh Mormon Writings*, 193–95. See *Defending the Faith*, Item J29, for the English translation.
- (No title) 80
 Something that Roman mothers and the mothers of Utah have in common.

The Emigrants 80
 Particulars concerning the ship and date of departure will be made available to the readers as soon as they are determined by President Richards.

Book Receipts for Feb. 9 to March 1 80
 Payments from four book distributors are shown.

(No title) 80
 A reminder to the presidents concerning contributions for persons who will be emigrating.

(No title) 80
 Jones’s address in Swansea.

Contents 80
 A list of this issue’s contents and their respective page numbers.

MARCH 17

Discourse of Apostle Orson Hyde 81
 The Welsh translation of this discourse from *Millennial Star* 17 (8 October 1854): 61–70.

Excerpts from a Letter from the Valley 86
 A letter dated 25 October 1854 from Salt Lake Valley by Evan Morgan, in which he tells his parents of his journey across the plains and how he had prospered during the short time he had been in Willow City, a place he describes as being located fifteen miles from Great Salt Lake City.

(Editorial) 88
 In the first part of this editorial Jones presents a general report of the success throughout Wales that the missionary effort is

having. In the second part he tells of the publication of *The Mormon*, a newspaper being published in New York City by Elder John Taylor. In the third part he tells of the arrival in Liverpool of Elder William Willis from his mission to India. Willis intends to visit the Saints in Wales soon. And in the fourth and final part of the editorial Jones reports that the office of the *Millennial Star* in Liverpool has been moved from 15, Wilton St., to a much larger space at 36, Islington.

- Pay Your Debts 91
 The Welsh translation of this article by Franklin D. Richards as printed in *Millennial Star* 17 (24 February 1855): 121–22.
- Death of Emperor Nicholas 94
 Nicholas, Emperor of Russia, has died of apoplexy on 2 March 1855. Also his second son has been killed recently at Sevastopol.
- Verses 95
 A poem of four 8-line stanzas in which the poet John Parry, who lives in St. George, predicts a glorious future for the Saints at the Second Coming. For information about John Parry see his individual file on the website at <http://welshmormon.byu.edu>.
- (No title) 96
 The proposal in the United States Senate to build a railroad from the western border of Missouri or Iowa to San Francisco has passed.
- The War 96
 Jones takes a sarcastic view of Lord Raglan’s report of the improving conditions of the British involvement in the Crimean War.
- Eupatoria Battle 96
 A brief report of the failed attack of Russian forces on the Ottoman garrison at Eupatoria, outside Sevastopol.

Mistake 96
 A bit of humor concerning an elderly woman who went into a parish church.

Book Receipts for March 2 to the 10 96
 Payments from two book distributors are shown.

(No title) 96
 Jones’s address in Swansea.

Contents 96
 A list of this issue’s contents and their respective page numbers.

MARCH 31

Discourse of Apostle Orson Hyde 97
 Continued from page 86.

“Odds and Ends” 102
 The Welsh translation of this article about the importance of seemingly trifling matters as it appeared in *Millennial Star* 17 (10 March 1855): 152–54.

(Editorial) 105
 The first four pages of this editorial constitute a stirring call to arms to all the holders of the priesthood in Wales for them to go to the Isle of Anglesey and other parts of the Principality where the missionaries are scarce to preach the gospel. Jones explains that they are all sentinels for God stationed on the walls and under sacred obligation to share the truths they have received. In the second part of the editorial Jones reports the safe arrival in New Orleans of those who had sailed on the *Clara Wheeler*. The third part contains information for those who intend to emigrate in a few weeks’ time. And the fourth part is an appeal to conference presidents to be punctual in sending in the contributions from their respective conferences.

Binding Books 111
 David Davies, a bookbinder in Swansea, offers his high quality work to all Church members. Jones adds his enthusiastic endorsement of one who has been faithful in preaching the gospel instead of “helping others to build Babylon.”

The War 112
 Jones provides a brief account of events pertaining to the Crimean War.

Schedule of Conferences of the South 112
 The dates for eight conferences scheduled for South Wales.

Book Receipts from March 10 to the 23 112
 Jones laments that the only payment received during this time period was from Griffith Roberts for 15 shillings.

(No title) 112
 Jones’s address in Swansea.

Contents 112
 A list of this issue’s contents and their respective page numbers.

APRIL 14

“Religious” Persecution and Its Effects 113
 In this rather lengthy essay Jones presents his reasons for not engaging in a polemic with a detractor of Mormonism who was then lecturing in the Swansea area. He explains that persecution comes to “all that will live godly in Christ Jesus,” and that those who wish to know the truth about Mormonism should seek it directly from Mormons and not from their enemies. He calls the lecturer “our friend Mr. H——” and comments that “we came close to sullyng our mouth by naming him, but we restrained!” This kind of restraint is an abrupt departure from Jones’s procedure during his first mission to Wales when he actively sought to identify and expose the Reverend W. R. Davies, the Baptist preacher who was the archenemy of Mormonism

from 1843 to 1849 and who initially used a variety of pseudonyms in his anti-Mormon articles. For further details of this polemic see my “The Reverend W. R. Davies vs. Captain Dan Jones,” *Brigham Young University Studies* 27 (Spring 1987): 53–65, or http://welshmormon.byu.edu/Resource_Info.aspx?id=168.

Conway Valley Conference 119

A letter dated 23 March 1855 to Dan Jones from Robert Roberts, the president of the Conway Valley Conference, in which he reports the details of a conference held five days earlier at Eglwysbach, a village about seven miles south of Llandudno. The letter was written at an even smaller place named “Bryn Dedwydd,” meaning “Blessed Hill,” situated around fifteen miles south of Eglwysbach, meaning “Little Church.”

(Editorial) 120

Jones reports the departure of the *Chimborazo* from Liverpool a few days earlier with over two hundred Welsh emigrants on board. He explains that this rather late date is due to an insufficient number of ships to accommodate all the emigrants. He also suggests that the Prophet Isaiah’s question “Who are these that come as doves to their windows?” has reference to Mormon emigrants from Liverpool.

Farewell Address of President Thomas Jeremy 121

Thomas Jeremy had sailed on board the *Buena Vista* in 1849 with the first group of Welsh Mormon emigrants. In August 1852, along with Dan Jones and Daniel Daniels, he was called to return to Wales on a mission. The three of them arrived in Merthyr Tydfil on Christmas day 1852. During 1853 he and Daniels served as counselors to Dan Jones in the mission presidency. In this written address Jeremy reflects back over his mission and encourages those who remain behind to pray for him and do their best to warn others to flee to Zion. He mentions first hearing the gospel from Dan Jones nearly ten years earlier and believing it from the start. Further information about Thomas Jeremy, including a transcription of his missionary journal, is available at http://welshmormon.byu.edu/Immigrant_View.aspx?id=1256.

Treason against the Emperor of the French 125
 A pamphlet had been published in Brussels accusing Napoleon and his chief generals of many wrongdoings. Napoleon is singled out as the primary cause of the Crimean War.

Farewell Message of Elder Wm. Willes,
 to the Welsh Saints 125
 Born in England in 1814, William Willes at age twenty-two became head of a boys' school in Cardiff. He lost his position in 1848 when he converted to Mormonism. He served as a missionary in Wales and then in India. In this 30 March 1855 letter to Dan Jones, Willes expresses his appreciation for the generosity and kindness of the Welsh Saints to him. (See *Zion's Trumpet* 4 [2 October 1852]: 320–21, for his letter to a friend in Wales in which he reports his missionary activities in India.)

News of the War 126
 Dan Jones gives a brief account of the 22 March 1855 battle at Sevastopol and opines that more acceptable conditions for peace should be presented to Russia by France and Britain.

Fall of Babylon! 127
 A poem of two 8-line stanzas by Margaret Harris, Swansea, in which she encourages the Saints to give thanks that they have a safe haven where they can live in peace away from Babel.

(No title) 127
 Dan Jones declares that if the current route for emigrating to Zion is closed because of clashes with the Indians that other routes will be opened. He then reports the completion of a railroad across the Isthmus of Panama as an example.

Book Debts for the Various Conferences, for the Quarter Ending March 31, 1854 128
 Debts owed by fourteen conferences, the Liverpool Welsh Branch, the Liverpool Office, and Herefordshire are shown.

Book Receipts from March 24 to April 12 128
 Payments from four book distributors are shown.

(No title) 128
 Jones announces that a pricelist for all books on hand will appear in the next issue.

(No title) 128
 Jones’s address in Swansea.

Contents 128
 A list of this issue’s contents and their respective page numbers.

APRIL 28

The Bible—Who Will Stand by It? 129
 The Welsh translation by William Lewis of this article from *Millennial Star* 17 (31 March 1855):198–200. It first appeared in the *San Francisco “Chronicle.”*

Conversation between a Sectarian, a Mormon,
 and an Atheist 132
 William Lewis, Swansea, is the writer of this supposed “conversation” that is centered around the theme of miraculous power. The sectarian calls into question the miracles the Mormons claim to have witnessed. The Mormon offers explanations to the sectarian, and the atheist becomes an arbiter between them. The four pages of this conversation in this issue constitute the first part; the second part appears several months later in the 15 September issue of *Zion’s Trumpet*.

Polygamy in Utah 135
 The Welsh translation of a brief statement in the *New York Evening Mirror* for 20 February 1855. The writer, a “Gentile,” states that although he has no sympathy for the Mormons’ religion

or their practice of polygamy, during his three-week stay in Salt Lake City he saw more orderliness, industriousness, and decency than he had ever seen in any other place in the world.

(Editorial) 136

Dan Jones explains in considerable detail to his readers why he has refused to accept the challenge of the Reverend C. Short to a debate. Instead of a debate Jones declares that he will present a series of lectures at the Saints Hall on Orange Road in Swansea.

Mr. Parley P. Pratt 139

An unsigned writer describes the manner in which Parley P. Pratt has aggressively represented Mormonism and the practice of polygamy in the town of Alta, California, about sixty miles northeast of Sacramento.

Character of the Saints 140

Chief justice John Fitch Kinney, speaking in a state meeting of the Territory of Utah, has many kind things to say about the Mormons and the time he has spent among them.

The Exile Returns 142

A poem of four 4-line stanzas originally composed by the English poet and novelist Anna Maria Porter (1780–1832). The poem was translated into Welsh by Aneurin L. Jones, the son of David Bevan Jones (Dewi Elfed Jones), the former Baptist minister who converted to Mormonism in 1851. The vast majority of poems that appeared in *Zion's Trumpet* were about emigration or religion; this one, however, may possibly have been selected by the translator for expressing his own personal experience.

For purposes of comparison, here is the original version of the poem (“Erin” is the poetic name of Ireland):

Oh, woods of green Erin—sweet, sweet was the breeze,
That rustled long since through your wide-spreading trees;
And sweet was the flow of your waters to hear,
And precious my cabin, the home of my dear.

For then, through your groves, by your waters I walk'd,
 And with Norah of love and of happiness talk'd;
 While calm as the moonlight that silver'd your charms,
 My child, softly sleeping, lay press'd in her arms.

But now that I visit thee, Erin, again;
 Tho' years have pass'd o'er me, they've pass'd me in vain:
 Thy woods and thy lakes, and thy mountains, no more
 Can renew such fond thrills as they kindled before.

Still green are thy mountains, still green are thy groves,
 Still tranquil the water my sad spirit loves;
 But dark is my home, and wild, wild its trees wave,
 For my wife and my baby are dust in the grave.

News of the War 142

Dan Jones presents considerable detail of the recent attack on Sevastopol of the British and French troops on the morning of 9 April 1855. All attempts at a negotiated peace settlement had failed. Losses suffered by the Russians were over a thousand, but only twenty English were killed with forty wounded.

Perfect Love 143

How a woman angry with her husband tried to avoid repercussions after she struck him.

(No title) 143

Dan Jones marvels at the respectful treatment that the French emperor Louis Napoleon received from English royalty and the English people after having been so despised just a few years earlier. Jones expresses hope that the Mormons in Britain would one day receive a similar change in their treatment from the British.

Book Receipts from April 12 to 27 144

Payments received from seven book distributors and one branch.

Error 144
 A correction to the amount of money received from Griffith Roberts as reported in the previous issue of *Zion's Trumpet*.

(No title) 144
 Accounting sheets are now available for purchase by the book distributors for a sixpence per dozen.

(No title) 144
 Jones's address in Swansea.

Contents 144
 A list of this issue's contents and their respective page numbers.

MAY 12

Petition to the President of the United States for the Second Appointment of Governor Brigham Young over Utah . . . 145
 The Welsh translation of this document from *Millennial Star* 17 (28 April 1855): 268–69.

A Bank 147
 Dan Jones characterizes God as the owner of all the wealth of the world and Brigham Young as his chief treasurer. Jones urges his readers to send their money toward emigrating to the branch of this “bank” established in Liverpool, thus converting their money to a blessing and helping to build the kingdom.

Call for Workers to God's Vineyard 151
 Writing from Aberystwyth, Thomas Jones pleads for Dan Jones to send more missionaries to help with the work in that part of Wales.

Yet Another One 152
 William Lewis writes from Anglesey and requests that Dan Jones send all the missionaries he can. Lewis reports that jobs are abundant for colliers in Holyhead and Amlwch.

(Editorial) 152

 Following up on the letters from Thomas Jones and William Lewis, Dan Jones issues an urgent appeal to all who are able to answer the call to be volunteers in the various parts of the country where no one is preaching the gospel. Since the weather is clearing, he explains, the missionaries will be able to preach out of doors and have more listeners than they ever have in homes during the winter.

Counter Proofs of the “Anti-Mormon” Accusations 154

 The Welsh translation of a handbill originally printed in English, in which Dan Jones clarifies to the public his reasons for not participating in a debate with the Reverend C. Sharp. The delegates sent by Sharp declared that Jones had agreed to the three topics suggested by Sharp. Jones vehemently denies ever having agreed to the topics because they contained phrases such as “Yankee deceit,” “a heap of absurdities and immoralities,” and “blasphemy.”

West Glamorgan Conference 157

 A report of the conference held at the Saints’ Hall, Orange Street, in Swansea on 22 April 1855. Aneurin L. Jones, the scribe for the West Glamorgan Conference and the son of Dewi Elfed Jones, the conference president, writes that with the increase in converts in that area “the whole place [was] in one fiery blaze of excitement, seething and boiling wildly because of the ‘Latter-day Saints.’” Only two months later Dewi Elfed Jones would be excommunicated from the Church.

Llansawel Conference 158

 T. Jenkins tells of the “multitude of listeners” and their “great kindness” during the conference held at the town hall in Llansawel on 15 April 1855. Three conference presidents and several others presented sermons. A Mr. James extended an invitation for eight to have dinner in his home, and Mr. Williams, the proprietor of the Red Lion Inn, provided free lodging for several.

List of the books for sale at “Zion’s Trumpet Office” 159
 A list of thirty-eight items published by Dan Jones and John S. Davis available for purchase in Swansea.

(No title) 160
 Jones reports that branches of the Church had been established in Mexico and that there were thirty-one members of the Church in the Cape of Good Hope.

(No title) 160
 Jones’s address in Swansea.

Contents 160
 A list of this issue’s contents and their respective page numbers.

MAY 26

Address of His Excellency Governor Brigham Young . . . 161
 The Welsh translation of this address delivered to the Territorial Senate on 11 December 1854 as printed in *Millennial Star* 17 (28 April 1855): 260–65.

Lecture on “Patriotism” 167
 The account of a lecture on patriotism given by President R. Evans on 26 April 1855 in the Saints’ Hall, Cwmbach. The location was most likely the upper room of a public house rented by the Church and then referred to as the “Saints’ Hall” in that area.

(Editorial) 169
 Dan Jones urges all members of the Church in Wales to make regular donations to the Emigrating Fund and the Temple Fund, explaining the great benefits that await the donors. He also makes a fervent plea for the Saints, the book distributors, and the leaders to be more diligent in collecting money owed for books. He holds up the Essex Conference with only four hundred members as an example for all to follow.

The Debate in Swansea 171
 Dan Jones comments briefly on his decision not to participate in the debate to which he had been challenged by the Reverend C. Sharp. He says that the accusations that he had failed to defend Mormonism were untrue and that anyone desiring greater details concerning the matter could find them in the 10 May 1855 *Herald*. Jones adds that the lectures he decided to give instead of debating Sharp have stimulated considerable interest in Mormonism and that some have been baptized as a result.

Foreign Intelligence 172
 A brief report on Elder Findlay’s mission to India. Dan Jones may have had a particular interest as to how the missionary efforts were going in India since he had visited that country many years earlier before converting to Mormonism.

Notice to the President, the Senate, and the People of the United States of America, from the State Assembly of the Territory of Utah 173
 The Welsh translation of this 21 October 1854 document signed by Heber C. Kimball, Jedediah M. Grant, William Clayton, and Thomas Bullock.

Llanelli Conference 175
 A report of the 29 April 1855 conference held at the Saints’ Chapel in Llanelli. This small chapel was built by the Latter-day Saint community at Island Place and dedicated by Captain Dan Jones on Sunday, 28 January 1849, about one month prior to his departure from Liverpool to New Orleans on the *Buena Vista* with the first group of Welsh Mormon emigrants.

Cardiganshire Conference 175
 President Benjamin Evans’s report of the 13 May 1855 conference held in Aberystwyth.

Miraculous Warning 176
 A newspaper in Kemper County, Missouri, reports the birth of a hair-covered child who uttered “seven years of famine” before dying after only three hours of life.

The War 176
 Because of the unsuccessful attacks on the castles of Sevastopol there is talk of mounting a field battle against the Russians.

(No title) 176
 The *Siddons* landed safely in Philadelphia.

Book Payments from April 27 to May 20 176
 Payments from four book distributors are shown.

(No title) 176
 Jones’s address in Swansea.

Contents 176
 A list of this issue’s contents and their respective page numbers.

JUNE 9

Fulfillment of the Prophecies of Joseph Smith! 177
 The author of this unsigned article—probably Dan Jones—tells of the worsening situation in the United States because of the disagreement between the Southern States and the Northern States regarding slavery. He points out the prophecies concerning this matter made by Joseph Smith many years earlier. He also predicts that the Saints will be delivered by God while the “wicked are killing the wicked.”

Address of His Excellency Governor Brigham Young . . . 181
 Continued from page 167.

(Editorial) 185
 In the first part of this editorial, entitled “News from the Valley,” Dan Jones presents a number of items of interest extracted from a letter of President G. A. Smith. In the second part, entitled “End of the Quarter,” he reminds presidents to submit the donations for the Temple Fund and the Perpetual Emigrating Fund as well as the money owed for books.

Letter from the Valley 186

Even though “Letter” in the heading is in the singular there are actually two letters quoted in their entirety. Both are addressed to “Our dear children” and written by Daniel and Mary Williams from Tooele City. The first is dated 19 December 1854 and is in answer to a 27 September 1854 letter in which their children apparently asked how soon they would receive financial help to enable them to emigrate. The parents’ response is that the money has been gathered and that the children should begin making preparations. Following the first letter Dan Jones inserts an “Editor’s Observation,” in which he declares that the faithfulness of the Saints in Wales is the main factor in determining their time of emigration and that wealth, favor, or family ties would constitute secondary considerations. Jones then presents a second letter from Daniel and Mary Williams, dated 11 February 1855, in which they acknowledge that their contributions to the Perpetual Emigrating Fund will be used according to the direction of the presidency in each country, who would then determine the ones to receive help according to their faithfulness. Daniel Williams, the writer of the letters, was an energetic volunteer missionary in Wales following his conversion to Mormonism in 1847 until he emigrated in 1853. For more details go to http://welshmormon.byu.edu/Immigrant_View.aspx?id=847. For more information about the *Guide to Zion*, mentioned in the first letter, see my *Welsh Mormon Writings*, 190–92. The English translation for this pamphlet is in my *Defending the Faith*, Item J27.

Letter to the Preachers of the Saints 189

John Richards, one who volunteered to serve a mission two months earlier, sends this open letter to his “brethren in the Priesthood” inviting them to join him in his missionary labors.

Challenge of P. P. Pratt 191

The Welsh translation of this “Challenge” as it appears in the 25 November 1854 *Daily California Chronicle*.

The War 192

Dan Jones reports that the French and British armies have taken the city of Kertch from the Russians.

Receipts for Books from May 20 to June 6	192
Payments received from four book distributors are shown.	

(No title)	192
Jones's address in Swansea.	

Contents	192
A list of this issue's contents and their respective page numbers.	

JUNE 23

Multiply and Replenish	193
The Welsh translation of this article from <i>Millennial Star</i> 17 (19 May 1855): 305–06.	

Navigating the Colorado River!	196
The first part of this segment is the Welsh translation of an article from the <i>San Francisco Herald</i> in which the navigability of the Colorado River is declared to be “one of the greatest triumphs of the present day.” The second part is Dan Jones's expression of enthusiasm for the many advantages that could come to the Latter-day Saints by their use of the Colorado River as a way of bringing new emigrants and supplies to Utah. The “adventure” Jones mentions is the Southern Expedition led by Parley P. Pratt in late 1849 and early 1850. Jones's account of this expedition and his participation in it is in the 1851 <i>Zion's Trumpet</i> , numbers 13, 14, 15, and 16.	

Healing through the Gospel	199
John Parry writes from North Wales about the miraculous healing of Lucy Davies's hand after receiving a priesthood blessing from Elder William Jones.	

Inquiries into the Principles	199
Amos Clark of Rhosllanerchrugog had posed six questions to Dan Jones in a letter. Jones lists the questions and invites his readers to send in their responses.	

- (Editorial) 200
 Dan Jones gives instructions to conference presidents concerning the semiannual report and the proper keeping of records.
- Letter from T. Jeremy 201
 Thomas Jeremy writes from Philadelphia on 22 May 1855 to report the voyage of the *Chimborazo*. Jeremy mentions Dan Jones's sister-in-law and her two daughters that were on board. The sister-in-law is the wife of Jones's brother John on whose press in Rhydybont (near Llanybydder) Dan had published the periodical *Prophwyd y Jubili* (Prophet of the Jubilee) and many pamphlets from 1845 to 1848. In addition to being a printer John Jones was also a Congregationalist minister. He did not convert to Mormonism, but his wife and two daughters did. More information on the colorful John Jones is available at http://welsh-mormon.byu.edu/Immigrant_View.aspx?id=11388.
- Take Note of, and Imitate and Follow 203
 William Evans, a member of the Maesteg Branch, writes to Dewi Elfed Jones and commits to give up tobacco and use the money saved to buy books and give them away to others. Dewi Elfed adds an eight-line poem to the letter in praise of abstinence from tobacco and alcohol. Dan Jones adds an editorial note urging others to do likewise.
- Arrival of the Ship *Juventa* 204
 Dan Jones comments on the safe arrival of the *Juventa* at Philadelphia under the presidency of Elder William Glover. Jones quotes President Erastus Snow and President Franklin D. Richards, who both recommend this new way for the Saints to sail to America. Jones recommends that all Saints should work through the Liverpool office to make their arrangements to emigrate.
- State of the World at War 207
 Dan Jones provides a number of details concerning the ongoing battle for Sevastopol. He also reports that slave traders in Missouri and Kansas are mustering into armies.

Schedule of Conferences of the South	208
The dates for eight conferences are given.	
Book Receipts from June 7 to 18	208
Payments from four book distributors are shown.	
(No title)	208
John Parry notifies the Saints that John Roberts and Margaret Owens have been cut off from the Church.	
(No title)	208
Jones's address in Swansea.	
Contents	208
A list of this issue's contents and their respective page numbers.	

JULY 7

Offerings to the Temple	209
The Welsh translation of this article from <i>Millennial Star</i> 17 (2 June 1855): 344–46.	
North Pembroke Conference	212
President Thomas D. Evans reports on the conference held on May 20 and 21 at Letterston. At age nine Thomas D. Evans had lost one of his legs below the knee in a train accident. The wooden leg he used in crossing the plains in a handcart company is on display in the Church History Museum in Salt Lake City. For additional information about his life and mission, see http://welshmormon.byu.edu/Immigrant_View.aspx?id=1264 .	
South Pembroke Conference	213
President John Price reports on the conference held on May 27 at Pembroke and gives a brief synopsis of the two sermons President Dan Jones presented. A transcription of John Price's missionary journal is available at http://welshmormon.byu .	

edu/Immigrant_View.aspx?id=729

Flintshire Conference	214
<p>President Lewis Davies reports on the conference held on May 27 at Rhosllanerchrugog. Several speakers spoke “with exceptional fervor.”</p>	
Denbighshire Conference	215
<p>President John Parry reports on the conference held on June 3 at the Saints’ Chapel in Newmarket. John Parry had been serving as a missionary for the Church ever since his baptism in 1846. A transcription of his journal is available at http://welsh-mormon.byu.edu/Immigrant_View.aspx?id=1064.</p>	
Merionethshire Conference	215
<p>President John Davies reports on the conference held on June 17 at Towyn and declares it to be “the best conference we have ever had.”</p>	
Conway Valley Conference	216
<p>President William Lewis reports on the conference held on June 10 at Llandudno. Presidents Daniel Daniels and John Parry were present and gave sermons in the open air.</p>	
(Editorial)	216
<p>In the first part Dan Jones encourages the brethren to take advantage of the summer to preach out of doors everywhere they can. He reminds them that a sincere testimony is more important than eloquence.</p> <p>In the second part Jones announces the release of the Presidency of the West Glamorgan Conference and that no payments of any kind should be made to any one of them. Jones will serve as president of this conference for the time being with Thomas Harries as first counselor and William Lewis as chief book distributor.</p> <p>In the third part Jones announces that Elder William Lewis has been authorized to preside over the Conway Valley and Anglesey Conference.</p>	

Attempt to Answer the Questions of Amos Clark, in the 13th Number of the “Trumpet”	217
Thomas Harries, the newly called counselor in the West Glamorgan Conference, presents his answers to three of the questions posed by Amos Clark in the previous issue of <i>Zion’s Trumpet</i> .	
Daily Salvation	220
The Welsh translation of this article from <i>Millennial Star</i> 17 (30 June 1855): 408–09.	
Dream of the Loss of a Good Man	223
A poem of six 4-line stanzas by Isaac Rees, Cwmcelyn, in which he portrays a woman who had just lost her husband.	
Selling Heavenly (Chinese) Women	223
How the keeper of a house of ill repute in San Francisco was able to transport numerous women from China to America without much opposition.	
Water	224
The many benefits of drinking water according to Dr. Pratt.	
Notice!	224
Jones announces space for more emigrants on board the <i>Australia</i> bound for New York on July 25.	
Book Receipts from June 18 to July 5	224
Payments from seven book distributors are shown.	
(No title)	224
Jones’s address in Swansea.	
Contents	224
A list of this issue’s contents and their respective page numbers.	

JULY 21

What Do the Mormons Believe? 225
 The Welsh translation of this article from the *Mormon* (23 June 1855): 2.

The United States and Their Human Trafficking 229
 The Welsh translation of this article from the *Mormon* (16 June 1855): 2.

(Editorial) 233
 The entire editorial is Jones’s fervent plea to all conference and branch presidents to use the utmost care and caution in dealing with the finances that pass through their hands. He gives stern warnings of the seriousness of dishonesty in dealing with the Lord’s money. Jones’s message was no doubt prompted by the recent charges brought against Dewi Elfed Jones and his son Aneurin L. Jones and their dishonorable release from their callings as president and book distributor for the West Glamorgan Conference and their excommunication from the Church.

Warning to the Saints! 235
 The first part of this segment is a letter to Dan Jones from his counselor Daniel Daniels in which Daniels tells of a letter he had recently received from Dewi Elfed Jones. Dewi Elfed had apparently expressed dismay at having been excommunicated from the Church and had leveled a number of what Daniels called false accusations against Dan Jones. Daniels is using this letter to warn the Saints not to believe “the evil things” that Dewi Elfed is saying against Dan Jones. Daniels tells of having discovered several instances of serious mismanagement of Church funds after looking over the books kept by Dewi Elfed and his son.
 Following Daniels’s letter is a brief statement from Emrys Davies and William Richards, the former counselors to Dewi Elfed Jones, in which they testify of his wrongdoings.
 Next is a brief statement signed by Thomas Harries and

William Lewis, recently called as first counselor and book distributor in the West Glamorgan Conference. They testify of having carefully reviewed the accounts of Dewi Elfed Jones and confirm what Daniel Daniels reported in his letter about the obvious mismanagement of conference funds. They also offer their opinion that Dan Jones had dealt lovingly with Dewi Elfed Jones and had received hatred and malice in return.

Next is an excerpt of a letter to Dan Jones from President Franklin D. Richards in which Richards severely condemns Dewi Elfed Jones and offers his continued support to Dan Jones.

The final part is Dan Jones's brief response to the foregoing letters and statements. Jones states that it is a grievous task to publish these very negative reports about Dewi Elfed Jones but that he believes it to be his duty to defend the truth against falsehood.

Despite the grievous misdeeds of Dewi Elfed Jones he was accepted back into the Church less than a year later. Somehow he was able to gain forgiveness from Dan Jones, Daniel Daniels, and others whom he offended. See *Zion's Trumpet* 9 (10 May 1856): 156–60.

Letter from Anglesey 238

A letter from E. S. Morgan and four other missionaries who had volunteered to serve in North Wales. The letter is dated 23 June 1855 from Pentref Berw on the Isle of Anglesey and contains a report of the missionaries' diligent efforts to preach the gospel in that part of Wales.

Greeting of a Sister to Her Fellow Youth 239

A poem of twelve 4-line stanzas by "A Girl from the 'Neighborhood'" in which she encourages all to do their "part for the world."

Book Receipts from July 6 to July 19 240

Payments from seven book distributors are shown.

Contents 240

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

AUGUST 4

- Twelfth General Epistle 241
 The Welsh translation of this epistle from *Deseret News*, 25 April 1855): 4.
- Letter from the Valley 244
 A letter to Dan Jones from John Davis, dated 27 May 1855 from Salt Lake City, in which Davis reports on some of the events taking place in his new home. Davis had converted to Mormonism in 1846 while setting the type for some of Jones's publications. In 1849 he became the editor of *Zion's Trumpet* and translated the LDS standard works into Welsh. For more information about this protégé of Dan Jones see http://welshmormon.byu.edu/Immigrant_View.aspx?id=2958.
- Debt of the West Glamorgan Conference 245
 Because of the mismanagement of funds by Dewi Elfed Jones, the previous president of the West Glamorgan Conference, Dan Jones assumed the leadership of the conference and at meetings held July 21 and 22 he challenged the Saints to resolve their huge book debt. Over one hundred volunteers gave their names to come up with over £70 toward paying down the debt. Jones then presents a list of nineteen individuals who paid their commitment until August 1.
- Statistical Report of the Church of Jesus Christ of Latter-day Saints in Wales, for The Half Year Ending June 30, 1855 . . . 247
 At this point there are 4,015 members of the Church in thirteen conferences throughout Wales.
- (Editorial) 248
 The first part of this editorial is entitled "Epistle of the First Presidency," in which Jones urges his readers to give thorough attention to this important message from their leaders in Salt Lake City.

The second part is brief segment entitled “News from the Valley.” Among the “abundance of good news” are several letters. Jones apologizes for printing only the letter from John Davis but promises to print the others in the next issue.

“The Volunteers” is the title of the third part of the editorial. Jones urges the brethren of the South to take advantage of the good weather and go quickly to the North to assist their brethren who are already there. Several of the elders from South Wales are forming an “escort from their army to wage war for Jesus in this broad land.”

The fourth part of the editorial is entitled “To the Presidents” and is actually an introduction to the next article about the urgency for a restructuring of the distribution of books throughout the mission.

To the Presidents of Conferences and Branches! 250

In this six-page article Dan Jones sounds the alarm of unpaid books, the debt for which has increased by over £123 during the past six months to the huge sum of £616. He places the blame on conference and branch presidents for failing to monitor the bookkeeping of their book distributors. He then lays out a detailed plan for restructuring every aspect of the book distribution program throughout Wales.

Book Debts for the Various Conferences, for the Quarter Ending, June 30, 1855 256

Debts owed by fourteen conferences, the Liverpool Welsh Branch, the Liverpool Office, and Herefordshire are shown.

Book Receipts from July 19 to July 31 256

Payments from five book distributors are shown.

(No title) 256

Several items not published in this issue because of lack of space will appear in the next.

(No title) 256

Jones’s address in Swansea.

Contents 256
 A list of this issue's contents and their respective page numbers.

AUGUST 18

Twelfth General Epistle 257
 Continued from page 244.

(Editorial) 265
 Jones uses all three pages of this editorial to present his commentary on the contents of the Twelfth General Epistle.

Twelfth General Epistle, &c. 268
 Continued from page 265.

Payments toward the Debt of the West Glamorgan Conference, from August 1st to the 11th 272
 A list of nine individuals who have paid toward reducing the debt of the West Glamorgan Conference.

Receipts for Books from August 1 to 11 272
 Payments from five book distributors are shown.

Schedules for the Conferences of the North 272
 Dates for four conferences to be held in North Wales.

Addresses 272
 The addresses of Thomas D. Giles and Edward Middleton are given.

Contents 272
 A list of this issue's contents and their respective page numbers.

SEPTEMBER 1

Minutes of the General Conference 273
 The Welsh translation of these minutes from *Millennial Star* 17 (18 August 1855): 513.

Letter from the City of Spanish Fork 275
 Dated 28 March 1855, Spanish Fork, this letter of David Davies to his friend William Williams is filled with all the positive aspects of being in Utah. It was no doubt selected by Dan Jones to print in *Zion’s Trumpet* to provide incentive to members of the Church in Wales to go to America to obtain all the advantages mentioned in the letter.

Letter of Sister Daniels 277
 This is a letter of Mary Daniels, dated 27 May 1855, Salt Lake City, to her husband, Daniel Daniels, a counselor to Dan Jones in the mission presidency in Wales. Hers is a very upbeat letter with news of the growth of Salt Lake City, a recent conference, and missionary work among the Indians.

Letter of Henry Harries 278
 This brief letter dated 27 May 1855, Salt Lake City, is to Daniel Daniels from a young bachelor named Henry Harries. The letter contains a few bits of news about the growth of the city, the construction of a canal from Utah Lake, and the death of Walker, the leader of the Indians. For the very fine biography of Harries see http://welshmormon.byu.edu/Immigrant_View.aspx?id=4133.

Attempt to Answer the Questions of Amos Clark, in the 13th number of the “Trumpet” 279
 Thomas Harries answers the fourth question of the six posed by Amos Clark. The indication “To be continued” at the end of the article suggests that the other questions would be answered in a later issue of the periodical, but such was not the case.

(Editorial) 281
 Dan Jones entitles this five-page editorial the “Condition of the Church of God in Wales.” He states that all baptized persons

will be brought to the scales of “discipleship” to determine whether they have continued faithful in “keeping all the commandments of God until the end.” Jones declares that selective obedience to the commandments will not be sufficient and that neglect in monetary contributions constitutes a sin.

War between the States and the Western Indians 285

Jones describes the worsening relations between the Indians and the white men in America. He declares that the Mormons have established good relations with the Indians and that the pioneers have no need to fear for their lives.

Yearning for Zion 287

A poem of three 8-line stanzas by Thomas Richards from Tai-bach, near Aberavon.

Payments toward the Debt of the West Glamorgan Conference, from August 11th to the 23rd 288

A list of seven individuals who have paid toward reducing the debt of the West Glamorgan Conference.

Receipts for Books from August 12 to 17 288

Payments from three book distributors are shown.

(No title) 288

Jones’s address in Swansea.

Contents 288

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

SEPTEMBER 15

“Testimony, Faith, and Trust” 289

The Welsh translation of this article from the *Deseret News*.

Letter of President H. C. Kimball to His Son in England 291

The Welsh translation of this letter from *Millennial Star* 17 (18 August 1855): 518–21.

(Editorial) 296
 In the first part of this editorial entitled “News from Utah,” Dan Jones argues against the idea that the destruction done by the grasshoppers in Utah is the judgment of God against the Mormons.
 The second part is entitled “Foreign Intelligence” and contains several items taken from the *Luminary* about emigrating Saints and a number of other news items taken from the *Mormon*.

Conversation between a Sectarian, a Mormon,
 and an Atheist 299
 The conclusion of this conversation written by William Lewis, Swansea. The first part is in *Zion’s Trumpet* 9 (28 April 1855): 132–35.

Sevastopol Massacre 302
 A poem of six 8-line stanzas by Thomas Conway, Flint.

Payments toward the Debt of the West Glamorgan Conference,
 from August 24 to September 10 303
 A list of twelve individuals who have paid toward reducing the debt of the West Glamorgan Conference.

News from Europe to America in Six Days 303
 In only six days steamships from Europe can reach Newfoundland, from where news can be sent by telegraph.

The Battle of Tchernaya 304
 A victory for Britain and France near Sevastopol.

Sevastopol Overtaken 304
 The Russians have fled, and Britain and France are now in control of Sevastopol after great sacrifice of human lives.

Conferences of the South 304
 Dates for nine conferences in South Wales are given.

Receipts for Books from August 18 to September 6 304
 Payments from four book distributors are given.

(No title) 304
 Jones’s address in Swansea.

Contents 304
 A list of this issue’s contents and their respective page numbers.

SEPTEMBER 20

Discourse of President J. M. Grant 305
 The Welsh translation of this 11 March 1855 discourse by President Jedediah as it appears in the *Journal of Discourses*, vol. 2.

Our Contemporary Times 310
 The Welsh translation of this article about the perilous times in the last days from the *St. Louis Luminary*.

Visit of the Editor to Gwynedd 312
 Dan Jones reports his two-week journey to Liverpool and North Wales, during which time he preached at the village of Northop “to several dear relations.” In company with President Franklin D. Richards he spoke at a conference in Abergele, most likely in the Bull Inn to which Elias Morris and John Parry had built an addition in 1849, which is still standing. (See http://welsh-mormon.byu.edu/Immigrant_View.aspx?id=1254 for a picture of the building and the plaque that was placed there in 1990.) Jones mistakenly recorded the dates of August 31 and September 1 as being Saturday and Sunday. The errors are corrected in the translation.

Excerpts from the Account of the Visit of the First Presidency to Manti, &c. 316
 The Welsh translation of these excerpts written by Brigham Young.

Excerpts from Letters of Geo. A. Smith,
 Chief Historian of the Church 317
 The Welsh translation of these excerpts written from Parowan
 by George A. Smith on 14 May and 18 May 1855.

Longing for Zion 318
 A poem of three 8-line stanzas with a chorus of four lines by
 John Bowen from Pyle.

Boy with Horns on His Head 319
 The *Caddo Gazette* reports from Shreeveport that a small boy has
 horns six inches long growing from his forehead.

Locusts in Russia 319
 Great damage has been done in Odessa. Jones comments that
 those who prophesy that Mormons will either starve or be
 forced by the locusts to leave Utah are false prophets.

Payments toward the Debt of the West Glamorgan Conference,
 from September 11 to September 24 320
 A list of twenty-two individuals who have paid toward reducing
 the debt of the West Glamorgan Conference. The blanks for
 number 17 are in the original.

Receipts for Books from September 7 to 20 320
 Payments from three book distributors are shown.

Contents 320
 A list of this issue's contents and their respective page numbers.

OCTOBER 13

Discourse of President J. M. Grant 321
 Continued from page 310.

Mormon Bravery 327
 A report from the *St. Louis Republican* that appeared in the 18
 August 1855 *St. Louis Luminary* about the willingness of the

Mormon pioneers to take the places of workers at Fort Riley, Kansas, who fled because of the cholera epidemic.

Success of the Gospel in Texas 328

The success of the missionaries in Texas has caused considerable opposition among the Methodists, who have threatened to tar and feather the leaders unless they go elsewhere.

(Editorial) 328

At the end of this editorial is one small paragraph entitled “Book Debts.” Dan Jones devotes the other six pages to the topic of emigration by reminding all the faithful Saints of their responsibility to gather to Zion, explaining in considerable detail what steps they need to take in preparation, and encouraging them to cease making excuses and to set a goal of leaving the following spring. Jones’s fervent exhortations must have struck a responsive chord with many, for six months from the printing of this issue of *Zion’s Trumpet* over five hundred of his fellow Welsh sailed for America on board the *S. Curling*.

Payments toward the Debt of the West Glamorgan Conference, from September 25 to October 9 335

A list of thirty-seven individuals who have paid toward reducing the debt of the West Glamorgan Conference.

The Book Debts 336

Dan Jones laments the lack of cooperation on the part of the conference presidents throughout Wales in paying down the huge £600 book debt. He challenges them to “eradicate” it from their sight by the end of the year.

(No title) 36

Jones explains that he had to omit several items from this issue because of lack of space.

Contents 336

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

OCTOBER 27

“The Times” with Its Carcass in Its Mouth! 337

Yr Amserau (The Times), a newspaper published between 1843 and 1859 in the town of Denbigh in North Wales, published the Welsh translation of several chapters from the anti-Mormon novel *Female Life Among the Mormons*. The author published the book in 1855 under the pseudonym Maria Ward, generally thought to be Elizabeth Cornelia Woodcock Ferris, the wife of Benjamin G. Ferris, who was Utah Territorial Secretary for about six months during 1852 and 1853. Dan Jones declares the novel to be a “dirty bag” and the “filthiest” of all the anti-Mormon literature he has ever read. He compares its many lies about Mormonism to a dead carcass, and he portrays Mr. Lloyd, the editor of *Yr Amserau*, as a bird of prey that has taken the carcass in his mouth and is “sucking the sap, maggots and all down to his greedy gut almost to the point of bursting his stomach.” Jones uses eight pages of this issue of *Zion’s Trumpet* and another eight pages of the following issue to vent his feelings of disgust and anger about the novel and the editor in Denbigh who would use his newspaper to spread such falsehoods about the Mormons.

(Editorial) 345

Dan Jones devotes the entire three pages of this editorial to the news from Utah gleaned from the *Mormon*, the *St. Louis Luminary*, the *Millennial Star*, and from several letters. He reports that the problem with grasshoppers is essentially resolved, that several new buildings are nearing completion, that many of the Indians have been baptized, that goods in large quantities are being transported to Utah, and that the pioneers are crossing the plains with relatively few problems.

Letter from Elder Thomas C. Martell 348

Dan Jones probably selected this 30 June 1855 letter of Thomas Charles Martell to print in *Zion’s Trumpet* because of the favorable picture of Salt Lake City the writer portrayed, thus making emigration a more attractive option for those whom Jones had been encouraging to leave for America next spring. The letter is

addressed to “Brother Jenkins,” probably Morris Jenkins, who had been a missionary companion to Martell in Wales. Martell later married Morris Jenkins’s daughter Eliza. For further information about Thomas Charles Martell see http://welshmormon.byu.edu/Immigrant_View.aspx?id=603. In *Zion’s Trumpet* “Martell” is erroneously spelled “Martill.”

The Scriptural Treasury! 351

In 1848, toward the end of his first mission, Dan Jones published a 288-page scriptural commentary entitled *The Scriptural Treasury, in which is contained a compendium of verses and notes, to prove the main subjects of the Latter-day Saints*. Here he informs his readers that there is still a small number of this book on hand, declaring it to be “the best gift of all gifts we have given to the Saints.” (See *Welsh Mormon Writings*, 65–67.)

(No title) 351

Having just received the mail from Utah, Dan Jones is able to refute the newspaper reports that 150 Mormon pioneers had been killed at Devil’s Gate by the Indians.

The War 351

Under the leadership of General Gortschakoff the Russians continue to make it very difficult for the British, the French, and the Turks to take Sevastopol.

Payments toward the Debt of the West Glamorgan Conference from October 10th to the 23rd 352

A list of forty-three contributions toward reducing the debt of the West Glamorgan Conference. Two blanks are in place of the names of two of the contributors.

Receipts for Books up to October 23rd 352

Payments from ten book distributors are shown.

Contents 352

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

NOVEMBER 10

“The Times” with Its Carcass in Its Mouth! 353
 Continued from page 344.

(Editorial) 361
 The title of this editorial is “A Glance at the Condition of the Church in Wales.” Jones had spent ten Sundays attending conferences throughout Wales and is pleased to report the unity, the love, the zeal, and the devotion that he had observed among the Saints wherever he went. He also reports that there is hope for “some hundreds” from among the Welsh to be able to emigrate in the spring.

News from Utah 363
 Dan Jones presents a very enthusiastic report on numerous aspects of life in Salt Lake City, a report that was most likely designed to encourage the Welsh to begin making their plans to emigrate.

Payments toward the Debt of the West Glamorgan Conference from October 23rd to November 8th 368
 A list of seven individuals who have paid toward reducing the debt of the West Glamorgan Conference.

Receipts for Books from October 23 to November 8 368
 Payments received from ten book distributors are shown.

Director 368
 Thomas Harries has been appointed “director” at the *Zion’s Trumpet* Office at Swansea. No explanation or details are given.

(No title) 368
 All who wish to emigrate to the States are to send in their deposits. They will be informed through the *Trumpet* when the date of departure is known.

(No title) 368
 Jones’s address in Swansea.

Contents 368
 A list of this issue’s contents and their respective page numbers.

NOVEMBER 24

The Emigration 369
 The Welsh translation of this article as it appears in *Millennial Star* 17 (24 November 1855): 745–48.

Letter of President Young to President F. D. Richards . . . 374
 The Welsh translation of this letter as it appears in *Millennial Star* 17 (24 November 1855): 748–49.

(Editorial) 376

The first part of this editorial focuses on emigration. Jones offers many suggestions as to what course of action those wishing to emigrate must take.

The second part is a brief report on the widespread death of cattle in Ohio for lack of forage.

“The Sea and the Waves Roaring” is the title of the third part. Jones quotes this sign of the last days from Luke 21:25 and then tells of the waters of Lake Ontario and Lake Seneca rising very high and falling very low in a short period of time.

The fourth part, entitled “America,” is a report on the depredation occurring in various states over the slavery issue, the destruction brought about by the grasshoppers, and the defiant attitude of the Indians near Fort Laramie.

Breaking up of the American Union 382
 The Welsh translation of this article about the inevitability of civil war in the United States taken from the *Squatter Sovereign*, a newspaper published from 1855 to 1857 in Kansas.

Eulogy to the Volunteers of Anglesey and Arfon 383

A poem of five 8-line stanzas by Eleanor Roberts, Conway, in which she praises the valiant missionary work done by six volunteers from South Wales. She mentions each of the six by name.

 Payments toward the Debt of the West Glamorgan
 Conference from November 8th to the 23rd 384

A list of fourteen individuals who have paid toward reducing the debt of the West Glamorgan Conference. Dan Jones had intended to print in *Zion's Trumpet* the names of those who had not fulfilled their promises of payment, but at President Harries's request the names would not be printed until the following issue.

Conferences of the North 384

The dates for four conferences are given.

Receipts for Books from November 10 to 21 384

Payments from six book distributors are shown.

(No title) 384

Jones's address in Swansea.

Contents 384

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

DECEMBER 8

The Perpetual Emigrating Fund 385

The Welsh translation of this article as it appears in *Millennial Star* 17 (26 May 1855): 321–22.

The Land of Israel and the Promise of Israel 388

The Welsh translation of this article from *The Jewish Chronicle*. The scriptural reference to Hosea was erroneously printed Hosea iii, 3 in *Zion's Trumpet*.

Deseret 391

A poem of six 6-line stanzas translated into Welsh by William Griffiths, Pontardawe, from the original in the *Mormon*.

(Editorial) 392

In the first part of this editorial, “Good News for Emigrants,” Dan Jones announces that because of recent donations to the Perpetual Emigrating Fund a greater number of faithful Saints will be able to sail for America in the spring than was previously thought possible. Jones further explains that many will be walking across the plains pulling “light two-wheeled wagons that will be purpose built for the journey.” He gives other instructions concerning the preparations that need to be made by those selected to go.

The second part is Jones’s encouragement for all to do their best in increasing the circulation for *Zion’s Trumpet* next year to avoid an increase in its price.

In the third part Jones extends his appreciation to all who have helped to reduce the book debts in all the conferences and pleads with everyone not to let up.

The fourth part is an appeal to the conference presidents to send in accurate statistical reports for the past six months along with donations received.

The fifth and final part, entitled “Death of President Orson Spencer,” contains Jones’s fond memories of his close friend for over a decade.

Payments toward the Debt of the West Glamorgan Conference from November 23rd to December 5th 400

A list of seven individuals who have paid toward reducing the debt of the West Glamorgan Conference. Jones also presents a list of the names of twenty individuals who had not fulfilled their promises of payment.

Receipts for Books from November 21 to December 5 . . . 400

Payments received from six book distributors are shown.

(No title)	400
Jones's address in Swansea.	
Contents	400
A list of this issue's contents and their respective page numbers.	

DECEMBER 22

Letter of President B. Young to President F. D. Richards .	401
The Welsh translation of this 30 September 1855 letter of Brigham Young as it appears in <i>Millennial Star</i> 17 (22 December 1855): 813.	
(Editorial)	404
The first and main topic that Jones discusses in this editorial is again the matter of emigration. He endeavors to clear up some of the misconceptions that he has learned about in his visits with the Saints. He also warns his readers that just because they turn in their names as candidates for emigration does not guarantee that they will be selected to go this time around.	
In the second part Jones presents the names of twelve conference presidents who will be released as of 1 February 1856 in order to emigrate. He then presents the names of the brethren who have been called to replace them.	
Receipts for Books from December 5 to 18	408
Payments received from nine book distributors are shown.	
Conferences of the South	408
The dates for nine conferences in South Wales are given.	
(No title)	408
Jones explains that space limitations kept him from printing information about the West Glamorgan Conference but that it would be in the next issue.	
(No title)	408
Jones's address in Swansea.	

Contents 408

A short list of the two items that appear in this issue of *Zion's Trumpet*. This issue consists of only eight pages so that the sixteen-page signature could contain the title page, the foreword, and the list of contents for all of volume 8.

ZION'S TRUMPET

UDGORN SEION,

NRU

SEREN Y SAINT;

VN GYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAETH, &c.

"A mi a osodais wylwyr arnoch chwi, gan ddywedyd, Gwrandewch ar
salm yr udgorn."—JER. vi, 17.

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

CYFROL VIII.

ABERTA WY:

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

1855.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

THE PRINCIPLES OF THE "DISPENSATION OF THE
FULNESS OF TIMES,"

IN

TREATISES, 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
lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."—
ISA. XVIII, 3.

VOLUME VIII.



SWANSEA:

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

1855.

FOREWORD.

THE chief noteworthy characteristics of the eighth volume of ZION'S TRUMPET are the contrasts of godly wisdom establishing the kingdom of God on the ruins of the kingdoms of the world, which wither under the foolish influence of "human wisdom;" in it are seen lamentable examples of the campaigns of theologians, editors, rulers,—kingdoms gathering their forces in a perplexity against each other to wage a war of pens, words, cannons, and rifles in the throes of death to uphold their governments; in it also is a glance, here and there, through the clouds of war of our atmosphere on the kingdom of peace from its beginning, like "a stone that was cut out of the mountain without hands;" on its adventurous and conquering movements through the kingdoms of the world, and on the increasing power of its rotations it is shattering the false idols of Babylonia into dust.

The louder the sounds of the trumpets of tumultuous Babylon invite the countries to the bloody battlefields of war, still louder will ZION'S TRUMPET shout, each shout louder than the previous one, for the children of Zion, to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

While sects, jealousies, and false religions have woven thick, black sackcloth to cover the face of the atmosphere of the anti-

Christ world with darkness, through which no ray of light shines directly through, the *Star of the Saints* guides the wandering children of heaven step by step through the entangled wilderness of the world to the sure sanctuary among the “stars of the morning” in Zion.

While we laud our privilege more and more, volume after volume, to fight together with our fellow soldiers, we implore their assistance to trumpet more clearly and melodiously at the *beginning* of our coming volume, regardless of who the trumpeter may be at its conclusion.

“Homeward, homeward, children of the Lord,
The land that is to come quickly,”

will be the foremost, the loudest, and the last voice of our TRUMPET, regardless of whose it may be, until the weakest of the children of Zion may come home. That the Lord grant to whoever may blow through ZION’S TRUMPET an accurate tone, a clear sound, and the power of the truth to pierce the hearts of our readers is, and will be the most earnest and the last prayer, of your—

EDITOR.

CONTENTS.

A Bank	147
A Call for Volunteers	13
A Word from Salt Lake City to the Saints in Wales	36
Account of the Swansea Conference Eisteddfod	38
Address of His Excellency Governor B. Young	161, 181
Appointment of Colonel Steptoe as Governor of Utah	77
Arrival of the ship "Juventa"	204
Assassination of Joseph and Hyrum Smith	42
Attempt to answer the questions of Amos Clark	217, 279
Binding Books	111
Breaking up of the American Union	382
Challenge of P. P. Pratt	191
Character of the Saints	140
Conferences,—	
Cardiganshire	175
Conway Valley	119, 216
Denbighshire	215
East Glamorgan	63
Flintshire	214
Llanelli	175
Llanrwst	54
Llansawel	158
Merionethshire	215
North Pembroke	212
South Pembroke	213
West Glamorgan	157
Conversation between a Sectarian, a Mormon, and an Atheist	132, 299
Counter Proofs of the Anti-Mormon Accusations	154
Daily Salvation	220
Death of Emperor Nicholas	94
Debt of the West Glamorgan Conference	245

Directions for the Emigration	22
Discourse of Apostle Orson Hyde	81, 97
Discourse of President B. Young	17, 33, 49
Discourse of President J. M. Grant	305, 321
Editorial.—The New Year—The eighth volume of the Trum- pet 8.—Address to the Presidents of the Welsh Conferences—The Emigrants this Year 25.—The Emigration 40.—News from Utah—The General Conference of Great Salt Lake City—The Balance Sheets 56.—Signs of the Times—Sermon of President Kimball—The Recent Conferences 72.—Success of the Gospel in Wales—The “Mormon”—Return of Brother Willis—Office of the “Millennial Star” 88.—To the Preachers of the Gospel—The Emigrants—The Coming Emigration—To Conference Presidents 105.— The Emigration this Year 120.—The Debate in Swansea 136.—The Volunteers 152.—The P. E. Fund and the Temple—The Debate in Swansea—Foreign Intelligence 169.—News from the Valley—End of the Quarter 185.— The Semi-Annual Report 200.—Preaching the Gospel—Appointments 216.—To the Presidents of Conferences and Branches 233.—Epistle of the First Presidency—News from the Valley— The Volunteers—The Glamorgan Area—To the Presidents of Conferences 248.—Epistle of the First Presidency 265.—Condition of the Church of God in Wales 281.—News from Utah—Foreign Intelligence 296. Visitor of the Editor to Gwynedd 312.—Emigrating—The Book Debts 328.—News from Utah 345.—Glance at the condition of the Church in Wales 361.—The Emigration—Disease among Cattle—The Sea and the waves roaring— Mobocrats 376.—Good News for Emigrants— “Zion’s Trumpet” for the coming Year—The Book Debts—To the Presidents—Death of President Orson Spencer 392.—The Emigration—Changes and Appointments 404.	
Excerpts from a Letter from the Valley	86
Excerpts from Letters of G. A. Smith	317
Excerpts from the Account of the First Presidency Visit to Manti, &c	316
Farewell address of Elder Wm. Willis	125
Farewell address of President Thomas Jeremy	121
Fulfillment of the Prophecies of Joseph Smith	177
Healing through the Gospel	199

Index of the Books for sale	159
Inquiries into the principles	199
Lecture on Patriotism	167
Letters,—	
Brother Henry Harris	278
From Anglesey	238
From Elder T. Jeremy	201
From Elder T. Martill	348
From Samuel Evans	53
From the City of Spanish Fork	275
From the Valley	186, 244
President H. C. Kimball to his son in England	291
President Young to President F. D. Richards	374
Ditto	401
Sister Daniels	277
Sister Jeremy	46
To the Preachers of the Saints	189
Minutes of the General Conference	273
Miscellaneous, &c., 16, 31, 48, 64, 80, 96, 112, 143, 160, 176, 192, 208, 223, 303, 319, 351	
Mormon Heroism	327
Mr. P. P. Pratt	139
Multiply and Replenish	193
Navigating the Colorado River	196
News from Utah	363
News of the War	126, 142
Notice to the Emigrants	47
Notice to the President, the Senate and the people of the United States.	173
Observations, &c.	65
“Odds and ends”	102
Offerings to the Temple	209
Our Contemporary Times	310
Pay your debts	91
Payments toward the Debt of the West Glamorgan Conference	272
288, 303, 320, 335	
Petition to the President of the United States	145
Poetry,—	
Condition of the Signs of the Times	55
Deseret	391
Dream of the loss of a good man	223
Eulogy to the Volunteers of Anglesey and Arfon	383
Fall of Babylon	127
Greeting of a Sister to her Fellow Youth	239
Longing for Zion	14, 318
Return of the Outcast	142

Sevastopol Massacre	302
Verses	95
Yearning for Zion	287
Polygamy in Utah	135
Religious persecution and its effects	113
State of the World at War	207
Statistical Report	31, 247
Success of the gospel in Texas	328
Success of the gospel in the States	6
Take note of and imitate the following	203
Testimony, Faith, and Trust	289
The Bible—Who will stand by it	129
The Emigration	369
The Land of Israel and the promise of Israel	388
The New Year	10
The P. E. Fund	58, 385
The “Scriptural Treasury”	351
The “Times” and its Carcass in its mouth	337, 353
The United States and their human trafficking	229
To Parents	1
To the Presidents of Conferences and Branches	250
Treason against the Emperor of the French	125
Twelfth General Epistle	241, 257, 268
War between the States and the Western Indians	285
Warning to the Saints	235
Was it God who sent Joseph Smith	78
What do Mormons believe	225

ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JANUARY 6, 1855.

[VOL. VIII.

TO PARENTS.

“TRAIN up a child in the way he should go: and when he is old, he will not depart from it,” said the wise man of yore; and although we cannot subscribe to his word with such certainty as he does, because children of this our age are fickle minded; yet we feel that we must press upon those whom God made parents, the importance of thier learning the correct way themselves, and walking in it, and through their example and advice teaching their children to do likewise. Those who consider their children as being *secondary* in any gifts given them by God do not value them correctly, and as a result, are not worthy of them; and neither the Giver nor the gifts excuse those parents who expect others to fulfill the duties demanded by nature and the God of nature for them to fulfill with respect to their own children.

What father's or mother's heart does not worry when their eyes see the corruption of the age of youth; what ears do not smart on hearing their reviling, their screams, and their mischief? The walls of our houses are not thick enough to spare us from being astounded by their intolerable clamor. Our prisons' tenants are children, and the prey of our country's gallows! It is true that there are innumerable schools throughout our country; but how much better are we for that? They are prisons for our children, from which they yearn for freedom to quarrel for the right to teach each other mischief; parents should teach morality and should

discipline the thoughts of their children; He who owns them has given to them the reins of government; they can and should lead their tender minds along the right path. The parents' example, given early, will lead the tender and budding minds along the path they choose, and if so, will gain the influence of the older ones to be effective teachers to the younger ones and their playmates.

What do those parents who support their children in oppressing and reviling their neighbors' children expect, but that they do likewise to each other when agitated; and by and by they become so hard-faced as to pay their own parents back "with the same coin." If children hear their father or mother telling lies, or if they see them committing any dishonesty, it will no doubt be a strong influence in destroying their trust in them, or in following their example. In some places parents take pleasure in seeing their children persecute, ridicule and throw stones at imprudent strangers or foreigners on the streets, forgetting that the day will come in which they themselves will be repaid accordingly; and even worse, we have seen parents busily and zealously gathering the street children and taking them to a place where a servant of God was preaching the gospel, with strict orders to shout, howl, and create commotion, so that no one could hear anything he said! Are such parents any better than those who, in bygone days, sent their children to shout, "Go up, thou bald head", to mock the old prophet? And were it not for the patience of God, such would be the result nowadays; what parents would not fear such an outcome except they reform. We have heard that parents are taught from higher places to do that—we have names of Reverends who, from their pulpits, encourage children to shout and throw dirt at preachers who have different views from their own; yes, "in this enlightened age!" What is this but creating an age of religious persecutors? Whose life, of those daring to hold a differing opinion, will be safe when this generation of children become men? O "Christianity," O "Christian" parents as you call yourselves, strive first and foremost to replace such barbarity with civility, so that your children do not shame our country!

To the Saints, who acknowledge that children are God's gifts and glory to their parents, we say,—because "bad habits corrupt good morals," strive to keep your children as much as possible away from Babylonian influence and habits and from the corruption of today's

children; we often hear of the children of the Saints being persecuted in the midst of others, by some who throw things at them, while shouting at them, "old Saints" or something worse; this is something good from the bad, if it keeps them away from such malevolent company; doubtless, this was taught them by their parents, and it is they who will be held responsible; were they to teach otherwise the effect would cease, which would encourage the Saints to do their duty of influencing their own children to lead them in the right path.

To the faithful Saints, the day has already dawned upon them in which they must segregate their own children from among such harmful corruption, and no doubt those parents who recognize the importance of this matter long to see themselves and their dear children in peaceful Zion, where parents who are "pure in heart" may teach their children to be peaceful also. But until then, they have work to accomplish in keeping their minds from corruption, and in keeping their emotions from getting out of control before that; the influences of habits, language, and traditions, now shape their characters—from day to day; and the longer they are left alone, the harder it will be for their parents to rectify them. Influences are often being imposed on our children by things that their parents do not think about; I wonder if the mother considers, when she hangs some old picture on the wall showing Christ standing in the river with John pouring water from a vessel on him, that this breeds a belief in the children's minds that this is the true mode of baptism? Does the father consider his 5-year-old child staring intently at him as he sits in his armchair, his long pipe in his mouth, with clouds of smoke whirling around him, who then runs to some other place to imitate him; that by so doing he promotes a harmful habit, which will perhaps be too difficult for his own child to rid himself of? Extremely damaging to children are pictures of the devil with his crooked horns, his long tail and hooves, which create a belief that he is really like that and cause lifelong terror for many who know of him, and certainly the Papal pictures of angels with wings that are seen on the walls of houses, have caused common folk to believe so steadfastly that angels do indeed have wings, that it is futile to try to convince them otherwise. There are many other wholly untruthful pictures which carry a damaging influence on the rising generation and which can be recognized and removed by all parents themselves.

Nevertheless, it is not pictures that are the most damaging influence on children; in a word, Catechisms of the age poison children's minds more than all other damaging effects! Experience compels us to decide thus; we still remember to this day its lessons, its questions and its answers, such as "From what did God create the earth?" Answer. "*From nothing!*" Indeed! what is there more unreasonable—more impossible than that? Yet, although there is not a verse to prove it, the Catechism thus states, and that is enough for the child, even for him when he becomes a man, until such time that reason, despite tradition's influence, exiles such a lie from his creed. So many lies and heresies are concocted in the very damaging false explanations of Sunday school teachers, and by all the sectarian Catechisms which we have seen, so that love for the welfare of the age in the face of the examples which we have seen compel us to persuade parents to prevent such poison from souring the minds of their children; do not keep them in your houses, and do not allow your children to attend schools that force them to learn such harmful things, for the first thing you will see when you are starting for Zion will be that your children will have cultivated hatred for the truth, and will have become too deeply rooted in Babylonian traditions for you to free them. Instead of allowing your children to go to sectarian chapels or churches in order to please your relatives or anyone else, bring them in their youth to where they can hear sound doctrines, and where their minds can be instructed in the ways of the Lord; instead of sectarian Catechisms, which teach that the Bible contains the whole of God's wisdom, that spiritual gifts are not available, and that to seek revelations from God today is blasphemy, &c., place in their hands the "Jacques Catechism" which will make them wiser in the plan of God to save man than will all the human wisdom of our age. Instead of reading commentaries and missionary stories, or fictitious tales to excite their feelings, or to encourage them to contribute pennies to send or to support sectarian missionaries in faraway countries who poison Pagan minds, and to encourage them to persecute the true servants of God, and to refuse His heaven-sent message to them, as is done by these false teachers throughout most of the world nowadays; it is better for you to beseech their master, or your own master, one of the two, to take them from the world's way of salvation, and place in the hands of your children ZION'S TRUMPET, the Book of Doctrine and Covenants, the Book of Mormon, the Treasury, or essays, of which

you have a variety in different languages; these will lead them both to believe and to be obedient to the revelations of God, without having to search for the chapter and the verse to prove everything, but instead will strengthen their faith to live by *every* word *that proceedeth* out of the mouth of the Lord; while the others teach them, as we ourselves were taught, to disbelieve truths; and who does not have reason to sorrow when his previous traditions clash with the revelations of God? Let us save our children from such danger while they are within our reach.

We rejoice in knowing that Conference Presidents appoint Branch Presidents under their care to hold school on Sunday morning to teach children, and the people who come there to read, and we encourage parents to support this praiseworthy work by sending their children there regularly, and being present themselves as much as they can; your children are very likely to go with their acquaintances to another school if they do not attend a Saints' school, and not only are their minds corrupted, but they become accustomed to the place as a sheep becomes accustomed to its place, even on the summit of a crag, refusing to leave for greener pastures; so it is likely to be with your children, if you allow them to attend a sectarian school, even though they do not go to listen to preaching, and thus not only will you lose them, but your negligence will cause you grief in your bosom, and a sectarian spirit in your home, more annoying than constant water drips or a house full of smoke. What connection is there between the Spirit of God and the spirit of this world? None, but the latter estranges children from their dearest parents, and sows seeds of bitterness wherever it may be. Without doubt God will hold parents responsible for their instruction of their own children; and especially in Zion is this understood to be true; and blessed are they who spare themselves the shame of a disobedient family there, by having taught them the necessary lessons here, while it is still easy to do so. To illustrate this principle we are reminded of the appropriate story that is told about Turpin the famous robber. One time when his own father fell prey to him, without recognizing him, he begged for his life; Turpin answered him by leading him to a huge tree in the woods, and he promised to spare his life if he could bend the tree down. Since he could not do so he promised to spare him if he could bend a nearby thin branch, which he did easily and demanded his freedom. "Go my father," he said, "and learn a lesson from that to

bend the rest of your family while you can, instead of allowing them to grow up to be unyielding as you did with me; I am Richard Turpin your son." No doubt the father's heart felt the rebuke, and he felt it all the worse upon realizing that he was the cause of damage he could not undo, and this teaches some effective lessons to parents now.

Adorn your libraries, your tables, and your schools with books written by inspired authors, those appointed by God to be your leaders; for those who were adapted by inspiration to teach you are also the most well adapted to instruct your children at the start of the road, so that when they grow older they will not depart from it; but as they are filled with the Holy Ghost, they will grow up healthy, wise and vigorous, and among future generations they will be sturdy pillars in the kingdom of God, doing honor to the names and memory of the parents who taught them at the start of the road; and so that they may increase your kingdoms, and multiply your subjects infinitely, may this be the lot of all faithful parents in the kingdom of God, through Jesus Christ. Amen.

SUCCESS OF THE GOSPEL IN THE STATES,—
ESTABLISHMENT OF A WELSH CONFERENCE,
AND PROMISING SIGNS.

Minersville, Ohio, Nov. 20, 1854.

DEAR BROTHER JONES,—Once again I avail myself of the opportunity of greeting you through a few lines from America. I feel a thirst to hear from you frequently to learn something of your trials, and to receive an account of the truth and its consequences from among my fellow nation in my mother country. We received a kind and loving letter from you, dated September 13, and I was glad to hear its contents, and I feel very grateful to you for your counsels, and your caring attention for us as a Branch in this place. We hope that you do not mind our troubling you with our letters so often. The aforementioned feelings are what prompt me to seek to enjoy more of your wonderful counsels and teachings. My constant prayer is that all the Saints and I will have strength to live according to them.

We have sent a letter to the President there to learn where the President closest to us is located, and also to receive some counsel. If we come to understand that it is Orson Spencer in Cincinnati, we have decided, if possible, to convince him to pay us a visit here. We believe that he will be a great blessing to us here, even though there are already better prospects for success here in this good work than I have ever before seen. Presently there are two Branches here, and thus there is a Conference here, which is under my care, and Joseph Joseph, earlier from Pendarren, is presiding over the Branch in my place, and Elias Thomas is presiding over the other, and we intend to establish another Branch before long. We are still increasing in number here, because brothers and sisters are joining with us, and although we have baptized only a few thus far, we believe that we will baptize hosts of our fellow nation before long. Large numbers of our fellow nation appear to be believing the Gospel. Now we have established a circuit here, for our officers to follow after each other to preach in every place where they are welcomed with open doors for that purpose, and all the officers are yearning and thirsting to have a turn in the circuit. I am happy to say there are so many able servants so desirous and determined to labor in God's work. The author of this work will bless our labor by making all the honest of heart subjects of his kingdom; unity and love are increasing among us, and our earnest wish is that it may continue thus.

We wish for you to continue to be aware of us, although we send our requests to the presidency closest to us, for our confidence in you continues the same.

The coal works here have been at a *stop* for two months, with no sign of starting, the reason being the lack of water in the Ohio River; it has resulted in a very dry summer this year, the driest seen for 16 years, and it still continues to be very dry. Thus, the seasonal circumstances are getting still darker and darker, for there is nothing here to carry the coal away except in boats on the river. Goods are much more expensive than they would be if the river were high.

Joseph Joseph wishes greatly to be remembered to his brother Dafydd and his family, and to all the Saints. Daniel Llywellyn, earlier from Pendarren, together with John Llywellyn his cousin send their

regards to you, and to all the Saints in Pendarren. Also, Wm. Evans sends his regards to you.

I shall close for now by sending you my warmest love and affection.

I am, your brother in Christ,

THOMAS M. RICHARDS.

[Our readers will be pleased to understand that the gospel's enthusiastic zeal is driving our brethren in America; and that there are such great hopes before them; may He who holds the keys of every heart bless their labor to convince the thousands of Welsh who surround them, and blow the sparks of the gospel's fire to enlighten thousands of the Welsh of Wisconsin, Pennsylvania, New York, and every Welshman scattered throughout the continent. Especially, may this create a great interest for those who intend to migrate there. We are also glad to hear that Brother John James, earlier a minister for the Baptists in Cefn Coed y Cymmer, is in the above place, firm in the faith, and eager to save others from the bonds of false tradition.—ED.]

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 6, 1855.

THE NEW YEAR.—As we set foot on the threshold of this new year to look into the faces of our numerous readers, and as we take pen in hand to inscribe our ideals on their minds, the magnitude of our responsibility widens in our eyes, and the importance of fulfilling the duties of the surroundings in which we have been placed motivates us to move forward and accomplish what we can; trust in the power of the One who owns us, and in the intercession of our fellow workers in our behalf encourages us to begin the work of this year with greater desire and confidence than we have ever before possessed.

The year 1855 threatens to be, of all past years, the most significant year for our country, if not the countries of the world. Although we have strong and powerful countries as zealous fellow workers, one of the foremost powers of the earth, despite the size of the others, threatens to harm us, and has by now decimated the excellence of our armies—"The boast of the world," daring all Europe to a war that it has yet hardly begun. More than likely the glory and success if not the freedom of this powerful nation are in the balance and her counterweights are heavier than anything that has ever before been against her; and it seems that the terrestrial, aerial, and maritime elements are more deadly enemies than Nicholas of Russia, despite all his pomp! We do not wish to frighten anyone, nor can we, for the destruction of our armies is too obvious to hide from the eyes of the world,—when all the battalions which go to the battlefield fail to make up the original number that landed there. All signs agree to name this a great war, and millions will doubtless stretch their necks and gape their eyes desiring to perceive its results.

The mournful voices of the sufferers of the war are too grievous to fill the pages of our little TRUMPET; there are those who understand the prophecies of the Omniscient through his servants,—those "to whom it is given to know the signs of the times," and those who have been clearly predicting the day of war, the frightful day of the deadly plague and pestilence, and the day of the dark famine, when all others shout "Peace, peace;" but, we say, that such do not comprehend that all this is but "the beginning of sorrows," and but the beginning of the "emptying of the earth of its inhabitants." And although we scarcely expect the war and the judgments to convince the world to believe the gospel, we are disappointed to learn from our brethren who are in the war that the rage of others against the kingdom of God is so vicious, that nothing but the soldiers' prolonged curses and threats are heard resounding through their camps whenever the name "Latter-day Saints" is spoken; and the brethren who are there are so restricted that two of them can hardly ever meet together to pray! This proves that the massacre of war does not convince the heart of the dishonest man, and it fulfills the word that says, "Despite it all men do not repent to give the glory to God, rather they curse God because of their sufferings."

In the face of the agitated state of our world the value of peaceful Zion is apparent; in contrast to the harmful influences of false religions, those which flood the world with blood, we can rightly appreciate the pure teaching of heaven, that which tends to bring peace to man and his fellow beings—his enemy, and his God firstly; this law which now emanates from the Zion of God, to trumpet this law to the inhabitants of our country is the cardinal purpose of our TRUMPET again this year.

Fellow soldiers in the army of Jesus, our duty is to trumpet to you, “Follow the sound of the *Trumpet*”; our greatest pleasure will be to soldier with you in the kingdom of the Savior; and we call on all of you to put on the whole armor of God, remembering that integrity of heart, purity of conduct, and valor of spirit are essential for our King to crown our labor with success. Let the present state of the world serve as suitable lessons to remind us that here there is no continuing dwelling place for us; that we are strangers in Babylon seeking a better country in the western world, where justice and peace reign; may the coming of the judgments of God on the world make us vigilant and philanthropic watchmen to warn our fellow men who lie in darkness, of their peril; this is our duty and our privilege; this is the work entrusted to us, and it is our *pleasure* to accomplish it with all our might.

THE EIGHTH VOLUME OF THE TRUMPET.—We call the most serious attention of the Presidents and Distributors of the Districts and Branches to the important duty of increasing the circulation of the TRUMPET. All are aware that it is on condition of buying three issues for three pence instead of one issue for two pence and a halfpenny, that it is being sold for a penny, which is the lowest price that will sustain it; but we do not currently sell for a penny as many as used to be sold for two pence. Therefore, we must publish it every fortnight, thus giving our subscribers a further opportunity to double their numbers. We expect an immediate response by our next issue.

THE NEW YEAR.

(From the “*Star*.”)

BEFORE the present number of the “*Star*” has reached its fixed position in the moral firmament, the New Year will have dawned

upon our readers. The revolving spheres in their relations to each other are hastening on the fulfilment of the prophecies concerning the building and redemption of Zion, and the appearing of the Lord in His glory.

All the self-denials, the persecutions, the journeyings, the prayers, the hardships, the sacrifices, the tithings, the consecrations, the endowments, and in short all the exertions of the faithful Saints tend to the accomplishment of this. The outside pressure of the world urges the Saints to faithfulness, and to increase their fellowship with God, that they may obtain of His Spirit, which shall enable them to stand, while all who are not fixed upon the rock of revelation will be swept away with the refuge of lies, by the brightness which will precede the coming of Christ, with the glorified Saints, to reign on the earth. During each successive year the contrast between the ways of God and man is being astonishingly increased, and it behooves the righteous to hasten themselves toward the chambers of the Lord, if they will have shelter in the storm of His wrath. Those who sleep upon their watch will find, when they wake, that the Bridegroom has entered in and the door is shut. They who walk in darkness at noonday will find, when the night cometh, that they have not the oil of God in their vessels, when there is no longer time to go and buy. The wise will understand, and will cheerfully give all he has for the field which contains the pearl, and then faithfully dig till he finds it. The way to eternal lives is more and more visibly the way that comes up through great tribulation, and that brings to its travelers purity and cleanness before God.

They who hunger and thirst after righteousness will press their way forward, and from the new year, with renewed zeal, until they are filled with the abundance of peace and truth, and their souls are satisfied with the goodness of God. To obtain this, they must keep their faces set like a flint Zion-ward, defying all opposition, until in the House of the Lord they learn of His ways, and begin more perfectly to walk in his paths.

Zion lengthens her cords and strengthens her stakes, and it will cheer those who can only gather in part, to know that they can sojourn in one of her stakes until they can proceed to the mountain of the Lord's House.

As a lighted fire appears small, and affords little warmth, at a distance, while in its immediate proximity its influence may be insupportable, so the fire which the Lord has kindled in the earth appears most desirable to the faithful in the British Isles and other distant lands; a gradual approach will better enable many to endure the expanding, smelting process, than too sudden a transition from the native state. That He should be a refiner and purifier of His people, was the promise of God; and for this purpose the Saints separate themselves from the world, and gather together, that they may be tried as gold, seven times in the fire. But alas! how many withdraw from the furnace, with their virtues and vices still unseparated, themselves unrefined; on the contrary, hardened, and consequently less fit than before for the chosen purposes of heaven. What progress have the Saints in all the world made during the past year?

The word of the Lord is to gather, and while the spirit of gathering burns within us, we are also aware that it fills the bosoms of thousands of the Saints. We feel that the Lord has indeed heard the cries of the oppressed of His people, and is opening the doors for their deliverance. The time has more fully come for the strength of the Lord's House to be gathered together into the bonds of the Everlasting Covenant, the obligations of the Priesthood, and the cementing power of the Holy Spirit of Promise, that the powers of darkness may be overcome, the wicked destroyed, and Satan be bound until the purposes of the Lord are accomplished.

The sooner the Saints unitedly walk up to this and every other command, the sooner they will find the channels of communication open with the heavens and the world of spirits, that all who will may partake of the joys of everlasting life, from Adam down to the last heirs of mortality that will have the privilege of working out their salvation on this earth.

The Saints know, by the testimony of the Spirit within, that America is the land where the Kingdom of God is first to be established, where the house of the Lord is to be reared, and an ensign raised to the nations, and where the physical, social, and political influence of His Kingdom is to be first developed.

It may be asked,—Do the Saints need urging to leave this land? Many do not, but rather their ardour needs tempering with judgment and discretion, that they may not by too much haste fail in accomplishing the object they so much desire. There are many who, if they had studied economy a little more, and had not, when the Lord blessed them, spent their means in endeavouring to keep up a style of living calculated to compete with their neighbours who understand not the blessings of the Gospel, but labor to gratify the pride of this world, might have been in Zion long ago, enjoying its blessings and privileges.

Nearly allied to this class is another portion of the Saints, who feel it almost impossible to go until the husband has an ample supply of clothing, the wife a few more fine dresses, and they must have some nice things to make them comfortable. Such persons show at once that they have but little confidence in themselves, or faith in the Lord and His work. If they expect to always find fine clothes and comfortable things in the road to salvation, they had better remain where they are, for the Lord's work will go on just as well, and perhaps a little better, without than with them. If such persons do not arise, in the name of the Lord, and bestir themselves, they never will have sufficient faith and energy to attain to anything but a very limited salvation. While they tarry and slumber, the diligent are receiving their blessings, the way to Zion is becoming more difficult, and, before they are full aware of it, the door will be shut, and they too late.

Trans. WM. LEWIS.

A CALL FOR VOLUNTEERS!

WE notify the officers in the army of Jesus that we are now issuing a call for *volunteers*, to prepare for the opening of the battle season in the spring, to attack an enemy more cruel than Nicholas of Russia, to the same extent that the eternal death of the soul is worse than the death of the body. There is dire need for several battalions of brave men to go into the field; therefore, we warn all the faithful soldiers of the King

of kings to put on, in the meantime, the whole armor of the gospel, so they may be men of power, by the two-edged sword of His Spirit, to bring down ruined traditions of the other, and to raise the banners of the gospel of Christ to wave in every part of Wales. While the whole world calls for volunteers to the battlefield to kill their fellowmen, the *Trumpet* of the gospel also calls for *volunteers* to go out in armies to save the lives of men through their making peace with the King of peace, and receiving forgiveness of sins for free! Brethren! young men in particular—who will go? What say ye? “Who will go, who will go?”

It is a pleasure to announce that we already have one President, namely J. Richards, preparing for the battle, and we are giving him a commission to raise an army of as many brave soldiers to go forth with him as he can, and, in the name of our King we say, safe journey to him! Also, we have the names of zealous and experienced officers, namely John Roberts, Jeremiah Jeremiah, and Dafydd Lewis from Cwm-ynys-y-fuwch, who have already enlisted in the northern battalion, and who are preparing for the spring! Brethren! make every effort to get a battalion full of faithful men to help the Saints of Gwynedd again this year, so that the gospel can be proclaimed from Abergavenney to Anglesey, triumphant over all the false accusations, and the false traditions that oppose it. We expect a more heated *Campaign* next summer than we have experienced thus far, and we call for names of volunteers as soon as you can send from now until that time. This war is a war that *must* be fought; for the King is about to come, to Whom every knee must bow; and every tongue must confess; blessed is he who deserves to be crowned by Him with the everlasting crown of life! Behold an opportunity for all to receive it! Who will do battle for it?

STANZAS,—LONGING FOR ZION.

My yearning for Zion is now—,by pressing
 Anxiety riven,
 The prospect of seeing its streets,
 Can seem like a hopeless dream.

I almost weep in sorrow—exhausted;
 By a host of concerns.
 And my features reflect the signs
 Of my heart's keen worry.

Working is a pressing pain—and repose
 Is equally stressful;
 Often when I fall asleep,
 My mind drives ahead of fear.

Each night from among the host—I await,
 An angel who seeks me,
 Who gives me a glimpse of the Valley,
 With joy while I slumber still.

And then I wake—and recall my dreams
 While yet yawning,
 I have no ease or relief in them,
 In the Temple I still feel pain.

Once, for comfort, I earnestly sought—to meet him,
 Though I labored in vain;
 When love of the bitter cup is lacking,
 Every drug is bound to fail.

Love's enchantment from this land—has winged
 Its way to Zion;
 My finest love now cannot speak
 Of cleaving to the crags of Meirion.

My very person's afflicted,—Oh! David
 Is just a tied wretch;
 Mine is a dismal, loveless life,
 A mere stagnant existence.

That's my constant state, and yet,—I have
 To sustain me fully,
 Knowledge of that blessed wealth
 That radiates a saving light.

It is great, this is the hour,—it has caught me
 Soundly in my dark despair,
 In any man it's a worthy rock,
 This wonderful heavenly stone.

This is a great treasure indeed,—praise be its
 Redemption of souls;
 A spirit that's bent can be raised
 To its will and to lasting gain.

In having this I have no complaint,—Jesus,
 I await to serve;
 Often I cry, “inspire me still,”
 Forever amen, let it be so!

DAVID ROBERTS.

MISCELLANEOUS, &c.

MORE OF THE ACCOUNT OF THE SAINTS IN THE WAR.—One of the brethren in the war has been killed, and three have been wounded, but their wounds are not fatal. They can meet and see one another only infrequently. They dare not mention the Saints, for not a word is to be heard afterwards from the soldiers that is not in the form of blasphemy, swearing, or frightful oaths. They yearn for deliverance to the peaceful land of Zion, where they can meet their brethren in the Temple of the Lord without anyone restraining them. We await the same privilege, and we work for it during the day, for the night is coming when no one may work.

VERSE

When a Saint refuses to do his work,
 He has a sad heart and an enslaved soul,—
 Remembering judgment and the day of wrath
 His knees knock together:
 But to the one who is faithful,
 And does entirely as God says,—
 Comes a feeling of freedom and a happy heart,
 And the peace of the Lord fills his breast.

T. HARRIES.

RECEIPTS FOR BOOKS FROM DEC. 28 TO DEC. 31.—Griffith Roberts, £1; Jonathan Ellis, £1 10s; D. E. Jones, £30; C. Harmon, £12 12s 2½c; W. Jones, 18s 11c; G. W. Davies, £20; Edward Middleton, £15 18s 10¾c; John Davies, £1 16s.

CORRECTION OF AN ERROR—In the previous number is G. W. Davies, £10, instead of £15.

. Send all letters, containing requests and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

CONTENTS.

	PAGE.
To Parents.....	1
Success of the Gospel in the States.....	6
Editorship,—The New Year—The Eighth Volume of the Trumpet.....	8
The New Year.....	10
A Call for Volunteers.....	13
Stanzas,—Yearning for Zion.....	14
Miscellaneous, &c.....	16

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 2.]

JANUARY 20, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT B. YOUNG.

*Delivered in the Tabernacle, G. S. L. City, February 20, 1853, in the
afternoon.*

TRULY happy is that man, or woman, or that people, who enjoy the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings. Who is that person, or that people? We are ready to reply, "The Latter-day Saints" are the only people on earth, that we have any knowledge of, to whom the everlasting Gospel has been given in these days; they are the only people who are the heirs to it, with all its blessings and privileges. Not to our knowledge are there any other people on the face of this globe that enjoy this inestimable blessing. True all mankind enjoy to a certain degree its influence; the manifestations of the Author, Proprietor, and Giver of the Gospel of life and salvation to fallen man.

All the offspring of Adam, from his day to this, have enjoyed, to a greater or lesser degree, the light, the glory, and the manifestations of the countenance of the Lord. But they have not enjoyed in all ages, the Gospel with its ordinances, blessings, and privileges. This is the only people that now enjoys such signal favors. The Priesthood has been upon the earth from time to time, and the kingdom of God has been organized to certain degrees; but we can truly say, this is the time of times, we live in the day of days,

we enjoy the blessings of the blessed; and have bestowed upon us, in the fullness of times, privileges that surpass all privileges hitherto bestowed upon mankind.

In this dispensation all things will be gathered together in one, and, strange and marvelous as it may appear to the world, these are the people who are the instruments in the hand of God to bring it to pass. This is a truth that no arguments can successfully bear down. No matter how it is despised, persecuted, or neglected, as a frivolous, trifling, and childish work, it is true, and it will remain; it is the kingdom of heaven upon the earth. Here is the plan of salvation, here are the words of life, here is the light of eternity, here is the intelligence that will instruct kings, and impart judgment to rulers. It is embodied here in the midst of this people, and from there the rays of heavenly light, wisdom, and intelligence have spread upon the wide earth, and the Spirit of the Lord, that fills immensity, has been poured out upon its face, giving light to every man and woman that cometh into this world.

Brethren and sisters, can we realize its greatness? Arouse the reflecting and reasoning faculties with which you are endowed; reason upon your past experience in this Church, and then inquire if you are as happy as you anticipated you would be; if you have received that which you desired; if you enjoy that which was once in the future to you. And what will be your reasonable conclusions? What would an enlightened judgment tell you? What would the Spirit of truth decide? That here are the pure rays of light;—here is heaven on earth; and no argument, no intelligence, no influence of earth and hell combined could disprove it, or produce one good reason to the contrary.

You may then ascend to the powers supreme, and consult the intelligence that fills the bosom of eternity; you may inquire of the Creator, Organizer, and Preserver of the universe, our Father who is in heaven; you may associate with the glorious retinue of Saints, angels, martyrs, and the spirits of just men made perfect, and they will all, with one voice as it were, testify to the truth of this work in which we are engaged.

On the other hand, nothing short of the power of the Almighty, nothing short of the Holy Spirit of Jesus Christ, can prove to you that this is the work of God. Men uninspired of God cannot by their worldly wisdom disprove it, or prevail against it. Neither can they by their wisdom alone prove it to be true, either to themselves or to others.—Their not being able to prevail against it does not prove it to be the Kingdom of God; for there are many theories and systems on the earth, incontrovertible by the wisdom of the world, which are nevertheless false. Nothing less than the power of the Almighty, enlightening the understandings of men, can demonstrate this glorious truth to the human mind.

When you were in your native homes in the old countries and in the United States, before you gathered with the people of God, what were your thoughts and expectations, when you looked forward to the period of your being embodied with the Saints? What were the vision of your mind, and the operations of the Spirit upon your understanding? When you were gathered with the Saints of the Most High, and became associated as a brother, a sister, and a neighbor with that blessed society, you expected to enjoy the manifestations of the Lord Jesus Christ; to walk in the light of his countenance, and by the power of the Holy Ghost have the oracles of truth revealed to you continually; and that you would be in heaven, and in the Zion of the Lord.

These were your expectations. You did not expect to hear the name of the God we serve blasphemed from morning until evening. You expected to be delivered from hearing the blasphemies of your wicked shopmates; from the tyranny of your ungodly employers, and from the persecutions of the bigoted religionists, who were all united to pick you to pieces, and destroy you both temporally and spiritually, if it were possible. On one side you were sheared, and on the other shaved.

You were annoyed with the ungodly conversation and filthy deeds of your neighbors. Your peace was destroyed, and you could not enjoy that happiness held out to you in the Gospel. Yet you felt the influence of the Spirit of Truth burning in your hearts, which kindled in you a longing desire to mingle with the Saints. You would exclaim,

“O that I could enjoy the society of the Saints, and make my escape from this ungodly place. O that I had means to gather up my little family, and journey to the place of the gathering of the Saints of the Most High.”

This was your feeling, and this your prayer. You anticipated deliverance from hell, to find a heaven with the Saints; you expected to exchange confusion for a Zion of order and beauty, misery for peace and happiness, blasphemy and tumult for quietness and reverence to the name of God, starvation for plenty. In short, you expected to find a place where all evil had ceased, and iniquity and sorrow were brought to an end; and where you would bask undisturbed in the smiles of the countenance of your Lord from day to day. I think I have drawn a faithful picture of what were the thoughts of the majority of this people, before they were gathered to the body of the Church.

Now, brethren and sisters, what hinders you from enjoying all you anticipated? The calm reflections of your own minds, and the conclusions of a well balanced judgment, enlightened by the Spirit of the Lord, will give you a correct answer to this question. I can answer it for myself, and perhaps for many of you.

If I do not enjoy all I anticipated; if my happiness is not as complete as I anticipated; if the light of the Holy Spirit is not in my heart to that degree which I expected it would be; if I have not obtained all I anticipated when I was down in yonder world, mingled with the wicked, *the cause is in myself*,—in my own heart,—in my own disposition,—in the weakness of human nature; it is my own will that prevents me from enjoying all I anticipated, and more. It is a mistaken idea to suppose that others can prevent me from enjoying the light of God in my soul; all hell cannot hinder me from enjoying Zion in my own heart, if my individual will yields obedience to the requirements and mandates of my heavenly Master. He has set me a pattern to copy, which, if I imitate faithfully, will yield to me all and more of heaven in my own heart than I can anticipate. This is my answer.

Brother Erastus Snow asked a question, i.e., “If my neighbor

shall do wrong to me, am I thereby compelled to do wrong to my next neighbor?" I say, no. If a brother shall tread down my grain, that is ripening in the field, am I thereby compelled to run through and tread down yours? No. When a person steals my poles from the fence, am I compelled to steal yours? If my neighbor, or my brother in the Church, shall swear, and take the name of God in vain, does it necessarily follow that I must use the same language? If my brother shall do wrong in any way, it does not follow that I shall be justified in committing one single evil in all the acts of my life.

Let each Latter-day Saint examine himself, and inquire, "Am I one of those persons who will do right in all things, though others may do wrong?—Am I that person that will serve the Lord with my house, that will cease from every evil act, and from every evil word, though my neighbors, or my brethren and sisters, may do the opposite?" Let the spirit within you reply to these questions, and in every breast the response is, "let me be that person; let me do right from this time henceforth and forever, without committing another evil." Then what have you got? You have got heaven in your own bosoms, you have got Zion in your hearts; you have obtained all the glory, all the peace, all the joy, all the comfort, and all the light you anticipated when you were mingling with the wicked world. If you are deceived, who will deceive you? If you are wronged, who wrongs you? If you are cheated out of your crown at last, who has cheated you?

These questions may apply in different ways; they may apply to the business operations of the world, as well as to the grace of God in the heart, and the salvation of the soul; it is to the latter I wish them more particularly to apply. Who has influence over any one of you, to cause you to miss salvation in the celestial kingdom of God? I will answer these questions for myself. If brother Brigham and I shall take a wrong track, and be shut out of the kingdom of heaven, no person will be to blame but brother Brigham and I. I am the only being in heaven, earth, or hell, that can be blamed. This will equally apply to every Latter-day Saint.

Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or

receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me. In rejecting it, I follow the dictates of my own will in preference to the will of my Creator. There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end. These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. "I do not depend upon any inherent goodness of my own," say they, "to introduce me into the kingdom of glory, but I depend upon you, brother Joseph, upon you, brother Brigham, upon you, brother Heber, or upon you, brother James. I believe your judgment is superior to mine; and consequently I let you judge for me; your spirit is better than mine; therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay, expecting that you will introduce me through the gates into the heavenly Jerusalem."

(To be continued.)

Trans. WILLIAM LEWIS.

DIRECTIONS FOR THE EMIGRATION.

(From the "Millennial Star.")

EMIGRATION hence to Utah for this year will be through Philadelphia and Cincinnati to St. Louis, and from that place it will be managed by President Erastus Snow. The time of embarkation will be February and March, and it is thought that two months will be the average time of passage to St. Louis on this route, instead of ten weeks as through New Orleans.

As near as can be ascertained, the price of passage to Philadelphia will vary but little from that to New Orleans. From thence to Cincinnati, it will be £1 10s; to St. Louis £2 2s—provided emigrants

are in companies, and can have the advantage of a contract; but in cases of individuals, or a family, it will probably be several shillings more. From St. Louis to the place of outfit, it will cost about £1. These are but approximate estimates of prices, and do not include provisions.

Good wagons made to order, delivered at the place of outfit, and complete with bows and projections, will be furnished for 70 dollars (about £14 10s); without bows and projections, 67 dollars (about £13 17s 6c).

A wagon, two good yokes of oxen, and yokes and chains, will cost £50. Perhaps for £55 two cows may be included.

Tenting and wagon covers are supplied by us. It requires 54 yards for a tent, and 26 for a wagon cover. The material is 6³/₄c per yard, and is delivered to the purchasers on their embarkation at Liverpool.

Passage by the new route will cost not less than £15, and perhaps £16, but we will undertake to emigrate such as can advance £12, *provided that is the extent of their means*, the balance to be paid in Utah.

Those emigrants who desire me to furnish them with a team and wagon, cows, tent, or wagon cover, should forward to me money for the same immediately after they have decided to emigrate.

All who determine to cross the plains this season, either by the £15 company, or by paying £12, should immediately forward to me £9 each, to enable me to order their teams, wagons, &c.,—that the most active preparations may be made both here and in St. Louis, for the faithful accomplishment of the immense labors of the present emigration. The usual deposit of £1 each should accompany the £9.

Those who are unprepared to adopt either of the above-named plans can go to St. Louis, Cincinnati, or Philadelphia, as their means may determine.

All Latter-day Saints who have more than enough to pay their passage to the point of destination, should pay their Tithing before leaving this country.

From now on the Perpetual Emigrating Fund will manage the groups of Emigrants who pay £10 and £13, and thereby secure such emigrants the advantages and preparations of the Society. Should the expense to the Valley not exceed the £15, those who have paid that will be free from debt when they arrive there; should it be less, the balance will be returned to them at the end of their journey as soon as the cost of their transport has been determined. It is anticipated that this arrangement will produce not only a more effective accomplishment of the overland journey, but of the sea and river passages as well. The

Saints will also feel more satisfied in committing the entire control of their emigration to the systematized operations of the P. E. Society. Infants on leaving Liverpool will be charged £9 each, and will count one in the number attached to each wagon. A wagon, two yoke of oxen, and two cows, with a tent, are considered sufficient for ten souls, their luggage and provisions.

Other emigrants to Utah who do not wish to come under the Society's arrangements can make all their preparations except for provisions through us. Orders for wagons, &c., with a remittance to the amount of the things ordered, should be sent in forthwith, and those persons who have ordered will receive a check from us, on our Agent in St. Louis.

All emigrants should forward to us the following particulars—their names, ages, occupations, and name of their native country.

Applicants for passage to the United States only can embark at whatever time they wish, as we intend to send a ship there whenever there is sufficient call; they need forward only £1 for deposit.

Those who wish to purchase teams, &c., should send their money with their £1 deposits, and their names, &c.; if that is impossible at that time, they must state the date they can depart, and that they will send the money so that their teams, &c., will be ready.

All applicants must state the time they wish to embark, and we shall endeavor to accommodate them as near as we can; and when we are prepared, we shall inform them of the date of sailing, and when to be in Liverpool.

Those persons who have been notified by us that the P. E. Fund has sent for them from the Valley, will please hold themselves in readiness to come forward quickly if need be.

FRANKLIN D. RICHARDS.

[There is no need for us to add anything to the foregoing clear directions, except to call for the close attention of the Presidents of the Welsh Conferences in following them carefully.

We wish for the Presidents of the Conferences to send information to us without delay as to how many are in their Conferences who wish to donate £10 to the P. E. Fund on the condition of being taken this year, by covenanting on departure to repay to the Society the full price of their passage.—ED. OF THE TRUMPET.]

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 20, 1855.

ADDRESS TO THE PRESIDENTS OF THE WELSH CONFERENCES.—Dearest fellow laborers in the vineyard of Jesus—We are compelled by the Spirit that is in us, which proves the strength of the covenant that binds us as one, which portrays to us the importance of our work, and which fills our souls with a desire to save men to the kingdom of our God to His glory; this Spirit urges us—and obliges us to stir up your pure minds again at this time to the following duties that rest on all our shoulders to be carried out.

Let our contemporaries believe what they will about us; let the arrogant sophists hold in contempt our efforts as they will; and let the world condemn our testimony and our boldness if they choose to do so; that will make no difference, for, to us it is a fact, indeed it is a *divinely proven fact* that the Almighty God has entrusted to us a part of the last, most remarkable, greatest, and most glorious dispensation which has ever been presented to the sons of men: it is a fact to us that through the instrumentality of such as lowly as we, he shatters all the castles of hell that oppose us; through us He will subject every opponent to Himself, and in this age He will victoriously establish a government of justice and peace on the ruins of countries, and on the rubble of the great Babylon. These facts are known to us, Brethren! Our souls are undeniably aware of this through ineffable proofs that are incomprehensible to all who are deprived of the Spirit of truth from above; and there is another important fact connected to that which merits being engraven on the tablets of our memory, so that we are unable to forget it; that is, our divine placement each one in his area to be leaders—*guides*—SEERS ensuring that the flock under our care follows our examples in all things that we instruct them.

Were our own great Master to leave us destitute of his will, to *set up* our own organization or to *form* our own measures to bring about the majestic effects of the restoration of the old world to make the new, and of emptying the old world of its inhabitants and filling the new in an ultra-angelic and immortally glorious way, as he leaves all the sectarians of the world to form their articles, and to “excavate world pits for themselves” according to their notions, the soul would ask immediately, “who is equal to this great task?” However, thanks to His goodness, that is not the case with us; we have been given the *plan*; his Spirit has portrayed in the presence of our understanding the perfect *engine* which will bring all this about, and will accomplish it all, every jot, and does so with a promptness corresponding to the diligence of the engineers; this engine was given as if into our hands—we are engineers. A keen awareness of this will show us our responsibility, and the proper consideration of this will encourage us, yes, and motivate us to accomplish the honorable and excellent work that pertains to our stewardships. Since we would consider it a pointless task to offer proofs of the divinity of the work which has already been placed beyond contention in your hearts, the main aim at present of this address will be met by the degree to which it reignites the divine gift which is in you to greater diligence; and we shall thereby rejoice to the extent that the great works of your Saints are seen in all parts of God’s work. Shall we experience this rejoicing, Brethren? The most joyful rejoicing for our souls! Can we not be given to understand that this is in your hands to accomplish! We think you will see—to reform, and to strive this year far beyond the work of the preceding one. We believe there is no need to note every weakness there has been in everyone and in everything before an improvement is seen; but we hope that reflections on the foregoing, under the influence of the Spirit of the work will open your hearts, and ignite your zeal with all wise measures, and to see that they are being implemented effectively, in order to bring about the improvements you think beneficial.

A close look at himself and his Conference in the accurate mirror of their actions, is what is to be seen in our semi-annual account—in the balance sheet of debts for books,—the contributions toward the Perpetual Emigrating Society, and a second look at what his

Conference contributed toward the *Temple*, which will suggest or should teach every President which lessons deserve his closest attention! Facts such as these, more loudly than the sound of words or the voice of a whirlwind, bear witness to the need for the present remarks; and will establish the character of a Conference President more effectively than anything else can do. Although we do not believe there to be better men in our country than those to whom we appeal, neither do we believe that there are no improvements you could make, which would bring you glory, and would benefit the Saints and the world. Nothing proves presidential inability more than *failing* to get those presided over to do what is asked of them. And there is no clearer proof of a President's disobedience than that he has failed to implement the measures required of him. His obedience rather than his effort will overcome rebellion, will merit and win the obedience of others to him; while, on the other hand, if he neglects the counsel he receives this will teach others to emulate him by disobeying his counsel. Since nothing is asked of any one of us except what is asked by the righteous God who promises to help us to accomplish it, the faithfulness and virtue of every one of us should force each other to believe that a command and seeing it implemented are one and the same; or that the *doing* is inextricably linked to the *counsel*. If we were in heaven now, would we wait until the second or the third call before we started? Oh no, that would be considered a sin which would excommunicate the disobedient from that place. Well, according to degrees of knowledge, why is disobedience to this Priesthood not a sin? And if it is found in the President, is it not a natural consequence to expect the Saints to be disobedient too? Let it be every President's pride that the Saints in his care walk in the spirit of the law, and may their feats do him credit.

In case not all Presidents understand in detail the duties of the stewardship they operate in; and since we have not previously had the time to perform the old custom by giving a "New Year's gift" to our friends, we hope the correct instruction of their duties will be considered now the best "New Year's Present."

Every President should watch over the temporal and spiritual welfare of all in his Conference, with fatherly precaution; advise

and instruct the Branch Presidents about everything which tends to spread knowledge of the gospel, and to build the church in purity and strength; to *see* that all counsels given, and all measures highlighted by the *Star*, the TRUMPET, or which come to him in any other way from his Presidents are carried out effectively, thoroughly and promptly throughout all the Branches of his Conference; call, ordain and send out the most suitable people to preach the gospel in new areas in his neighborhood, so that everyone within his reach can hear the gospel; watch carefully that no doctrines are taught in the churches contrary to those that emanate from the First Presidency, or are ordered to be taught through the regular authorities and God's Revelations; be careful not to allow any immoral doctrine or custom to lurk in any of the Saints' churches, and that he who refuses to walk in a manner worthy of his holy profession, after being warned in accordance with the church ministry, be banished from the midst of the righteous, so that Christ's church may be pure, and increase in knowledge of God through the gift of the Holy Ghost; teach the wealthy to pay their TITHE; inform himself about, and look into the distribution of the books in the Conference and in the Branches; set everyone to work selling the printed word to ensure circulation of all books published by the Church, so that they are not left on hand anywhere in his Conference, and that the Branch Distributors do not sell them on credit; that the Pamphlet Societies, where they exist are maintained, and established as much as possible where they do not exist, and make proper use of the contributions to their proper purposes; that the Branches sell the *Star* and the TRUMPET which are on hand, and particularly that the Distributors transfer all the money owing to the Officers promptly, so that the hands of those who wish to carry out the work are not tied; put into operation wise measures to pay his Conference's debt; and particularly it falls to every president to facilitate and assist all who can to emigrate to Zion or to the United States. In particular the Perpetual Emigrating Society, and the contributions to the Temple, deserve the strong and continual support of every Conference President.

Finally, Presidential Brethren, You can see that there is no need

for you to be without anything to do, when you visit the Branches; here is some work to begin with, there will be more by the time this is finished. Yet we know of no way to omit one jot of the above, nor to approve the President who neglects *one word* of it; it is *all* an obligation to God and his work, and only our loyalty with these few *small* duties will enable us to accomplish, and to be worthy of stewardship of greater things. If these little matters we mentioned were accomplished in the present quarter, the performers would be repaid an hundredfold from heaven and earth; if this is doubted, it is easy to test, and have God settle the argument. Why can we not expect that this will be done? If he be unable, the God who asks it is unjust! If this reasoning causes fear, let the President who fails feel fear; for the same reasoning proves him unfaithful as proves his Almighty Father as good as his word in strengthening him if he makes the effort he should.

By now, Brethren, you know what Spirit obliges us to greet you thus, and the purpose of it too. May this Spirit fill your soul too, and may it enable you to accomplish all these duties to the letter. It makes us bold to write clearly to you, taking into consideration that you are excellent spirits of the preexistence—about whom your Father said, “These shall I make *rulers*,” in their age and times; our confidence in your greatness encourages us to ask and expect a great deal of help from you; as would befit the noble braves of the Lord’s host, who profess to be the generals of an invincible army, and who are to turn the world back right way up in a short time, bring every officer and member who belongs with you—come forward to this last great battle, as brave and honorable as would befit your profession. With shining weapons, demonstrative of purity of heart, with the force of sons of God, battling for the perpetual crowns which are before you—there for you—shining in your eyes already, come forward. Come now, yes, come with all your heart and with every weapon of the kingdom, come to the battlefield to help us win the promised and certain victory for us! What do you say? The King awaits your answer! Let us see our heart’s desire, namely to see every Conference like a bannered host dressed in all the armor of their King, rushing forward from victories to eternal victory.

We offer this greeting instead of a letter of appointment to all

Presidents in their present areas, and as proof of our confidence in them and our hope for great success through them. May the Spirit of the God of the armies of Israel rest on each one of you with greater force and strength from now on than ever; and may it kindle in you the divine fire like embers from the altar, until your zeal is like a flame lighting fires throughout all your Conferences, the zeal and devotion which would befit, and which is deserved by the great work which is in our hands; may your hearts overflow with the words of life in their time in divine wisdom from your lips; let the counsels of the Holy One be your rule, and may your favorite work be feeding his flock, cherishing his lambs and administering salvation to a world about to die; this is and will be the fervent and constant prayer of your fellow-soldier for all of you, in the name of our King. Amen.

Let the Saints receive our "*New Year's Gift*" to them also, the best present we can give, namely their current *Presidents*; make the most of your privilege in having them; administer to them comforts in your possession to satisfy their needs, walk according to their counsels, and be of *one* mind with them in every part of the Lord's work; so may the one who owns us all repay you an hundredfold.

We ask every President to send us without delay the names of the Traveling Elders in his Conference.

The President should inform us of the name of the person whom he chooses as a Traveling Elder, and no one should be sent from now on without that, and until he receives the appropriate license.

The Emigrants this Year.—We notify the Saints that our revered Counselor, and our dear fellow worker for years now, namely Elder Thomas Jeremy, intends to return to his family and to the bosom of the church back to Zion in the coming spring. As an obedient servant for his God, Brother Jeremy left a wife and a young and numerous family in Utah; at his own cost he came across the continent and over the sea; for more than two years now the Welsh Saints have enjoyed his faithful and constant service throughout the south and throughout Gwynedd, and certainly thousands of them have enjoyed more benefit, blessings, and goodness through him than they can ever repay him; yet, we believe that they are awaiting the opportunity

and the honor of proving their love by doing what they can to assist him in returning home comfortably; well, here is the Saints' wish granted, and may their Presidents give every opportunity to them to contribute to this, and let them send it all here promptly.

We take the pleasure of requesting their kindness toward our honorable President Spencer also, who is about to return to Zion; never has a more worthy petition been put before the Saints than this one; a beloved, faithful, and remarkable man, he will be missed, and those who can but do not pay tribute to assist him will regret it. We shall leave this also with the Presidents to tend to, and to transfer the donations here with the rest, along with their contributions to the "Overseas Elders" also, according to the request of President Richards.

STATISTICAL REPORT.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN WALES, FOR THE HALF YEAR ENDING DECEMBER 31, 1854.

PRESIDENT,

Dan Jones.

COUNSELORS.

Thomas Jeremy.

Daniel Daniels.

<i>Conferences</i>	<i>Br.</i>	<i>HP</i>	<i>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.....	34	1	270	90	80	54	22	49	206	1802	R. Evans.	
West Glamorgan.....	19	1	66	38	24	19	6	3	0	47	483	D. E. Jones.
Monmouthshire.....	19	0	80	25	32	18	41	1	6	46	556	T. D. Giles.
Breconshire.....	7	0	26	7	5	6	18	3	1	10	141	T. Morgans.
Llanelli.....	11	0	69	13	8	17	7	1	5	30	338	Ben. Jones.
Carmarthen.....	7	1	26	10	6	5	11	1	0	13	155	T. Jenkins.
North Pembroke.....	4	0	14	5	2	2	0	1	5	1	52	T. Evans.
South Pembroke.....	13	0	32	5	3	9	15	2	8	13	197	T. Price.
Cardiganshire.....	5	0	15	4	3	1	0	0	0	6	108	B. Evans.
Merionethshire.....	6	0	14	7	2	1	0	1	0	4	72	J. Davies.
Flintshire.....	5	0	20	5	5	3	1	0	0	10	121	D. Davies.
Denbighshire.....	5	0	16	5	5	2	3	0	0	7	114	John Parry.
Anglesey and Conway	6	0	24	6	5	4	2	1	0	6	98	Rd. Roberts.
Total.....	141	3	669	220	180	141	309	36	74	399	4240	

MISCELLANEOUS, &c.


THE "Guide to Zion."—We urge this small Treatise to the attention of the Saints, and especially to the emigrants this year—no one

of them should be without it. It should be in their pockets always to answer every question, and to guide them correctly in every circumstance; it instructs every group how to prepare to depart; how to avoid losses and costs along the way, and there is no counsel in it that is not worth far more than *a penny and a halfpenny*! Its directions to the States, and indeed to those who travel the entire distance, are as correct and useful this year as they were last year, until the arrival. May the Saints learn that the old proverb is not true that says, "Instruction that is purchased with experience is the best;" many are those who have failed to reach Zion because they did not believe the "instruction" that others had experienced; but let not the Welshman follow their example, because of *a penny and a halfpenny*.

**BOOK DEBTS FOR THE VARIOUS CONFERENCES,
FOR THE QUARTER ENDING, DEC. 31, 1854.**

Monmouthshire, £46 11s 11³/₄c; Breconshire, £10 10s 3¹/₄c; West Glamorgan, £117 1s; Llanelli, £44 15s 5³/₄c; Carmarthen, £25 11s 4¹/₂c; Cardiganshire, £15 19s 3¹/₄c; Merionethshire, £12 16s 10¹/₄c; Flintshire, £21 1s 9¹/₄c; Denbighshire, £19 9s 2¹/₂c; Conway Valley, £11 13s 11¹/₄c; Anglesey, £16 8s 7¹/₄c; North Pembroke, £6 13s 5³/₄c; East Glamorgan, £136 15s 6¹/₂c; Liverpool Welsh Branch, £3 1s 8¹/₂c; Herefordshire, £4 8s 7c.—Total, £492 19s 0³/₄c.

RECEIPTS FOR BOOKS FROM JAN. 1 TO 15.—Thomas D. Evans, 17s; Thomas Morgan, £2 10s.

 A very interesting letter from the former Editor of the TRUMPET, Elder John Davis from the Valley, will appear in the next issue.

* * Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

CONTENTS.

	PAGE.
Discourse of President B. Young.....	17
Directions for the Emigration.....	22
Editorship—Address to the Presidents of the Welsh Conferences—This Year's Emigrants.....	25
Statistical Report.....	31
Miscellaneous, &c.....	31

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

FEBRUARY 3, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT B. YOUNG.

*Delivered in the Tabernacle, G. S. L. City, February 20, 1853,
in the afternoon.*

[Continued from page 22.]

I WISH to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others; but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them. They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold scepters of glory, majesty,

and power in the celestial kingdom. Who will? Those who are valiant, and inspired with the true independence of heaven; who will go forth boldly in the service of their God, leaving others to do as they please; determined to do right, though all mankind besides should take the opposite course.

Will this apply to any of you? Your own hearts can answer. Do you know what is right and just, as well as I do? In some things you do, and in some things you may not know as well; but I will explain what I mean, in the following words.—I will do all the good I can, and all I know how to do; and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that tomorrow I may have more, and thus grow from day to day, in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year. We are organized to progress in the scale of intelligence, and the least Saint by adhering strictly to the order of God, may attain to a full and complete salvation through the grace of God, by his own faithfulness.

I know how it was in Jackson county. There are families in this city that went to that county 21 or 22 years ago last fall, if I mistake not. I know what their feelings were. All their desire was to get into the town of Independence, Jackson county, where they expected to find all sin and iniquity dried up—heaven begun on earth, and an end to all their mortal griefs. That was the motive that prompted them to go there. Poor souls! How little they knew about salvation and its mode. I might have gone there too, but I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I turned my back upon Jackson County to preach the Gospel of life to the people.

Such were the feelings of those who went up to Jackson county; but I did not want to go there; nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter days.—After a while this undercurrent began to work two ways, and they

had more trouble in Independence than we had in York State. It came foaming, and bellowing, and pressing upon them until they had to fly.

I wish to ask those persons who were driven from Jackson county, if they suffered as much in the actual driving as they would have done in the anticipations of it a year before it took place? You will all reply that, if you had known it a year beforehand, you would not have endured the thought.

I wish to apply this both ways. You that have not passed through the trials, and persecutions, and drivings, with this people, from the beginning, but have only read of them, or heard some of them related, may think how awful they were to endure, and wonder that the Saints survived them at all. The thought of it makes your hearts sink within you, your brains reel, and your bodies tremble, and you are ready to exclaim, "I could not have endured it." I have been in the heat of it, and I never felt better in all my life. I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me.

I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the Gospel's sake. It never was a sacrifice to me. Anything I can do or suffer in the cause of the Gospel, is only like dropping a pin into the sea. The blessings, gifts, powers, honor, joy, truth, salvation, glory, immortality, and eternal lives, as far outswell anything I can do in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight, the pin that I drop into it.

Had I had millions of wealth, and had I devoted it all to the building up of this people, and said, take it, and build temples, cities, and fortifications with it, and left myself penniless, would it have been a sacrifice? No, not to my feelings. Suppose I should be called to preach the gospel until my head is white, and my limbs become weak with age, until I go down into my grave, and never see my family and friends again in the flesh, would it be a sacrifice? No, but one of the greatest blessings that could be conferred

upon mortal man—to have the privilege of calling thousands, and perhaps millions, from darkness to light, from the power of Satan and unrighteousness to the principles of truth and righteousness in the living God.

(To be continued.)

Trans. WILLIAM LEWIS.

A WORD FROM SALT LAKE CITY TO THE SAINTS IN WALES.

G. S. L. City, Oct. 31, 1854.

DEAR BRETHREN,—I now enjoy the loveliness of greeting you from the valley of the mountains. I arrived here safely on the 25th of September, myself and my family; and to my great happiness, I perceived that the city excelled in beauty and size over anything I had imagined. I found myself soon surrounded by the old brethren of former times; and at once I felt myself completely at home. I was delighted to see the Prophet, and to have the honor of associating with him several times. He has a sharp eye, and an upright opinion; and in his presence many a one recognizes himself. He is kind and gentle with the humble and honest, and a roaring lion with the fearful and wicked. He recognizes a man's actions from afar, and it is not easy to deceive him in anything; and it appears as if all gifts have come together in him.

There are plenty of ways for everyone to make a living in this valley, and plenty of unclaimed land to support more than three times as many inhabitants, without counting the other broad valleys round about. After spending the first winter the poor can be seen lifting up their heads, and coming into possession of houses, lands, and oxen; and who else but they! They can be seen smiling as they behold the newly arrived shopkeeper happily digging a ditch, the lawyer fetching wood from the canyon, the doctor spreading plaster, the scribe gathering potatoes, and the gifted preacher remaining silent. Nevertheless, there are many, like myself, who follow their own craft, with no need to learn a

new one. A man must be satisfied with everything here, and do his best to build the kingdom of God: if anyone comes here with any other objective, it would be better for him to stay home, and serve mammon.

If time permitted, I could give an account of our journey here, and the knowledge that I gained through experience: but, perhaps many would prefer to learn for themselves, since travelers coming here differ greatly from one another in their opinions. Suffice it to say, that the journey is long, the weather gets quite hot, the oxen are stubborn, and men sometimes are even more stubborn, the benefactor is paid with unkindness, the servant sometimes becomes master, the maid becomes mistress, and abundance becomes scarcity. But, everything is fine; all this tends to prove and perfect the Saints, and prepare them to suffer greater things. All who come to Zion must come for better and for worse, and not to enjoy all they wish. Remember that we must build Zion, before all the things that are sung about can be enjoyed. Until now, the kingdom of heaven is like a net, full of all kinds of fish, from the desirable little trout to the great, predatory *shark*.

The work of God is succeeding, knowledge is increasing, and the devil and his host are raging. Let the honest hasten to Zion in time, so they will not be left behind; for the dreadful day is drawing nigh. May the kingdom be built, and may wealth and riches be secondary things. May justice be done, and may one do to another as he would have his fellow men do to him. Let us not wish to shrink the whole, and oppress the poor, for we are all brothers of the same blood, and joint heirs of God's estate. Let us act as if we were worthy of the prize, and not a rebuke. It is to God that our success belongs, and not to ourselves; for the designs and purposes of man often fail. Come here to be the Lord's, and not your own; and then the smiles of God will be upon you, and your success will be obvious.

Now, dear brethren, I shall end this letter by exhorting you to faithfulness and brotherly love. Respect the Presidency that is over you; uphold your TRUMPET, and listen to its sound. May the blessing of God follow all of you. My fondest regards to all of you, from

Presidents D. Jones, Thomas Jeremy, and Daniel Daniels, and the presidents of the Conferences and the Branches, down to the most humble member within your boundaries. Amen.

Your brother in the new covenant,

JOHN DAVIS.

ACCOUNT OF THE SWANSEA CONFERENCE EISTEDDFOD.

DEAR PRESIDENT JONES,—At the earnest desire of several I send the following to you to be published in the TRUMPET.

Gentle compatriots,—The above Eisteddfod, according to the announcement that was given, was held on Christmas Day, in the Saints' Hall, Orange Road, Swansea.

The chair was taken promptly by J. J. Thomas (Dark Nathan from Llywel). He arose and greeted the Eisteddfod with a lively, skillful and appropriate discourse. Also his "Greeting Poem" was recited to the pleasure of the congregation. Then the Eisteddfod was addressed by D. E. Jones, in a brief, comprehensive, and uplifting discourse to the young bards. Then the judging was carried forth on the various compositions, briefly, openly and fairly, and a fair judgment equal to the quality and merit of the contestants' poetic works.

THE TOPICS, AND THE COMPOSITIONS.

The Emigration—Three contestants, namely Greyman under the Yoke, Outcast from Cardigan, and Pilgrim. The prize was awarded to Greyman under the Yoke; the name was called, and Joseph P. Prosser, Aberaman, answered. Outcast from Cardigan was second best.

Patriotism, Freedom, and Truth—Three contestants, namely Bard of the Dawn, Grey-faced bait, and John Reynolds. Bard of the Dawn was judged the best, namely J. P. Prosser, and John Reynolds as second best. There would have been a hot competition between him and Bard of the Dawn, had he not restricted the poem to such a short composition, on such an interesting topic. Let care be taken henceforth.

Efforts of the Saints in Wales—Two contestants, namely Old Saint, and Native of Flint. Native of Flint was the best, but undeserving

of the prize. Their own experiences are of too small a scope to imagine the circumstances corresponding to the Saints' efforts in Wales.

Longing for Zion—Six contestants, namely Erastus, Homesick from Flint, Mournful, R. Conwy, J. Davies from Caernarvon, and Jupiter. Erastus was the best; J. P. Prosser responded to the name, and the last three tied for second best. The best was quite faulty, but the others are nothing but a kind of mournful and sorrowful satire, and not pleasant, longing poems for Zion. We suggest that they read a little of "The Mystery of the Bards of the Isle of Britain," by Iolo Morganwg; it will do them good.

Strivings of the Saints in the West Glamorgan Conference—One contestant, but not successful.

The Perpetual Emigrating Fund—Two contestants, namely Heber, and Men of Gwent. Heber was the best by far, and worthy of the prize. The name was called, and J. P. Prosser answered.

The Slanderer—Three contestants, namely Nicholas of Russia, Phantom, and Devil-hater. Nicholas of Russia portrayed the Slanderer quite well, but not to the required mark to deserve the prize.

We are glad to see the inclination, the objective, and the effort of young poets and bards. We found many and diverse faults in the best compositions, and many worthy things in the weakest compositions. We encourage them to a revision, in writing, accentuation, syllabification, rhyme, versification, and construction. This is spoken in the honesty of the "Truth against the world," in word and conscience.

DEWI ELFED,
DARK NATHAN.

The prizes for the sale of pamphlets were awarded to Thomas Perkins, Llansamlet, Henry John, Morriston, and Mrs. Davies, Swansea.

The best recitation of the Dream of Apostle Woodruff was that of Mrs. Walters, College St. She was awarded the prize.

The best reciter of the Nauvoo Massacre, was Dan Jones, a 12-year-old boy, son of D. E. Jones. He was awarded the prize.

The best rendering of "Joseph the Seer," was that of Miss Sarah Walters of this Town. She was given the prize.

Those in attendance had the great pleasure of hearing Capt. Jones, &c., greet them in wise and sensible expressions; and to fill the various deficiencies of the contestants, all had the pleasure of hearing the compositions of Dewi Elfed, and Dark Nathan. Dewi recited his composition on the strivings of the Saints in the West Glamorgan Conference, and another very skilful one about the Slanderer. Dark Nathan recited and sang his own very nice compositions.

Interspersed with the various works of the Eisteddfod the choir skillfully sang several songs.

In a perfect imitation of the *clarinet*, Mr. Henry John, Morriston, sang several very entertaining songs. Eos, and Bronwen, Glantaf, Dyfed, sang for us with such sweetness, that we imagined we were hearing "Voice or praise of the heavenly court." Dan Jones (the Welsh Songster), and Elen Angharad Jones (Nightingale of Wales), his sister, a girl of just over eight years of age, sang for us "*Lord, what love have I,*" as lovely as the harp. Also Dan Jones sang "Longing for Zion," and the song "Pure bird," to the satisfaction of all.

Since the foregoing did not sing according to the topics of the Eisteddfod, a prize could not be awarded to them. Nevertheless, for their faithfulness and their efforts, some recognition was given to them by the Eisteddfod Committee.

This, together with the rendering of several songs by various persons, in connection with the sweet sounds of the harp, filled the bosoms of all those present with happiness, in which feeling of rejoicing we adjourned promptly, while the choir sang "*God save the Queen.*"

A. L. JONES, Recorder.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 3, 1855.

THE EMIGRATION.—In addition to the directions given in our last number about the Emigration, and to which we beg the *special attention* of the Presidents, so they may properly direct the emigrants,

we say that it would be wise for the Saints who intend to emigrate this year from Wales, to prepare to leave early in March, if they wish to travel together to Utah. Since the wise planning of the present emigration supervisors secures the funding and directions of the American Elders who have returned to the British Saints more than before, we urge the Welsh Saints to make preparations, so that they may enjoy the instructions of Elder T. Jeremy during the journey.

Those who opt for President Snow to buy animals and wagons for them should send the money as soon as possible,—by the 14th of this month, or by the end of the month at the very latest.

President Richards urges those who have more money than necessary to carry them to the end of their journey, to present that to him, and they will receive his receipt so they can receive it back from President Young; and thus, not only will they be safe from robbers along the journey, they will be of great benefit to emigrate the poor Saints to Zion earlier by so doing. Much money is spent by the Saints yearly to purchase expensive clothing, tools, china dishes, and many things they could do without, especially now when all these things are available there far more cheaply; if the money for those things were loaned to the Fund to emigrate the poor, many of their costs and trouble to transport the things would be spared, and an indescribable benefit would be done by emigrating the poor with the money. No doubt the money would be more useful to its owner there than its value in goods purchased when their need was yet undetermined.

The following call coming from President Richards shows to the Saints the need there is for them to hasten to fulfill their covenants with the world and the church, and do their duties toward God and their fellow men, so they may be ready to become acceptable before their own consciences,—the Church authorities, and by the Spirit of God. This proves, as do all other things, that our days are no time to slumber,—nor is the period of the remarkable conclusion far from us, and each one who wishes to “enter in before the door closes,” across the Atlantic Ocean, should do with all his might that which he has committed to do, whether to warn his neighbors by distributing tracts, testifying and living a good life, or by fulfilling any other duties that may be requested of him. Who has finished

his work, and is ready to answer the following invitation by saying, "Behold, I am completely ready now"? Furthermore, who of the Saints are ready to leave if a call were to come now from the Valley for all to come home in the embrace of the Emigrating Society? Would not many plead earnestly to wait a little, because they have not paid for their books—paid their contributions, &c., as is the case with some of those who are sent for now? In their own view the "foolish virgins," had a very reasonable excuse against the closing of the door of that wedding chamber of old; yet their negligence in preparing, when they had time to do so, is what closed the door against them. Who of the Saints will imitate them now and blame others if because of their negligence they are left behind, when the last call comes, "Let all the Saints come, the ship is waiting?" Let us strive to "seize the day for the days are bad." But to return, we quote the words of our President:—

"Those Saints who have not the means of going as far as Philadelphia, Cincinnati, or St. Louis, may feel free to stop there until such time as they can go further. They will have the approbation and blessing of the authorities of the Church in doing so. They will be under the guidance of wise and good men sent from the Valley to preside over them and watch their interests.

"We say to all the Saints, do not tarry here if you have the means of crossing the sea. After your arrival in the United States, continue to go forward on the route designated as fast as your circumstances will permit. Keep your faces Zion-ward. Labor diligently and live faithfully before the Lord, and your way shall open before you, often in a remarkable manner; and sooner than many of you now think possible, you will be in the place that the Lord has chosen for the safety of his people."

ASSASSINATION OF JOSEPH AND HYRUM SMITH!

(Excerpt from the pamphlet that is now at the Press)

OH! WHAT a mournful sight was seen on the day of the funeral for J. and H. Smith. There never was, and there never will be, its like; everyone sad in the streets, all the shops closed, and all business

forgotten. Onward I quickened my steps, until I reached the house of the late Joseph Smith. I pushed through the grieving crowd, until I reached the room where his body and his brother's had been placed (for they had been brought from Carthage the previous day); there they lay in their coffins, side by side—noble men, as they had suffered, side by side, from one prison to another for years, and had worked together, shoulder to shoulder, to build the kingdom of the Immanuel; eternal love had bound them steadfastly to each other and to their God until death; and now my eyes beheld the blood of the two godly martyrs mingling in one pool in the middle of the floor—their old mother, pious and sorrowful, on her knees in the middle of it between the two, with a hand on each of her sons who lay in blood—her heart almost breaking with excruciating agonies and indescribable grief. At the head of the deceased sat the dear wife of each one, and around their father stood four of Joseph's little children, and six of Hyrum's children, crying out from time to time, "My dear father," "And my dear father, too," said the others, with no reply but the echo from the walls, "Oh my father," and from the hearts of the mothers,—“My husband killed;” and the old mother groaning sadly, “Oh my sons, my sons.”

Eagerly and sorrowfully the thousands pushed forward in turn, to have a last look at their dear brethren, whose profound counsels, and heavenly teaching, had been music to their ears, a light to their paths, and a joy to their hearts many times. In the streets round about, there reigned almost the stillness of the grave; but all, rich and poor, had crystal tears streaming down their cheeks. Even the sun and the elements had become still as if in surprise, and all of nature looked at the man's fury toward the finest on earth in every age and part of it. I shall always remember my feelings at the time. Now I saw the two men of greatest virtue and wisdom on earth without doubt, whom I saw just now it seemed preaching tenderly, from between the iron bars of their prison, the gospel of peace to those who sought to kill them; the two stood like two reeds in the midst of storms as witnesses to Jesus, despite the jealous rage of the press, the pulpits, and the *mobs* of the age, straightening like the reed with its head up after each breeze by despising profit and worldly fame, they held steadfastly to their aim until they finished their work, and like their elder brothers, and their Leader before them, they did

not love their lives unto death, they did not refuse to face knowingly the slaughter; but leapt on the bloody altar which *they saw* awaiting them in Carthage, "that they might have a better resurrection." But what pen can describe that scene and the feelings of the thousands of mourners? The only comfort which sustained them from sinking under the oppression and the loss was that a day of swift reckoning on this was coming soon,—that he who has the just scales in his hand perceives it all and will——, but I shall restrain myself. It is easier for the reader to imagine this scene and its consequences than it is for me to describe them.

But to return to Carthage with the story, from whence I escaped about three o'clock in the afternoon, on the 27th. The following picture will show the attack on the jail, and the situation of the place, clearly; it was written by one of the four who were there at the time, namely Dr. Willard Richards.

"TWO MINUTES IN THE JAIL.

"Possibly the following took three minutes to be accomplished, although I do not think it was more than two; and I wrote it at the request of, and as an explanation to my friends.

Carthage, June 27th, 1844.

"A shower of bullets was shot up the stairway to the door of our prison in the second story, and we heard the sound of many footsteps rushing up. We closed the door, and stood inside against it, to keep it closed, there being no lock or *latch* on it that was usable. The door is of thin *pine*; as soon as the sound of footsteps reached the top of the stairs, they fired through the door, and the first ball passed between us, and showed that they were assassins. At this we changed our attitude. Mr. Joseph Smith, Mr. Taylor, and myself sprang back to the other side of the room, and Mr. Hyrum Smith retreated two-thirds across the chamber opposite, facing the door, when a ball was fired from the door, which went through his head; then he fell backwards extended at length, without moving his feet. From the holes in his clothes and subsequently his body, it appears that another ball shot him through the window at the time, which entered his back, passed through his body, lodging in his watch, which was in the right pocket of his *waistcoat*, shattering it into

pieces. The two balls must have hit him at the same instant. When he fell, he said clearly, 'I'm a dead man.' Joseph looked at him, and then said, 'Oh! my dear brother Hyrum!' Then, opening the door a few inches with his left hand, he discharged a six shooter at random into the entry, from whence at that moment came a ball, which tore open Hyrum's breast, and entered his head under his jaw, and went out through the top of his head, while other muskets were aimed at him simultaneously, and some other balls went through him from the door. Joseph continued to fire his revolver in their faces, standing to one side, and reaching his hand around the casing of the door, but three barrels missed fire. Mr. Taylor stood by his side with a stick in his hand, with which he hit the points of the bayonets and the muzzles of the guns that were pushed in the door. By his side I stood with another stick, but I could not come within striking distance without being in the muzzle of the guns. After the revolver failed, we had no means to defend ourselves; and as we expected a rush of the mob into the room at any minute, and the door was already half full of muskets, pushing forward into the room, and with no hope from anywhere of saving our lives, Mr. Taylor rushed to the window, which is some 12 or 15 feet above the ground outside. When he was about to jump out, a ball from within was shot into his thigh, and at the same instant another ball from without was fired, which hit his watch, which was in the left pocket of his *waistcoat*, shattering it into pieces, and leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds. The force of this shot threw him back into the room, and he fell to the floor, and rolled under the bed which stood by his side, where he lay as though dead. Nevertheless some at the door continued to fire upon him, and tore away a piece of flesh from his thigh bigger than a man's hand, although I tried my best to save him by hitting and knocking down their guns with my stick. As a last resort, Joseph ventured to the window from which Taylor had fallen; but almost before he reached it, two balls pierced him from the door, and another from outside through the window which entered near his heart; and he fell outward, where bayonet points received him, and he cried out clearly, 'O LORD MY GOD.'

"No sooner had his feet gone out of the window than my head went in, the balls whistling all around. At this the cry was raised, 'He's

leaped the window,' and those who were near the door, and on the stairs, ran out. I withdrew from the window when I saw it would be of no use to follow him, and leap on over a hundred bayonets, which had by now gathered around Joseph Smith's body. Still unwilling to leave him, I again reached my head out, and watched carefully for a while to see if there were any signs of life in him; regardless of my own safety, I made up my mind that I would see the end of him I loved as myself. Being satisfied that he was already dead, with over a hundred of the rioters rushing toward him, and more coming from the other side of the jail; and as I expected every second that they would return to the jail, I ran to the iron door of the cell which was next to the door of our room, and where they still stood shooting, to see if it was locked. When I was near it, Mr. Taylor shouted to me, 'Take me with you;' and having seen that that door was open, I returned, and carried Mr. Taylor there, that is to the inner prison, and stretched him on the floor, and covered him with a mattress, so that he would not be noticed, for I expected the mob to come in any second. I remarked to Mr. Taylor,—'This is rather a hard bed, but if your wounds are not fatal, I hope you can live to tell the story.' I expected to be shot every instant, and I stood in the door ready for whatever might come.

“WILLARD RICHARDS.”

LETTER FROM SISTER JEREMY.

Salt Lake City, September 31, 1854.

DEAR HUSBAND,—I take this opportunity to send a letter to you, lest I not have another chance this year. We as a family are well, and I am very thankful to my Heavenly Father for his goodness and his constant care over us. I know that your prayers are being answered on our behalf as a family; nor do we forget you in our prayers: my desire is for my Heavenly Father to strengthen you and the other brethren in every circumstance that confronts you.

We had a remarkably good Conference here, and I would like for you to have heard the sermon of President B. Young the last day of the Conference. We got to hear things we have never heard before,

but I shall not go into detail: if the sermon comes out in print, I shall send it to you.

The last company of the Saints came in last week, and among them was Brother Bywater. T. C. Martill and Henry Harries are lodging with us; they are well and wish to be remembered to you.

Yesterday a *bowery* was begun to be built on the front of the Tabernacle, which will be sufficiently ample to hold everyone who is in the Conference. In the Tabernacle there are good meetings every Sunday. I think of you often, and how eagerly you would receive the teaching. Many strange things are taking place, as we have heard lately from President Young.

William S. Phillips and his wife were here for supper when they arrived; they have gone to live in a valley that is further away than Box Elder. Many of the Welsh have stayed here.

I am glad to hear that you have enjoyed good health, which is a great blessing. We as a family send our best to you, especially your dear Sarah. The families of Brothers Jones and Daniels are well. Give them my fondest regards.

This from your dear wife,

SARAH JEREMY.

NOTICE TO EMIGRANTS.

THE following came to hand when this issue was going to Press.

Liverpool, Jan. 30, 1855.

Because of the unusual scarcity of ships sailing to Philadelphia, we are unable to send out the first shipload of Emigrants before the end of February, or the beginning of March. Nevertheless, the candidates should continue to send their names and their money to me, and I shall do what I can to send out the emigrants at the time they desire. I already have a sufficient number of candidates to fill one or two ships, and I shall send the Emigrants to the same place, at the same time, to the extent possible. The Emigrants should make their arrangements with me before the 15th of March, for it

is important for them to sail from this port before the end of that month.

The emigrants should not come here before I send word for them to come.

The Pastors and Presidents will please announce this publicly throughout the Branches of the church, at the earliest opportunity.

FRANKLIN D. RICHARDS.

MISCELLANEOUS, &c.

PERHAPS some bard will enjoy giving a response to the following Verse:—

Great is the sound of bickering,—and heated
 Crossing throughout the countries:
 Who sees the location,—where will be
 The open space of a peaceful place?


D. ROBERTS.

VERSE TO THE CLOUD.

Smooth servant of husbandmen,—is the cloud,
 With its mingled veils;
 It swims to its journey when it drinks the wave,
 To shed its moist drops.

THE SAME.

RECEIPTS FOR BOOKS FROM JAN. 15 TO THE 31.—John Williams, Jr., £1; Chas. Harmon, £1 10s 8³/₄c; E. Middleton, £3 6s 6c; G. Roberts, £1 1s.

 We were again obliged to omit many interesting things from this number, and that because of lack of space.

. Send all letters, containing orders and payments to *Capt. Jones*, “*Zion's Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
Discourse of President B. Young.....	33
A Word from Salt Lake City to the Saints in Wales.....	36
Account of the Swansea Conference Eisteddfod.....	38
Editorial—The Emigration.....	40
Assassination of Joseph and Hyrum Smith.....	42
Letter from Sister Jeremy.....	46
Notice to Emigrants.....	47
Miscellaneous, &c.....	48

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 4.]

FEBRUARY 17, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT B. YOUNG.

*Delivered in the Tabernacle, G. S. L. City, February 20, 1853,
in the afternoon.*

[Continued from page 36.]

I WAS as ready to pass through the scenes of mobbing and driving in Jackson County, as I was to pass through the troubles in Kirtland, Ohio; in Davis and Caldwell Counties, Missouri, in Illinois, and up to this place. And what of it? I have not known or seen a single sacrifice that this people have made. There has not been one such providence of the Almighty to this people, that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses; enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God.

Where, then, is the sacrifice this people have ever made? They have only exchanged a worse condition for a better one, every time they have been moved; they have exchanged ignorance for knowledge, and inexperience for its opposite. I want you to look at the Saints before they were driven from their first gathering place. They expected all sin to be at an end at the place of gathering. These were my own feelings, though I did not gather with them at that time. I had to go out and preach, lest my bones should consume within me. But I will tell you what I did do. I commenced

to contract my business operations and dealings, and laid away my ledger, and notebooks, saying, "I shall never want you any more." I believe that those who wanted to be Saints indeed, should do everything to promote righteous principles and peace among men, and be perfectly of one heart and of one mind.

I laid aside my old account books, because I expected we should be one family, each seeking to do his neighbor good, and all be engaged to do all the good possible. To carry out this principle faithfully, would crown the people of God with good to overflowing. It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the Saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old *bowery*, when that judge publicly insulted this people, there were men and women in the congregation who suffered more in the anticipation of what might be the result of it in future, than the generality of this people have suffered in being actually mobbed. They could see, in imagination, all hell let loose upon us, themselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces.

After they had had time to think, they found themselves still alive and unhurt, to their great astonishment. They suffered as much as though they had been sent to the bottom of the bottomless pit. They suffered all this because I told that corrupt man that he ought to be kicked out of this territory for his insolence and bare-faced presumption. I know this people have suffered more by the contemplation of trouble than they have when actually passing through it. As the Saints have magnified future trouble almost infinitely beyond its real dimensions, so they have imagined to themselves a greater heaven than they can find in Zion, at its present stage of progression. You do not enjoy

the Zion you anticipated.

That mankind make mistakes in these two ways must be apparent to those who have felt the workings of hope and fear in their nature. People suffer more in the anticipation of death than in death itself. There is more suffering in what I call borrowed trouble than in the trouble itself. On the other hand, you have anticipated more Zion, more happiness, and more glory in the flesh, than you will ever realize in this mortality. Those who are apt to go to one extreme, are almost sure to go to the other, which always causes disappointment, either agreeably, or disagreeably. These two extremes have caused the Saints much trouble; and some, for want of patience, and a little reasonable thought, have laid the blame of their disappointments in the wrong quarter, and have apostatized from the church, never thinking the blame was in themselves.

Upon these weaknesses of human nature the devil works sometimes very successfully. But, brethren, we cannot escape from ourselves, and while we remain in this tabernacle, our onward course will be obstructed, more or less, by the weakness to which the mortal flesh is subject. By and by our bodies will go to their mother earth, and receive a resurrection, and become glorious; then we shall enjoy all, and more than the heart of man can conceive, unless it is inspired by the Holy Ghost. This will be the inheritance of the faithful.

There is much room for improvement in all. If we commence from this day, and do all the good we can, and never do another evil, we shall come to that which I want the brethren to preach about, and endeavor to establish. I wish it preached by the bishops, by the deacons, and by every officer in the church. I wish fathers to teach it to their children, and I desire the subject to be taken up by all bodies of the Saints throughout the world, viz., **ESTABLISH CONFIDENCE IN EACH OTHER.** Take this for a text if you like, and preach upon it, both verbally and practically, until confidence in each other reigns universally among the Saints, and then will be accomplished what I wish to see.

If we wish to establish a confidence such as the Gods enjoy, let us

cease from every evil act, and from the contemplation of every evil design; never infringe upon another's right, but let each one sustain his brother in the enjoyment of his privileges and right; holding them as sacred as our own salvation. If confidence has been lost, this is the surest and only successful way to restore it.

Hear it, ye preachers, ye Apostles, and Prophets; ye Elders, High Priests, and Seventies; ye Priests, Teachers, Deacons, and Bishops—every man and woman in the Church of God throughout the world—commence to preach this discourse at home, beginning with your own heart, then let it spread its warming and cheering influence, like the genial sunbeam, from family to family, until the whole Church of Jesus Christ of Latter-day Saints is united as the heart of one man.

I will illustrate the method of establishing confidence in each other, by taking for example the child of four or five years of age. The mother allows that child to own a small chest, in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, &c. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it without the consent of the child.

This is a very small matter, some may think; but begin at as small a point as this to create confidence, and let it grow up from little to much. Wives, let your husband's stores alone, if they have not committed them to your charge. Husbands, commit to your wives that which belongs to them, and never search their boxes without their consent. I can boast of this. I have lived in the marriage relation nearly thirty years, and I never was the man to open my wife's chest without her consent, except once, and that was to get out a likeness that I wanted on the instant, and she was not at home to get it for me. That was the first time I ever opened a trunk in my life that belonged to my wife, or to my child.

The child's little chest with its contents is as sacred to him as mine is to me. If this principle were strictly carried out by every man, woman, and child among the Saints, it would make them a blessed people indeed. We should seek to preserve our neighbor's horse or ox from starving in the cold of winter, and if we see any of

his property in jeopardy, we should be as careful of it as if it were our own. Our object should be to save every thing we can, both of our neighbor's and our own.

Let every man pay his just debts. The Editor of the "Deseret News" has published a piece in the paper about owing no man anything. Read it, reflect upon, and practice it. I can owe everybody everything; that is one side of the matter, and to pay everybody is the other. I mean to owe every man a debt of gratitude.

I have perhaps spoken too long. I have given you all a text to preach upon, and to act upon in your lives: do it faithfully, and it will do you good.

May the Lord God of Israel bless you, and save you in his kingdom, is my prayer. Amen.

Trans. WM. LEWIS.

LETTER FROM SAMUEL EVANS, EARLIER FROM THE MERTHYR BRANCH.

G. S. L. City, September 26, 1854.

DEAR BROTHER JONES,—I trust that you are enjoying all the comforts of life and health, and that your labor is succeeding among our compatriots. That the gracious Lord prosper you and your Counselors, and the others who are laboring in the vineyard, together with all of the Saints, is my constant prayer.

Now, I shall set before you a little of our story as a family. We came across the sea and up the river safely. We started from Kansas on the 3rd of June, 1853, and we crossed the *plains* successfully. President Young sent some fat beef about 25 miles to our encounter on the journey, and all got their fill of meat. He and his Counselors, and some others, came in their carriages and on their horses to meet us, and they brought to us from the City some of the various fruits that are produced in the Valley, together with a brass band, who played before us from the mouth of *Emigration Canyon* to this City, where we remained for around six weeks. I received counsel from President Young to go to the city of Fillmore, and I obeyed his

counsel, and God has blessed me as a result. At that time I was in debt to the Emigrating Society, and had nothing, but now I am the owner of two yoke of oxen, a wagon, four cows, four yearling calves, and four calves born this year, four sheep, eight pigs, and close to one hundred chickens. We raised on our land 111 bushels of wheat, and I earn from 5 to 6 dollars normally per day; John Price and I earned 12 dollars per day last winter; Samuel and James earned 3 to 4 dollars per day last summer for herding cattle. We have 20 to 40 bushels of Indian corn, 100 bushels of potatoes, two wagonloads of squashes and pumpkins.

We live in our own house, we have made from 400 to 500 pounds of cheese this year, in addition to butter. Thus, you see that I have been blessed beyond anything that I could expect, but no one is blessed who does not keep God's counsel. This place is rapidly increasing in trade and crafts.

I wish you to remember me to all the Saints of Merthyr, especially those who live in Bedwranfach, together with all of my acquaintance. I wish to encourage all of my fellow nation to believe the Gospel, while it is being preached to them, so they may receive present and future salvation.

This is my wish and my prayer in the name of Jesus Christ. Amen.

SAMUEL EVANS,

Formerly from Bedwranfach, Merthyr.

[Several other interesting letters from Utah will appear as soon as other things allow space for them.—ED.]

LLANRWST CONFERENCE.

MR. ED.,—We held our Conference in the Llanrwst Town hall. We had a lovely time, but no better than we have had many times before. We held our *Tea Party* the following Monday; about 50 of the world came there, and we had a delightful time. Brother Parry was the chairman. W. Davies, Jr., gave a speech on "Freedom,"

and J. Parry expounded on the same topic. Then "Happy the Day" and "Concerts" were sung. Thomas Roberts gave a speech on "The Privileges of Man," then he sang a song on "The Lament of the Orphan," and "March away to Zion" was sung.—A speech by J. Parry on "What the Saints believe."—Verses were recited on "The Peculiarity of this age."—Song, "Come to the mountains of Ephraim."—"Lament of the ungodly because of refusing to listen," which was composed after reading "Do not Listen to them."—Song "O cruel Babel," &c.—Speech on "Fall of the World" and "Signs of the Times," by R. Roberts. John Parry gave thanks to the congregation, and "Good Night" was sung.

All enjoyed themselves very much, and all behaved politely, and if we hold a similar meeting again, the people said there would be many more the next time. The Spirit of the Lord was abundant in our midst, and I believe that all was for glory to God.

The Saints and the Officers are in a good situation, and have united to eliminate the book debt from now to the end of the quarter.

I end now with my regards to you and to Elder Daniels.

Yours in Christ,

RICHARD ROBERTS.

CONDITION OF THE SIGNS OF THE TIMES.

ALAS! what is the commotion and excitement
 That is throughout all the kingdoms of the world,
 Why are the nations raging,
 In a spirit of wars and anger;
 The world, the world, is all like a boiling cauldron.
 Nations against nations,
 Which are all rising up in anger;
 They conspire and formulate cruelly,
 To bring down the blood of men in anger;
 The hour has come, the hour has come, of God's judgment
 on the world's Nations.

Alas! these are extremely arduous times,
 And their signs testify that God

Is angry, vengeful, and cruel
 To all the disobedient who live;
 Alas! woe, alas! woe, the hour of judgment of the living God
 has begun.

Very cruel anger is now ignited,
 In the bosom of the God of heaven;
 And his vengeance is heavy and frightful,
 Destroying the inhabitants of the earth;
 Alas! it has come, alas! the hour of the judgment and
 vengeance of the great God has come.

The earth trembles with fright,
 At the judgment which is coming on the world;
 Before long it will stagger like a drunk man,
 In fright because of the wrath;
 The pestilence, the pestilence, destroys like angry lions.

Blessed, O blessed are the inhabitants,
 Who dwell in Zion without alarm;
 They rejoice and take great delight,
 They fear not the wrath that is nigh;
 They rejoice, they rejoice, without fearing the wrath that is nigh.

Flint.

T. CONWAY.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 17, 1855.

NEWS FROM UTAH.—On the 10th of November, President Young started off, escorted by about 16 persons, on a journey to visit the southern settlements as far as Manti City, where he preached the following Sunday. They have built two forts there—with walls of the last one made of stone, 8 feet high, and surrounding a large part of the city. The President counseled them to build them 15 feet high, with their

sawmills and gristmills enclosed. Sunday night he preached at Fort Ephraim, a new settlement 7 miles from Manti City containing about 30 families. The corn in this place and in Manti is exceedingly good, with all signs that Sanpete valley will be the storehouse of Deseret. The President received frequent visits from the *Arrapeen*, who were quite friendly.

The President returned on the 18th, after traveling 276 miles, and leaving all the settlements in extraordinary unity and prosperity. The sugar workhouse is going forward quickly, and numerous other large buildings have sprung up quite miraculously, so that the appearance of the towns, and the country to some extent, is constantly changing. The strangers who winter in Utah have started this year as usual, but earlier to break up houses, shops, and steal animals to take them to California. It was decided that those who go to the Gold mines contrary to counsel disassociate themselves from the Church by doing so. A *foundry* has been established in the city, where iron vessels, &c., will be cast. The last of the emigrants arrived before the beginning of winter. A purpose-built edifice to give the endowment is being erected on the Temple block, and is nearing completion.

The General Conference of Great Salt Lake City,—Was held on Oct. 6, 7, and 8. The Tabernacle was overflowing so much that the crowd was forced to divide, several of the Twelve preached to the thousands gathered by the north side of the Tabernacle, while the President, his Counselors, and others, to the great benefit and delight of the crowd inside, taught grand principles; many of those principles will come, most likely, through the TRUMPET after they are received.

As customary, it was voted unanimously, although they were so numerous, to obey all the ecclesiastical authorities, and approval without exception was signified for all the measures that were presented, and a general decision to obey all counsels given them; all of which gave clear evidence of the increase of unity among the Saints, and that the building of the Kingdom is the highest and clearest objective before their eyes—the chief aim of their characters, and the greatest accomplishment of the devout of God in his Zion.

The wandering Saints throughout the world will be greatly pleased to understand that worthy efforts on their behalf are being made in

Zion, through contributions to the Fund of the Perpetual Emigrating Society—great is the zeal of the Presidents to promote it, and their desire for its debtors to pay into it, so they may send for the poor from the corners of the world to come home through it.

The Conference was adjourned under the obvious smiles of the godly Spirit and the blessing of President Young, until April 6th, 1855.

The "Balance Sheets."—It is wished for the Presidents to see that the *Sheets* are used regularly in every Branch; there is reason to fear from the effects that negligence exists. Everyone should contribute to all that is required in it. Keeping an account in this manner inspires trust in the contributors that a record is being kept of their contributions, and provides them with more convenience by receiving their contributions a little at a time weekly, than were a large sum requested when needed. The poor have the *honor* of carrying forth the work of God, and blessed are the faithful in that; God proves, by paying back double, that he can carry forth his kingdom through the weak instruments and the small and frequent contributions of his poor children. Just as a multitude of drops makes the great oceans—a multitude of particles makes the great earth, and a multitude of moments composes eternity, so do the weekly halfpennies and pennies of the poorest Saints make large sums when put together, to pay the debt of the church of God—to build a Temple—to emigrate hosts to Zion, or to accomplish any other worthy call that comes to them. "Do not despise the day of small things," rather learn them in order to contribute according to one's ability, to avoid being like the frog that raced the snail to the top of the tree, in the parable. Start without delay!

THE PERPETUAL EMIGRATING FUND.

(From the "*Millennial Star*.")

WE are aware that there are many Saints in these lands who have lived faithful a long time, and have diligently contributed their mite to every good work, and among other things have steadily donated to the P. E. Fund, and yet have not been gathered home to Zion, but

remain as prisoners of hope, looking for the day of their redemption. While they have anxiously waited their time, they have seen others around them assisted to emigrate, who have not, they think, endured what they have, or paid as much into the Fund.

Some perchance begin to think that in their faithfulness and poverty they have been quite forgotten by the Presidency here, and in Zion. When the reasons why it appears to be so, and the final result of those reasons, are better understood and appreciated, we trust any unpleasant feeling will be prevented on this subject, which elicits such a deep interest in the hearts of the Saints.

Previous to the present enlarged arrangements, an allotment of the number which each Conference was entitled to send out was made, according to the several amounts donated by them.

The numbers now ordered out through the President of the Company far exceed the number which the various Conferences are entitled to send under the previous system of allotment, with scarcely an exception.

Last year £13 paid the passage of a person through to the Valley, and £3 was loaned to assist those who had but £10. In this way £13 in the hands of the company was so used as to accomplish the emigration of four and one third persons; whereas under the old system it would have emigrated but one, unless distributed in a similar manner, which was sometimes the case.

The estimated cost of emigrating a person this season is £15; and we have proposed to loan £3 to those who can raise only £12. £15 will in this way send five persons to Utah in 1855. By the operations of this system, the benefits arising from every penny donated to the Perpetual Emigrating Fund are increased fivefold. Five persons will be sent to Zion instead of one, to build houses, raise grain, and wall cities, for the sustenance, comfort, and protection of the multitudes who are to follow them, and assist in preparing for the great events which cast their shadows before them. Perhaps some will say, "This is very well, but it does not relieve me from the oppression under which I am suffering, nor give me the privilege of being blessed with the Saints in Zion." We will take up the subject in the most unfavorable light in which it can reasonably be viewed. We will presume that in

many cases the Funds were distributed by the Conferences among those who had, in part, enough to help themselves, and that the present well organized system only sends three persons when one would otherwise be sent; no one, probably, will entertain a doubt, but that one at least of the three is as worthy as those who may remain. Admit this, and we find that there is just as much good done now in sending that one, as there was previously, and two more persons sent who may be equally worthy with the third.

Now, Saints, how will you have it? One thing is certain, that none of us can have our own way, independent of the Lord, in this kingdom. If our and your personal feelings were consulted, independent of every other consideration, and the means were on hand to gratify them, there would not be a Latter-day Saint in Britain, at the end of 1855. But the Lord has not so ordered it; if so, it has not yet come to our knowledge. The best we can do, is to work when, where, and in the way which the Lord in his providence, and by his Spirit, seems to direct.

Although the door is evidently opening wider and wider for the Saints to gather out of these lands, still it is a gradual work, requiring time, labor, and money, and we do not anticipate that the work of gathering will be finished for some time to come.

Many persons are now sent for by their friends in Utah, who have gone out there, have been blessed in their labors, and have imparted a portion of their means, to emigrate friends from this country through the P. E. Fund Company. This has added somewhat to the operations of the Company, and many persons are emigrated in this way, who, it may be supposed, are sent out by the funds contributed here.

The two sources above mentioned furnish only a portion of the funds of the Company. A large proportion is contributed by the Saints in the Valleys, to the general Fund; and no one can for a moment question the propriety of the application of this being wholly at the disposal of the Directors of the Company.

Finally, to conclude this branch of the subject, there are quite as many selected of the destitute to be sent out by the P. E. Fund, as will

absorb the means contributed by the Saints in this country.

We trust that we have now said enough to show the utility of the measures now in operation. We will now notice some of the principles involved in this subject, that the weak may be strengthened, and have their faith increased.

There is one great leading principle, which the Lord has determined his people shall not lose sight of, but that it shall have complete possession of them, and take the lead in everything they think, do, or say, and that is, every personal consideration must be continually sacrificed, if necessary, to accomplish the greatest amount of general good.

The Saints are constantly called upon to sacrifice their individual views to those who are over them, and their time and means to swell the P. E. Fund, the Temple Offering, and to push forward other enterprises for the general welfare. This is a time of toil and sacrifice, and only to those who possess their souls in patience in well doing, will the day come that will be full of joy and blessing.

The result of our labors we shall never fully see, until we can comprehend the great principles of cause and effect with which the Lord operates in his dealings with his people. We throw the few pence or shillings we are able to spare, into the P. E. Fund; we think it is but little, and scarcely perceptible in the general amount, but it is nonetheless there, and is used to assist some faithful Saints to Zion, where he labors diligently to prepare the way for others, and in time repays not only what he has received, but contributes liberally for the release of others. They, in their turn, assist more, and, as time rolls on, and the gathering increases, the little that was given in humility and faith increases also, and the good that it does continually accumulates. The day will come when all the diligent in well doing will rejoice in the fruits of their labors and their souls will be satisfied.

It is not necessary for the Saints to look only to the future for their reward in well doing, for the Lord blesses those who are faithful in the discharge of every duty a thousand fold each passing day, and sanctifies their afflictions and sacrifices to their present as well as

future good. At least, this has been our experience.

Comparatively few of the Saints have died in this country, up to the present time, from the pestilential diseases which have swept off so many around them. In this can be seen the preserving care of the Lord over his people. Still, all cannot exercise faith sufficient to overcome the elements of death with which we are surrounded. Well, suppose we cannot, it matters but little when, where, or how we die, if we are faithful, and are taken away while doing our duty; then all the powers of evil cannot prevent the reward of our good works following us.

Though you may pass behind the veil, and lay your bodies down in this land, the work of the Lord will roll on, and the little you are able to do will increase in magnitude—temples will be built, Israel gathered, and among its mighty hosts someone will be found who will step forward and finish the work which you were not spared to complete. Then you shall reap, in rich abundance, the fruits of what you now are doing through toil and sacrifice, and the bread which you now cast upon the waters shall return unto you, after many days, increased a thousand fold.

Men are too apt to judge the Lord's work by their limited views and self-conceited notions, and do not permit their minds to expand sufficiently to comprehend the great labors which are before them. The Lord has set his hand a second time to gather Israel, and the Saints may be assured that when things are prepared He will operate on a scale proportionate to the great work to be performed, and His plans will not fail for want of means. Kingdoms will feel his power working upon them for the deliverance of His people, and the immense resources of many nations will be brought to bear for the accomplishment of this object, and they will not have power to stay His hand. The P. E. Fund Company is but the germ of an institution, the power of which will encircle the globe, and monopolize the highways and fleets of nations to accomplish the purposes of the Almighty.

Trans. WILLIAM LEWIS.

EAST GLAMORGAN CONFERENCE.

ON Sunday, the 31st of December, the above Conference was held, in the Cymreigyddion Hall, Merthyr. Present were the Welsh Presidency, and several of the Conference Presidents, &c.

After beginning the morning session, President Robert Evans proclaimed his wish that God through his Spirit would preside in this Conference. He proved clearly that coming to Conferences is a great benefit to the Saints, for them to feel happy. He said that not everyone, possibly, feels as happy as the other there; those who have the best feelings are those who have been the most faithful in building the kingdom of God during the past quarter; God blesses such with comfortable feelings. If there are some others who wish to feel happy, let them obey the counsels of God through his servants, for it is from on high that those feelings originate from the God of light.

Then the Presidents were called on to report the condition of their Branches, which they did joyfully. They testified that they and the Saints are in excellent feelings, and have a great desire to baptize. There was praiseworthy faithfulness in several places in distributing tracts, and the facts prove that in those places there are the most baptisms, together with all other good fruits.

Unanimous approbation was manifested for all the Presidencies of the Church, and complete approval was received for all measures presented, together with firm resolutions to put them into practice soon.

Then President R. Evans commented on the privilege we received of hearing the Gospel which was a revelation. After obeying its requirements we receive its blessings; after believing and being baptized, together with receiving the laying on of hands, we received the Holy Ghost, and received knowledge that this is the work of God. When we were baptized we did not know that this was the Gospel of Christ, but after that we received a witness in power and in great certainty. Thus it is with all the other commandments that we have to keep: after keeping them we receive our reward, and we see their great worth.

He commented also on the connection that exists between the Saints collectively with heaven, from the Presidency in Zion to the Presidency in Wales; that God blesses the Saints through these men, who hold the Priesthood. God grants his Spirit to the Priesthood, and grants it to the Saints who obey them. Thus He expects to see fruits coming from all of us, through our doing that which his servants teach us. God does not give his approval to anyone for doing what they see fit. Jesus Christ was not like that, for he said that even He did not speak for himself, but rather did what his father wished for him to do. Thus should we all do, as he tells us to do. There is none of the brethren who asks me what to do for those who believe, &c., they know through their baptism they will be blessed; thus we should understand that by doing as we are taught we shall have the blessing.

(To be continued.)

MISCELLANEOUS, &c.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 4th of March, Denbigh on the 11th, Conway Valley on the 18th, and Merionethshire on the 25th.

BOOK RECEIPTS FROM FEB. 1 TO THE 9.—Thos. D. Evans, 12s.

** Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Discourse of President B. Young.....	49
Letter from Samuel Evans, earlier from the Merthyr Branch.....	53
Llanrwst Conference.....	54
Condition of the Signs of the Times.....	55
Editorial—News from Utah—Great Salt Lake City General Conference—The Balance Sheets.....	56
The Perpetual Emigrating Fund.....	58
East Glamorgan Conference.....	63
Miscellaneous, &c.....	64

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

MARCH 3, 1855.

[VOL. VIII.

OBSERVATIONS,

By President Heber C. Kimball, September 17, 1854.

IT is some time since I spoke to this congregation, and it is with me as it probably is with many others, the longer I sit, and the less I say, the more I am troubled with fear. Is it the fear of God? No; It is a kind of a fear of the world,—a fear of man. Now there is scarcely a person but what has more or less of these feelings at times. I recollect often hearing Brother Joseph Smith say that many times his legs trembled like Belshazzar's when he got up to speak before the world, and before the Saints.

I have received instructions through the account brother Staines has given, although he could not relate all the experience he has had since he came into this Church some twelve or fourteen years ago. If he could remember it all, and relate it, his experience would be worth our closest attention. It is good, and I have been interested with it. I am interested with everything that is good; and in fact, I am interested with a great many things which are not so very good, for there is nothing that I see on earth or in the heavens but what interests me, and gives me an experience. When I see a man take the wrong road,—the road which leads to death, it is an experience to me, and it opens my eyes to shun that path. And we are taught, that if a

man will not learn by precept, or by example, he has to learn by what he suffers. By seeing the bad example of another I can shun that path, and escape the difficulties he goes into. Of course, his experience is quite a schoolmaster to me; for if I do not take that road, I do not suffer the inconvenience he does.

During my whole course from the day I first heard of Mormonism, more than twenty years ago, I have never had but one desire, and that is to do what I am counseled, it matters not to me whether it be by the voice of God, or by the voice of his servants, it is all the same with me. When we go forth as the servants of God, we are inspired by the Holy Ghost, and the Holy Ghost will speak the truth, and that is the word of God,—it is the revelation of Jesus Christ, and it is the voice of God to us.

When He commands us to go forth and preach his word, and declare his Gospel, faith, and repentance, and baptism for the remission of sins, with the laying on of hands for the gift of the Holy Ghost, He says it is the same as though it were spoken by His own voice, and the same condemnation will rest upon the world, and upon those people who hear it and do not abide it, and keep it, and walk in it. This is my testimony, and this is the testimony that God has revealed to us as a people. When he sent forth his disciples in His day, he said, “If they will not hear you they will not hear me; and if they will not obey you they will not obey me, and if they will not obey me, they will not obey my Father.” So it is with us, if you will not listen, obey, and practice those things that are laid before you by President Young and his brethren, you would not obey God, if he should speak from the heavens. Why? Because the Almighty has appointed him his delegate, just as much as we have appointed Doct. Bernhisel to be our delegate to *Congress*, to lay before them those things that we want in connection with him. He has not gone to do his own will, but he has gone to do the will of those who have sent him. So it is with President Young. He is our head, he is our President, our Prophet, and Leader, and the Government of the United States has appointed him our Governor. He was before, in a Church capacity. Then his voice to

this people is the voice of God, just as much as was Moses a God, when God called him and set him to preside among the children of Israel. His word was the word of God to that people, and when they did not listen to him, they suffered the penalty. We read there were two-and-twenty thousand fell in one day because of their rebellion. They rebelled against Moses, against his counsel, and against his government, which was of course rebelling against the character who sent him. God sent him and authorized him; and to us President Young is sent, ordained, and appointed by the Almighty, as Joseph's successor, to lead this people. I want the world to know this,—I want the people who come into these valleys and do not believe "Mormonism," to know what we believe. Probably there are but few men in the United States but what know that we look up to President Brigham Young as our leader, Prophet, and revelator. I want you to understand that I actually do, and I believe I have done so to the entire satisfaction of this people. I have proved it by my works from the day I came into the Church until the present time.

Joseph Smith was a Prophet of God, and was sent of God. He had visits from holy angels from the heavens, who authorized him to commit to this nation the Gospel, the plan of salvation and eternal life, which will save every man and woman that believe it, and practice it in their lives,—in their outgoings, and in their incomings. I know it will save them. You have my testimony, and my testimony is true, and you will find it so, every soul of you who will practice it.

We believe this book, (the Bible,) to be an historical account of Jesus Christ, and his Apostles, and his Prophets. We believe it is sacred, and the great majority of this people actually practice it; and there is not a man or woman in this Church, who believe it, but what have been baptized for the remission of their sins, and that too by immersion, being buried with Christ by baptism. This is what they have done, and that enables them, after they have received the laying on of hands, to receive the gift of the Holy Ghost, and they are entitled to a membership in the Church of

Jesus Christ of Latter-day Saints. If they honor that membership, and are faithful, they will continue in it, not in time only, but in eternity,—worlds without end. These are my feelings, and my determination is to continue to the end.

I am now in my fifty-fourth year; I am a Latter-day Saint, full in the faith, and not only in the faith, but I have a knowledge of the truth of the work. I know that God lives and dwells in the heavens; for I have asked him scores of times, and hundreds of times, for things, and have received them. Is not that a pretty good proof that he hears me, when I ask Him for things and get them; and is not that a proof that he lives, and dwells in the heavens? I think it is. I suppose he dwells there, he could not dwell anywhere else, but in what particular portion he dwells, I do not precisely know, though He is not so far off as many imagine. He is nearby, his angels are our associates, they are with us, and round about us, and watch over us; and take care of us, and lead us, and guide us, and administer to our wants in their ministry, and in their holy calling unto which they are appointed. We are told in the Bible that angels are ministering spirits to minister to those who shall become heirs of salvation.

In fact, I say, look at the unbelieving world, that is a great many of them, they now believe in *spiritual knockings*, *spiritual communications*, and *spiritual rappings*, and they will ask the same spirit for this, and for that; to know this, that, and the other; and, “Won’t you cause that table to kick up its legs, and that chair to dance, and cause a knocking here, and a knocking there?” They believe all this, still they do not believe that God can communicate. And at the same time those that they communicate with are corrupt spirits, and they might know it, and still they say they can speak from the heavens, and communicate this, that, and the other, and tell them where their friends are. If wicked spirits can do this, I want to know, on the same principle, if the righteous have not power to communicate to the children of men? And has not God power to do it? He has. The whole world is now enthusiastic in these things.

I never heard a knocking, or saw a table dance, only as I kicked it myself. I do not want them knocking and dancing around me.

The people of the world do not believe in revelation from God, and they believe that Joseph Smith was a fool to pretend to have revelation direct from heaven, but still they are all engaged in this matter, in getting revelations from evil, corrupt, and comparatively ignorant spirits, and wicked men. Some became spiritual writers by a spirit taking their hand, and writing without their consent. I do not thank any person to take my hand and write without my consent; we do not like such proceedings. We believe they exist, but they are not for us. We receive communications upon another principle, and that is direct from heaven, from God's servants, delegates, or administrators; this is what we believe most devoutly; and we intend to practice our religion, and to be governed by it.

I have no doubt but the gentlemen who have come in this year will discover a difference in the manners and conduct of the people here, when compared with those of the cities from whence we have come. We do not admit of some practices in our city that they admit of in the United States, at least in all of their great cities. We desire to live a *virtuous* and holy life, and do unto others as we wish others to do unto us, and for that reason many of us have been driven from the United States; I say many of us, for a great many who are now here have not been driven here, but have come since we were driven, and we have passed through a great many trials. Brother Staines was speaking about some of them. I was one of the first, in connection with President Young, who came to this valley when it was a desolate region, and we could not even get a *map* from Fremont, nor from any other man, from which to learn the course to this place. I was one who helped to pick out the road. When we started to come here, we had no more provisions with us than those emigrants started with, to whom we have sent flour this season. We had only 112 pounds apiece, and came here with nothing but what was in our wagons, only as we hunted and killed game. When we got to the upper ferry of Platte river, half of our company had not a mouthful of bread. That

would look a little harder to you than the *cricket* time, still there was no grunting, nor murmuring, for it was beyond the grunting point; it would not do any good to find fault; it would not provide buffalo, antelope, deer, nor elk.

I recollect one day, I believe it was on the Platte, brother Brigham said to me,—“Brother Heber, what do you think about it, do you think we shall go any further?” I knew he asked this question to try me. I replied, “I want to go the whole journey, and find some white sandstone, and see what there is in the earth.” There never was a day when I would not go with him until we found a location. I knew there was a place somewhere, though at times the prospect appeared dreary, but here it was on high. It is the best country I ever saw. I have lived in the best portions of the United States, but this country is better. I have lived where Joseph found the plates, and where the angel of the Lord administered to him; it is the heart of the world, but is that place as good as this? No. It does not begin to bring forth wheat, corn, oats, and every other vegetation that the heart desires, like this land. We are going to be comfortable here.

The troops of the United States have come here; see how liberal they have offered for wheat, and not only for wheat, but for oats, barley, corn, potatoes, cheese, chickens, beets, carrots, parsnips, and everything they wish to buy. We do not say so much about the merchants, they have got plenty. You will see how good we will make the transient residents feel this winter.

How comfortable they feel, and rejoice to dwell in the midst of white people. They never thought for a moment we were *white* men and women, but when they came, they found out, to their astonishment, that the people in Utah were quite white, and right from their own country. Bless your souls, we are a free people, it is not a slave country here; still I admit we have to slave pretty hard to raise these fine things. Well now, do not be disheartened; make yourselves comfortable; treat us well, and you shall be treated well, and the best you ever were in your lives; but HANDS OFF. I speak just as I feel. My heart is good, kind, and generous; but there are

lots of men more generous than I am, and again there are lots that are not so much so. All kinds of spirits have all kinds of capacities. There are as many spirits here as you can see persons, for they all have spirits in them; and some are more snappish than others, and some are more liberal, kind, and generous, and more divested of selfishness than others. If that is a fact, it proves to me that you can become just as generous as the most generous. Let us try, and what I say to one Saint I say to all the Saints, and to all people that come into this valley, be generous, be friendly, and be Saints.

We want you to be Saints while you stay here; for you know in the days of the Apostles, when they were among the Romans they did as Romans did; and while you are among the Mormons, do as the Mormons do; be generous, and be white folks. We are *white* folks; a good portion of us were born in the United States, and a great many in Old England, and they are our brethren and sisters. My father came from there, and fought for this country, and sustained it; if he did not my grandfather did, it is along in that train somewhere. We have all come from the old countries, and come into a new country, into the United States; and from that we have emigrated into still newer countries, into the tops of the mountains, just as the Prophet said. They declared the Saints would be gathered in the last days, and we are gathering to build a city to the name of our God, and we are going to build a temple, and houses of worship, that when you come here you may worship with us, and when you are among the Mormons do as the Mormons do, do right, and keep the commandments of God. I have said a good many times, when a man comes into my house, if he is a Catholic, a Pagan, a Quaker, a Methodist; a Soldier, a Captain, a Governor, or a President, he has got to subject himself to the order of my house; and when I bow down on my knees, I want him to bow down with me. That is my religion, let him bow down and pray with me; and then if I go into another man's house, if he stands up to pray, I will stand up too and pray with him. That is good religion. Do as the Romans do when you are among them. A man can stand up, kneel down, or sit down, and not pray, and be as cross as he has a mind too, but let him be subject to the governor or the government of that house, and when he goes into another kingdom, let him be subject

to that kingdom. God says that if a man keeps his commandments he has no need to break the laws of the land. These are my feelings.

Let us be Saints, and keep the commandments of God, and mind our own business. That is my religion. We want all men to do this, we want all women to observe the same thing; to keep the commandments of God, and keep themselves pure and clean. And if you are not clean, pure, and holy, I would advise you to repent of your sins, and go and be baptized for the remission of them, and sanctify yourselves, and receive the Holy Ghost, that it may show you things to come, and bring things to your remembrance. That is my counsel and advice. May God bless you, brethren and sisters, and bless this whole people, male and female, old and young, foreigner and everybody else; may he bless you with peace and quietness, that we may have a heavenly time, a joyful time during the coming winter. May God bless you with these blessings, and every other, in the name of Jesus Christ. Amen.

Trans. WILLIAM LEWIS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 3, 1855.

SIGNS OF THE TIMES.—Not hidden from the eyes of the “children of the kingdom” are the thick, black clouds that darken the atmosphere of our world; their ears are not closed to the moans and groans of practically all the entire countries, and there is too much tumult, wickedness, sufferings, and diseases around them continually to be able to forget that this is the dawn of the day of vengeance of the great God—“the beginning of afflictions such as never have been since man has been on the earth, nor will there ever be.” There is no need to

look to the ends of the world or to other countries outside of our own dear land, for examples of the downfall of Great Babylon, and of the power of God to empty the world of its inhabitants. Where today is the might, majesty and glory of the “strongest, widest, and most excellent kingdom under the sun”—the one which during forty years of peace governed on the seas of the world, on whose territories the sun never set day or night? Less than a year ago the adornments of its navies faced the eastern seas, like so many fiery steeds rushing across a green fen to war; and while the shouts of scores of thousands of brave men echoed on their decks in the borders of their country, for an imaginary victory over their enemies, the sad and unexpected news that has come back is that there are no more than some ten thousand left of the bravest and finest army that left our country—not one in five able to struggle like shadows through the mud which shrouds the faces of over forty thousand of their fellow-soldiers, the majority of whom died of starvation or cold, while plenty of food and clothing rotted nearby. While the remnants of the army at Sevastopol are caught between the more numerous armies of the Russians, as though they were Baal-zephon and Pihahiroth on each side, awaiting their fate, and loudly calling on their country for help,—what is being done to help them? On a motion in the House of Commons to look into the mysteries of their actions in order to understand the cause of the ill, the negligence if not the treachery that caused such devastation of the army, our chief Governors escape behind the curtain by giving up their offices when they were most needed to operate effectively to save the remainder of the army; and they left the country not only without an army, but without a government too, and they left the nation with hardly any patience to wait any longer, nor to trust another to govern them:—noble and plebeian—all unanimously admit the lack of essential governmental ability to save the country in the ultimate crisis. The eyes of the country turn to Lord Palmerston, as the only savior—the reins of government have been put in his hands, and he has done his best to form a government. The result is, elements of the old government are so like the materials of the idol Nebuchadnezzar saw that they will not hold together for a fortnight without crumbling a second time. Who cannot see that an invisible hand is involved in all this, too evident to hide or turn back? Little wonder that the eternal arms are being drawn

back under them, while it is in arms of flesh no stronger than those of lord Palmerston that they put their trust. The present situation of our country is such that there has not been its like since it was called "great Britain," and how long surrounding nations allow it to bear that name, a short time will tell. Great efforts are now being set in motion to carry on the war with more vigor—it is intended to enlist 60,000 of our countrymen during this year; some company from France has offered to raise an army of 10 to 25,000 Frenchmen to serve as English soldiers, and it is likely that the government will approve their offer. One of the clearest proofs Britain could give of its weakness in addition to all the alms its armies receive in clothes, food, help to care for their invalids, &c., from the French is this dependence on them. And where will the seers and prophets of our country hide out so as not to declare what the end of all this will be? When will they see the piercing eye—the teeth and extended claw of the "beast which had the wound by a sword, and did live?" What sharp-eyed person will see "the healing of that wound," the manner and the time it is accomplished, and will announce it to the world? If "the mystery of untruth was already working" eighteen hundred years ago, his latest feat is probably at the door now. It is supposed that this latest "sanctity" of his is so much more of a little lamb than the wolves from which he descended, so that he does not desire to proselytize a kingdom immediately to his faith; or is it thought that "his right arm," which now keeps him on his throne, will not gather up the flock that escaped from his fold so long ago, now that it is in his power? Is it supposed that he is too innocent to pick up the reins of the stallions of his uncle's carriage from the mud, and ride in it while no one else can stop him? We ask these things of those to whom it has been given to understand the signs of the times!

While the militia of all the counties in accordance with the government's call, almost entire armies of them, are sacrificing themselves to feed the dogs of war—the children of our streets by the hundred in a week in some towns, following the sound of the "*fife* and the *drum*," their blood boiling in their veins to mix with the blood of their enemies on the "field of battle," the black famine, following commercial and industrial confusion, which sends thousands of people across the towns of our country in deadly insanity to break

into shops nearby for bread to sustain life, is another effective scourge to whip the sufferers of our country as forces to the slaughterhouse for an extension of their life. In past years the sufferers in European countries looked across the sea toward the western continent, as their place of salvation from oppression, and their storehouse for food; but those doors have closed, that fertile land is withholding its produce, and its businesses are in confusion, so that there were recently a hundred and fifty thousand people, in New York itself, begging in vain, of the city Mayor to save their lives from starving to death; and along the streets of the cities of various States who previously scarcely knew what to do with the bountiful produce of their valleys, now thousands of people who are nearly starving are seen wandering in search of a piece of bread with no eye to pity nor arm to help them. Thousands flood from there to the east, who have hardly any other choice when they get there but to look for graves in the cemeteries of the Russians. He is so far from having been satisfied with prey, like the grave shouting "give, give" all the time. In a recent *Ukase*, we understand he commanded that every man capable of carrying arms to be armed and made ready for war, and he is charging fifteen *rubles* in tax on every acre of land, as well as a requirement for four times as much food and war materials as previously.

There is no sign of peace in this; and although Lord John Russell has begun as peace envoy to the league of states, while they will not agree to any conditions other than refusing that Russia enjoy Sevastopol in full arms, it is unlikely that Nicholas will agree to anything else, and therefore peace will not be achieved so soon either. France is quickly strengthening its armies, so that they boast they have over 100,000 on the field of battle, and more going all the time; the Emperor himself intends on going to the battlefield himself soon, even though there are fervent calls for him to stay at home for fear of revolution in his own country. There is now threatened revolution in the land of the Sultan, and we are informed that not a tenth of his first army to go to the field of battle is now alive. The German states say they have 52,000 ready for battle, but the worst *dilemma* of all is that it is not known,—that they themselves do not know, for or against whom they are fighting,

even though it is more than likely that before long they will turn crimson some corner of the arena. The eastern countries through Persia, Afghanistan, and India are far from peaceful—Nicholas has sowers of seeds of treachery throughout nearly all of them, and king Ava is asking England for payment for all the land they took from him. In a word, the warlike and more threatening situation of our world clearly proves that “peace is already taken from the earth.” A few years ago, while the whole world was at peace, and its wise men promised a long continuation of it, only a young lad was heard raising his voice, which echoed in the forests of the western world, shouting “war, wars, and rumors of wars are at the door, and soon the world will steep their swords in each other’s blood, until whoever does not raise his sword against his brother will have to flee to Zion for peace.” Who, at that time, believed him? Who now doubts him? Who of those who scorned the seers of the latter days, when they warned the world in the midst of peace that the sword was coming, believe and heed their call, accept the only salvation accessible to them?

Even though the judgments of God are sending the godless world into worse and worse evil—even though the newspapers who publish the most detailed fulfillment of his prophecies in the same columns cry “Old Joe, the printer,” “the heretic,” “the deceiver and the false prophet,” and with the same pen dipped in the same ink asserting that the “most loathsome, immoral and inhuman” of all deceits is the religion, the only religion that sheds light on the fate of the age, and the only one that reveals salvation; and although this proud age races like a stallion to the battle; despite all this, we say, the children of the light raise their heads, knowing that all these things are only signs indicative of the approach of their King to his kingdom, and of the glorious epoch when sovereignty beneath all of heaven will be given to the meek who suffer the scorn of the world—children of the King of the whole earth. This encourages the Saints to greater faithfulness, because the time is drawing near when Zion’s chief enemy will put obstacles on their way, insuperable to all but the “pure in heart.” These things urge on the Saints to diligence in warning their fellowmen honestly, soberly, and effectively, since the danger is great and the time

is scarce; and all these signs should force everyone to be ready for when the call comes "like a cry at midnight," after which the Atlantic cannot be crossed, the last call for the Saints to Zion. Let all Zion's children have men who are ready.

SERMON OF PRESIDENT KIMBALL,—Which fills several pages of this number and merits the detailed attention and obedience of the Saints; in it they can weigh through their own spirits, and they can taste the Spirit of Zion as if there. The testimony of a witness so well versed in his topic and so thorough in his experience in the work of God is not light; rather it weighs on the scales of truth the souls of all who disbelieve it, were they to fill the world at once.

THE RECENT CONFERENCES.—Because of inconveniences we were kept from publishing the minutes of the recent conferences, but we are happy to understand that general unity prospers among the officers and the Saints—that all Conferences are increasing their numbers, and showing determination to endeavor to warn their fellow men by distributing tracts and testifying. We trust we will not be disappointed in the generous promises given us to pay the book debts to the two Offices, which is easy to do if the Saints would pay cash for the books they purchase, and if they would strive to sell the pamphlets to the world. The trials we are having are signs of these frightful times, and in all things, that God wishes to cut short his work, exhorting all to be ready by paying the debts the church claims. It is quite just to delay giving approval to those who can but do not pay their book debts, for them to go to a Branch, a Conference, or to another country, and we trust every honest man will agree on that.

APPOINTMENT OF COLONEL STEPTOE AS GOVERNOR OF UTAH.

(From the "Star.")

Washington City, January, 4, 1855.

TO PRESIDENT F. D. RICHARDS,—Dear Brother,—I deeply regret to inform you that the President finally declined to reappoint Governor Young to the

office which he now holds. *Lieut. Colonel* Steptoe is the appointee.

The President seems quite friendly, and stated at a recent interview that he had received letters from Colonel Steptoe and Chief Justice Kinney, speaking in high terms of the Governor and people of Utah, and added, among other things, that he desired to do that which was best for the Government and the people of Utah, and that if he did not appoint Governor Young, he would appoint no one but a man of the highest character, believing that it would be better for our people that such a one should be appointed, for he would do us justice, and speak well of us, which would do much toward removing the prejudice against us, but I still urged the reappointment of Governor Young.

The President has no idea of interfering with the domestic relations of our Territory. His Excellency spoke in the most exalted terms of Colonel Steptoe, saying that he was a gentleman and a scholar, and the most amiable and just man he ever knew.

The Colonel sustains a high character here, and numbers among his friends the Honorable *Secretary* of War. Since Governor Young's reappointment could not be secured, which is a source of profound regret to us all, I know of no one who I suppose would be more acceptable than Colonel Steptoe, but his friends here believe that he will not accept.

Respectfully yours,

JOHN M. BERNHISEL.

WAS IT GOD WHO SENT JOSEPH SMITH?

(*Excerpt from the pamphlet now at the Press.*)

Third.—The restoration of the “eternal gospel” to the earth by the angel Moroni would be of no benefit to men, unless someone had been endowed with authority to preach it and to administer its ordinances. Moroni could reveal a book that contained the beautiful and glorious plan of salvation, but no one could obey, even its first principles, without an *administrator of divine authority*

and *ordaining* to preach it, to baptize, to lay on hands to give the gift of the Holy Ghost, &c. But did Moroni ordain Mr. Smith to the apostleship, commanding him to administer ordinances? No. Then why did he not give *authority* by an *ordaining*, together with revealing the eternal gospel to him? Because it appears that he did not have the right to do that.

Not all angels are equal in authority—they do not all have the same keys. Moroni was a prophet, but we have no account that he held the office of apostle; and, if he did not, he did not have the right to ordain Mr. Smith to an office he himself did not possess. No doubt he did all that he was commanded to do, which was to reveal the “stick of Ephraim,”—a record of his forefathers, containing the everlasting gospel. How, then, did Mr. Smith receive the office of apostle, since Moroni did not have the right to ordain him to that office? Mr. Smith testifies that Peter, James, and John came to him as ministering angels, and by the laying on of hands they ordained him to be an apostle, commanding him to preach, baptize, lay on hands to give the gift of the Holy Ghost, and administer all the ordinances of the gospel, as they themselves did when they were on the earth. Did Swedenborg, the apostles of Irving, or any other impostors in those dark ages profess that the apostleship was given to them by the last ones to have it—by an angel who held the office himself? No; consequently, they are not apostles, rather impostors. If Mr. Smith professed that he had received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we would understand clearly that his profession would be false, and that he himself would be an impostor. If he was an impostor, how did Mr. Smith discover this? Why did he not falsify the apostleship without an ordination, as did the Irvingites? How did he have so much more wisdom than Mr. Irving, so that he understood that he could not be an apostle unless he was ordained by an apostle? Those who believe that Mr. Smith was a false apostle must acknowledge that he has shown much more wisdom than did all the false apostles that preceded him, despite all their learning and their great talents. Does this not form another very strong presumptive

evidence to prove the *divine mission of Mr. Smith?*


Such correctness as this in fulfillment of things of such immense importance in contrast to the fact that millions have erred concerning them before, indicates something more than *human*,—it indicates *inspiration* of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the *manner* of the restoration of the eternal gospel to the earth, and the consistency of his testimony in relation to the *manner* of the restoration of the apostleship, are strong evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind that Mr. Smith was *divinely* sent.

MISCELLANEOUS, &c.

THE ROMAN mothers taught patriotism to their sons,—chastity to their daughters.—So do the mothers of Utah exactly.

THE EMIGRANTS.—We do not have a more specific announcement to the emigrants until now concerning the time of departure, than to say that President Richards promises to do his best to obtain a ship for all to sail together from Liverpool as close to the middle of March as he can get one. Further information will be provided as soon as we have it.

BOOK RECEIPTS FOR FEB. 9 TO MARCH 1.—Griffiths Roberts, 8s 8c; James Morgan, 15s 9c; John Davies, 1£; Isaac Jones, £1 15s 6c.

 We remind the Presidents of the contributions toward assisting in the emigration of the aforementioned Presidents! Send it right away.

. Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Observations.....	65
Editorial—Signs of the Times—Sermon of President Kimball—The recent Conferences.....	72
Appointment of Colonel Steptoe as Governor of Utah.....	77
Was it God who sent Joseph Smith.....	78
Miscellaneous, &c.....	80

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

MARCH 17, 1855.

[VOL. VIII.

DISCOURSE OF APOSTLE ORSON HYDE.

Which was delivered at Great Salt Lake City, October 8, 1854.

MY BELOVED BROTHERS AND SISTERS,—I am called upon this morning to make a few remarks, and speak unto you concerning the way and manner of gathering the people of God.

In the first place, to show unto you that there is no religion with which we are acquainted, except that of the Latter-day Saints that can, in its exercise and in its operations, bring to pass the fulfillment of the predictions of the Prophets. All the types and figures presented to our Lord and Savior to illustrate truths, weighty and important, show that in the last days there is to be a gathering together of the people. They will be gathered by the peculiar attraction that will prevail at the time when they are not weighed down with mortal tabernacles, but released from this cumbrous clay, their immortal spirits will be gathered around the throne of God, there to receive a welcome into the everlasting glory prepared for the righteous, or to hear the dreadful sentence, “Depart, ye cursed, into outer darkness, where there is weeping, and wailing, and gnashing of teeth!”

But, my friends, there is to be a gathering of the people here on earth. The husbandman, when he sows his seed in the soil, watches it, and cultivates it with care; he does not wait to reap his

harvest in some other region, but he reaps it on the ground where he sowed his seed, and there he realizes the benefits and returns of his labor; not in some other country, but here.

The Savior says, the kingdom of heaven is like a fishnet that is cast into the sea, which took of every kind, both good and bad, and by and by they brought the net to the shore, and gathered the good into vessels, and cast the bad away. So shall it be in the last days, in the end, when the gathering dispensation shall be introduced, and the Gospel net be drawn to shore; not in some foreign clime or mountain, beyond the bounds of time and space; but on the shore that skirts the margin of the water, as testified by this figure; so on earth, the gathering of the people will be.

We are also told the manner in which they shall come. They shall come upon swift beasts—upon dromedaries and camels; “and the ships of Tarshish shall bear them home, and a highway shall he cast up for the ransomed of the Lord to walk in.” That highway is not an immaterial one, that leads to mansions in the sky, but it is a highway that has to be cast up on earth; and it may be that the very railroads that are being cast up are one means by which the operation of the gathering will be greatly facilitated. This may be the subject which the Prophet had his eye upon when he said, “The lion’s whelps have not trod there, and the vulture’s eye hath not seen it.” At that time it was not cast up; but was reserved to be cast up in the last days. The lion’s whelp had never trodden there; but, by and by, it might when it was cast up.

The old Prophet had his eye upon the increased speed of ships; but our translators have made him to say that swift messengers shall be sent to the nations afar off in vessels of bulrushes. What do we understand by vessels of bulrushes? Do we ever see such vessels, or hear tell of such, except the cradle that was made for Moses to float in on the Nile? Have we ever read of men, swift messengers going in vessels of bulrushes?

It is nonsense; such a vessel could not withstand the buffetings of the winds and the waves, nor ride in safety through the elements contending with each other, as it were, for empire; or as if the winds and waves were both armed with eager vengeance, to see

which should first grasp the little speck struggling for life upon the surface of the boiling element. Who believes anything of this sort? The idea is inconsistent. But when we come to look at it in another point of view it is not so inconsistent and obscure. Brother Carn who is present knows how the German Bible reads. I believe it calls them pipe ships. The bulrush is hollow, resembling a pipe, and the old prophet had nothing else to represent his idea by, but the bulrush; though he saw ships in which hollow pipes and *tubes* were running in every direction, and he was at a loss for the name "Steamship" to apply to them. He says that missionaries shall be sent in Pipe ships, looking at the time when steam should be used as a propelling power. What is this steam power for? Is it merely for the accommodation of mankind? Or has God made this an important agent to perform His work—to facilitate his purposes in the last days? The matter is unquestionably the design of the Great Creator; not only so, but there is another thing in connection with this, the Savior says, in speaking of his coming, it shall be like the light of the morning, or like lightning that shineth from one end of heaven to the other, even so shall the coming of the Son of Man be. What do we behold being constructed on earth to bring about the designs of heaven? We behold the *electric wire* running from one country to another, and already it is in contemplation to carry it across the Atlantic, to bring all nations in immediate communication. Does this look like the lightning that spreads from east to west? Even so shall the coming of the Son of Man be! The electric telegraph takes it from eastern climes to western. It is so quick that a speech made in Washington city at twelve o'clock is delivered in St. Louis at half past eleven the same day. Electricity flies with so much greater velocity than the earth, that it is half an hour before the times between Washington and St. Louis; even so shall the coming of the Son of Man be. Or in other words, in the last days intelligence shall fly with such rapidity, so quick shall it be in the day of his coming. We conclude that we are approximating very near that time. We are getting, as it were, in the neighborhood of it. Now, says He, watch! when you see the fig tree and all the trees beginning to bud, and put forth

their leaves, know that summer is nigh: and when you begin to see these things come to pass, lift up your hearts and rejoice, for your redemption draweth nigh.

I may have begun at the wrong end of my discourse, but if I have, I will get at the other end of it before I have done; so that you shall have all the parts of it, if the Lord will give me strength through your prayers. You shall have the sum and substance of what I was required to make known to you, but I must have my own way of telling it.

The gathering of the Saints together is to take place. "But," says one, "we do not believe that the gathering of the people will take place in the last days literally; we do not believe that angels will minister any more to us." The old-fashioned religion is, "We have got all that heaven was pleased to give, and that can be proven by the good Old Bible. Let the angels stay in glory, and we will stay on our farms, and go to church from one year to another, and follow up the same routine over and over again until we go down to our graves, and that is the end of our service in the flesh." Do you not see that all of the Christian world reject the administration of angels, the Latter-day Saints excepted, and some few others that believe in these things?

There are many in the last days, who believe in *Spirit Rapping*, and in such kind of angels that have no mouth to speak. The angels that visited the servants of God had mouths, and they spoke! Suppose you were to ask me a question, and I have intelligence and a mouth to communicate but, instead of speaking to you, I set the table to jumping, or kick over the chairs and the bureaus, &c. What would you know about it? You would know the devil was to pay; you would know there was a total absence of good feeling and intelligence. Man was created in the image of God, and the holy angels that surround His throne, the flaming messengers to bear His will to man, are in his image and likeness. Even the servants of God in the days of old, when they saw one of those celestial spirits, began to bow down and worship him, as though he were the God who created the heavens and the earth; but they were commanded to worship God. There he was, standing in the image of his Maker, and the Prophet mistook

him for the Lord. These angels are in the likeness and image of God, and men are also in His image. I believe, if God gave me a message to deliver to the people, and I did not deliver it in the legitimate way, He would close my mouth because I would not give it in the way he gave it to me. *Spirit Rappings*, below par!

What is the matter? There has some dreadful thing taken place. What is it? We cannot tell you any thing about it, only there is a wonderful ado; a wonderful thing has happened in the land of Ham. I tell you, those who reject the truth borne to them by the servants of God, who speak to them in plainness, will be acquainted with muttering spirits that know nothing for their good: for, for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. When people reject the truth they become the plaything of wild delusive spirits, and are tossed to and fro by them like a bubble on the wave. True messengers of God do not come in this way; but says the world, "Angels came in olden times, but do not come now to earth any more; they have gone to heaven, and there is nothing more for them to do here." I can speak to the servant of a king when I cannot speak to the king himself. I could approach the lower orders of his subjects when I might not approach the higher circle. If men reject the administration of angels, and will not believe in their existence, nor regard their words, I do not know how they will ever obtain access to the king. If they will not acknowledge his ministers, I do not know how they are going to speak to the king himself.

Have angels anything to do with what will take place in the last days? He makes his angels ministering spirits, and they are sent forth to minister for them who shall be heirs of salvation. The Lord is everywhere present by his ministering angels, just like any other king, who has ministers everywhere throughout His dominions; and God's ministers are everywhere; He has servants tabernacled in flesh on earth, and they are going through the land in every direction, and God is present everywhere with them; and He knows everything. How? When His angels and ministers tell Him of it, like any other ruler. I have been at some of the prayer circles and meetings in the

sectarian world, and heard their pious minister say, "Come, sinner, bow to the yoke of Christ; behold the guardian angel standing waiting to be the honored agent to carry the news to heaven, that one more soul is converted." If God knows it already, what is the use of angels to carry the intelligence? God knows everything through his agents, or servants, and that is the way He is everywhere present. But if you were to see Him in propria persona, you would see a person like yourself. How was it with Stephen? Was God scattered to the four winds everywhere? If He was in particles smaller than any mathematical calculation could define, you could not see Him. But Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold! I see the heavens opened, and the Son of Man standing on the right hand of God." If God was without body, parts, and passions, how could Stephen know whether he stood on the right hand, or the left, or whether he stood upon either side?

(To be continued.)

EXCERPTS FROM A LETTER FROM THE VALLEY.

*Willow City, Valley of the G. S. Lake,
October 25, 1854.*

MY DEAR PARENTS,—I take this opportunity to write to you, hoping that you and the family are healthy as I am at present.

We departed from Kansas, about 1300 miles that side of the Valley, on the 2nd of last July. Since we had no opportunity of obtaining provisions afterwards before reaching the end of the journey, we prepared as if we intended to cross the sea. Each one had 100 pounds of flour, 13 pounds of bacon, dried apples, tea, sugar, &c. There were ten of us in each wagon, and 50 wagons formed a company. Plenty of milk was obtained from the cattle. We had a lot of trouble learning how to drive the oxen, and everyone had great fun watching us try to do that. There was a Captain for

every ten wagons, and a tent for each one. Six of us at a time stood guard during the night. Sometimes we would make a circle with the wagons at night ready to bring in the cattle in the morning, and when the Captain would shout, "*Hitch up your cattle,*" you would see everyone rushing with his cattle toward the wagon. Some days we would stop for the cattle to rest, and for the women to wash clothes, and make bread. I was in the same wagon with William Richards from the vale of Glamorgan; his daughters did all the washing, baking, &c., that I needed. The weather was warm at the start, and dry most of the way. The land rose gradually to within 200 miles of the Valley. We were at that time 7000 feet above sea level, and the weather was quite cold. We saw the *buffaloes* along the plains as numerous as the cattle on the mountains of Wales. The Indians were our neighbors. We had no trouble because of them. One day before we reached Fort Laramie, they killed in a battle 30 of the soldiers there,—almost all that were there. That frightened us somewhat, but we were able to pass by without opposition. We saw many other wonders which are too long to describe, but I say to you, come and see them.

Wagons were sent from the City to meet us, 300 miles, loaded with provisions so we lacked for nothing. We reached Great Salt Lake City on the 1st of October. I saw a host of Saints I knew.

The City is laid out in a most excellent manner; an acre of land is given to every house, which costs a dollar-and-a-half generally. One earns from 8 to 9 shillings per day for working. The price of wheat is 8 shillings, and the potatoes are 4 shillings per bushel, meat is 5 pence per pound, and the majority make their own cheese and butter. Clothes are expensive.

I settled in this place, Willow City, 15 miles from Great Salt Lake City. I obtained work cutting hay for 15 shillings per ton, and I got to choose my place in a field of 12 or 15 acres in size: I cut a ton per day. This is a good place to farm; land is available free apart from paying to measure it, and it produces the best wheat I ever tasted. You get one bushel for every seven you thresh. You can grow oats, *Indian corn*, and the best potatoes here, and also sugar beets. There are fruits here I have never before seen, namely melons, and

watermelons; many of them are eaten cold; they are similar in taste to pears back home. Everything is produced here to sustain man and animal. There is no need for broad lands, for there is plenty of grazing land for the animals outside the place where wheat is grown, &c. Herdsmen tend the cattle, and are paid by each farmer according to the number of his cattle. You can get plenty of hay without enclosing the hay fields; you just go out and cut it. There is no need for it except for the smallest part of the winter, and thus there is no need for a man to use his land for anything except crops. I think of some back there who did not know how to get land, though they were willing to pay dearly for it, who may doubt me, and think that we disagree with one another about land, but I tell the truth; I was offered 5 fenced acres for working 16 days, but I was told it was too high a price. Here there is every fair chance for a man to live according to how hard he works, with no one living at his expense or enslaving him, rather he has the opportunity of being on the same level as anyone here by his effort. . . .

Tell those who are coming here next to bring fishing hooks and nets.

I am as healthy here as I have ever been. . . . Obey the gospel, and come here. Remember me to my friends, and receive this from

Your loving son,

EVAN MORGAN.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 17, 1855.

SUCCESS OF THE GOSPEL IN WALES.—We are informed by several Conference Presidents that they have scheduled a meeting for all the Saints of every Branch to come together the first Monday night, and

the third Monday night of every month, to pray for the blessing of the One who owns the work and efforts of his children throughout our land to save the souls of their fellow men, and we understand that He is acknowledging their request and answering their prayers graciously, by pouring out his Holy Spirit abundantly on these meetings; and from several places we hear that He is imparting his spiritual gifts on the Saints there, and strengthening them to convince their neighbors effectively. In some places the inactive are receiving renewed life, and some who were withered for a long time have received gifts; tracts are being distributed by those who go out to sell them, and they bring payment for them to the following meeting, and they shall receive others to do the same. In this manner some Branches are selling all the tracts they have on hand, and they are requesting more, and the effect of that is obvious on the buyer and on the seller—the latter enjoys more and more of the Spirit of the work, and he rejoices in the fruit of his labor when he sees others becoming members of the Church of God. Even though this busy day is a day of few words, and a day to work as well as to pray, yet may the Saints always remember to connect the two together, because for all things, “God is who gives the increase.” We wish every success for these meetings where they are being held, and we expect that before long there will be no Branch without them, or member who can neglect attending them. Who does not see the power that would be in the faithful and earnest prayers of all the Saints throughout our land at the SAME HOUR in the ears of our Father; and who does not prophesy an overflowing of blessings corresponding to that? Pray, yes, pray together, those who know how to get an answer to their prayers, until the important message we proclaim receives the success it deserves.

All that we see and hear in these areas, and what we understand from the other Conference Presidents are sweet proof that God is prospering his work. A general commotion is getting underway, the bones of the dead are shaking, and moving to the waters of baptism here, and other places—tracts, under the blessing of the Lord are waking up the world and the church, and the devoutness of the Saints is winning respect and obedience to their religion.

“THE MORMON,”—Is the name of a newspaper that is being published weekly by Apostle John Taylor in New York City, U. S. of America, and judging from the sample of the content of its first issue,

which recently came to hand, together with our acquaintance, and that of thousands of others through the two continents, with the skill of its Editor, we feel great pleasure in commending "THE MORMON" to the attention of our readers, hoping that our distributors will feel the same pleasure in widening its circulation as much as they can. This will raise up, as should every Mormon do, its voice with all its might to sound in the ears of its false accusers, "Fair play to Mormonism;" its mouth will be filled with its high-principled, historical, home and foreign, social, civic, religious, philosophical and political selections, it promises to support all truth, and oppose all falsehood, wherever they may come from.

Such a publication, under such an able editorship, and in the midst of newspapers so hostile to Mormonism, cannot help but be of great benefit to the cause of the truth, and raise its usefulness in the consideration of its partisanship to Utah; and as a guide to all the Saints in light of the change of the Emigration through the eastern States it will be priceless to the emigrants. For the sake of those who cannot receive it we shall quote from its selections in the pages of our TRUMPET from time to time.

Its price to yearly subscribers is 13s prepaid, or 4½c per issue as follows, price of the publication 2c, postage 2, profit to the distributor 0½c. This does not include the carriage from Liverpool to the subscriber; that will fall on him also. Send for it to F. D. Richards, and a detailed address of the distributor.

Return of Brother Willis.—We are pleased to understand through a letter from Elder Willis that he has landed in Liverpool healthy and optimistic on the first day of this month. The name and adventurous accomplishments of this faithful Missionary in the depths of faraway India are not unknown to readers of the *Star* and the TRUMPET; his tireless devotions to proclaiming the message of heaven to the idol-worshipping inhabitants of the eastern world, in the face of every kind of obstacle and difficulty put in his path by the sectarian missionaries of false Christianity, by the stubborn traditions of ancient paganism, and by the unhealthy climate of those parts of the world, which will endear his memory in the sacred chronicles of the children of God, and doubtless will prompt joy among them to hear that brother Willis intends to visit the Welsh Saints, among whom he was endowed

with the Priesthood of the Son of God, and from which place he ventured forth on his mission to India, and we trust the Welsh Saints will show their foremost kindness and generosity by supplying needs and showing the cheerfulness to Brother Willis when he comes into our midst, remembering the words of our caring Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Office of the "Millennial Star."—President F. D. Richards intends to move his Office from "15, Wilton St.," to "36, Islington, Liverpool," where he wishes all letters to be directed to him, after the 1st day of next April.

The fact that the current Office has gotten too small to conduct the business of the head Office of the church in Europe does nothing to verify the numerous prophecies of the false prophets of our age about the quick and complete demise of Mormonism, rather it is yet another proof to all things that are seen of its unparalleled growth; and as it is here, so it is in every other aspect and place, as it extends its curtains, and continues to shout more loudly, "There is no more space." Success and additional growth to our President and his godly work, until the largest Office in the town is too small for him; and to Mormonism until this small earth is too limited for its adepts, is the most humble wish of every lover of the truth in his behalf.

PAY YOUR DEBTS.

BY PRESIDENT FRANKLIN D. RICHARDS.

WHILST many of the Saints are straining every nerve to raise means sufficient to emigrate themselves, and those dependent upon them, it may be appropriate in us to offer a few remarks in respect to the very important consideration of paying debts.

And first, we suppose that everyone who has any claim to the title of Saint, has a great desire and a firm resolution to clear off all his pecuniary liabilities, and, as far as they are concerned, to quit his native land a free and an independent man, leaving a healthy influence behind him.

It would be well for the Saints, if they would make it a point, as far as practicable, to have their business transactions in black and white, that is, have engagements and *receipts* written properly on paper, for it is exceedingly unpleasant and annoying for an emigrant to be detained, on his departure from his native land, upon some miserable pretext, originated in some business affair, honestly settled years previously, and now almost forgotten, but concerning which the poor victim has nothing on paper to show. As Satan is thoroughly opposed to the upbuilding of the kingdom of God, it may naturally be concluded that he will leave no means untried of stopping, or effectually hindering, the gathering of the Saints, and thereby cutting off one great source of increase and strength to that kingdom. In fact he seems, by one means or another, to have exerted himself in no slight degree for the accomplishment of this purpose this season. And we fully expect the difficulties of emigration, from many nations, to be increased, in the main, from this time forth, though there may be ebbs and flows, favorable and unfavorable opportunities alternating with each other, until it will be evident that none but the pure in heart can go up to Zion, and perhaps many of them only by interposition of the Priesthood who have passed behind the veil, as it is written, "The Lord will send His angels to gather up His elect from the four quarters of the earth."

But sometimes a Saint as well as others may get into pecuniary difficulties or indebtedness, and scarcely know what to do, or which way to turn. For instance, he has been brought up in a respectable manner, and is engaged in a thriving business, but by and by his business rapidly fails, perhaps from the hardness of the times, perhaps from prejudice against him because of his religion, perhaps from some other cause, or a combination of causes. As his trade falls off, so does his income, and he finds himself embarrassed at every turn. Having payments to make on a particular day, he borrows money from a brother who may have a little gathered up for his emigration, assuring him that it shall be forthcoming at a definite time. The money is loaned and the borrower is relieved. But it is only for a time. Having been accustomed to have ever and anon "parties" to dine and sup, he thinks it will look mean and stingy

if he suddenly discontinues the practice. Consequently “parties” assemble as they have been wont and as they are there, the viands, the wine, and all the et ceteras must be there as usual. Yet business mends not, and consequently liabilities increase, and engagements press still more sorely. The good brother is applied to again, and again he advances the needful. But the time for refunding comes, and the borrower has not the wherewithal to pay. The kind lender, who was made much of before, is now slighted, looked coldly upon, and his presence is avoided on every possible occasion. Presently the time comes when he had purposed to emigrate, but his means are locked up in the borrower’s liabilities, and are not available, neither can anything straightforward or definite be obtained from him. The consequence is, the good brother’s feelings are hurt, his hopes of emigration are disappointed, and his strained and laudable efforts for months and perhaps years frustrated for the present, whilst the whole proceeding, instead of inspiring the Saints with confidence toward each other, tends to generate and foster feelings of distrust and suspicion in the bosoms of all who learn of the facts.

Would it not have been more honest, more noble, and more to be admired, if the brother in difficulties had made a faithful representation of his position and prospects to the good brother who so kindly assisted him, and would not such a course have tended to increase sympathy and confidence in the Saints toward each other, and exerted a healthful and savory influence every way? Surely it would.

And we would ask, when a brother is in pecuniary embarrassments and there appears no way of escape whatever, and no prospect of the load getting lighter, and he has a chance of emigration offered to him, would it not be better for him to represent the true state of affairs to his creditors, assure them of his firm intention, as soon as possible, to honor his liabilities, show them how the prospect of his doing this would be increased by his emigration to a land where labor was dearer and the necessaries of life were cheaper and more easily obtained, than in Britain,—would it not be better in \neq every way to do this than to run away without seeing one creditor or another, and without leaving them any clue

to the true condition of matters, except that there was nothing for them? If the course we prescribe were followed, those creditors must be both heartless to their debtor, and blind to their own interest, if they threw into his way any obstacle to his emigration. And if they trusted him, and he kept his word to them, would not his conduct have an untold savory influence, even in the world—an influence the full effects of which eternity alone could exhibit?

The practice, which prevails so extensively in the world, of living in style upon other men's cash, cannot be too strongly reprobated. We can do no other than unsparingly condemn it, and where the ties of friendship and even of brotherhood are prostituted to support such dishonesty, a double condemnation will most assuredly follow. Neither is the practice of a debtor quitting his country clandestinely, to evade his creditors, any more worthy of commendation. We must enter our most decided protest against any indulgence in either of the practices alluded to, and we trust that the Saints will ever have the honesty and good sense to totally repudiate them.

Trans. WM. LEWIS.

DEATH OF EMPEROR NICHOLAS.

THE Earl of Clarendon, House of Lords, reported that he had received notice from the Hague, that Nicholas, Emperor of Russia, died of apoplexy, March the 2nd, and confirming that, another notice came from Berlin; an hour before that Lord John Russel sent word from the above town that the emperor was sick with no hope of getting well, and that he had bidden farewell to his family. The belief that this would happen caused Lord Lyndhurst to postpone the offer that he intended to bring before the House of Lords, under the consideration that the death of the Emperor would have a strong effect on the present war, if Russia did not thoroughly change its intentions.

Following the above news, it is reported that the second son of Nicholas was killed lately at Sevastopol, while leading the soldiers in an attack on the allied armies.

VERSES.

HAIL to the fair morning that has dawned,
 On our earth in our day;
 The voice of mercy has been heard,
 It is the sound of hosannah today:
 Jesus the Prince of life is seen,
 On the right hand of the great God,
 True light has been imparted,
 To the lowly inhabitants of earth.

The voice of angels sound together,
 Strong witnesses will be heard over there,
 Seers and prophets,—
 God's request from heaven comes;
 To you Israel is the call,
 Come quickly to your rooms;
 Thou Judah, hear his message,
 Lest thou be burned with the chaff.

The day of vengeance is about to come,
 From your cups, the judgments of God,
 They will not return until they fulfill
 All the purposes of worthy Jesus;
 Most excellent and brave sons of earth,
 Will now be killed for the evil of the world,
 Pestilence and brands will come, and famine,
 Throughout almost the entire earth.

The earth will be purified, Jesus will be seen,
 On his blessed throne now,
 Saints of the Lord will reign,
 With the King on the earth:
 Our ancestors will be resurrected,
 At this lovely time:
 They will come to us, to our palaces,
 All in pure and white garments.

MISCELLANEOUS, &c.

THE proposal to build a railroad from the United States to the Pacific Ocean has passed, the third version being successful in the American Senate. The main railway is intended to begin from the western border of Missouri or Iowa, cross the Rocky Mountains between 36 and 43 degrees northern latitude, and from there the easiest way to San Francisco. It will fork from its beginning point to the south toward Memphis, and to the north to the borders of Lake Superior. The government will furnish the second 640 acres of land running parallel for 12 miles to pay the expense of making it.

THE WAR.—Lord Raglan did not have any news of importance to report to the government until February the 13th, except that the wet weather had made the surface of the earth around Balaklava and environs into mud that was difficult for man and animal to traverse. He says that the conditions and health of the army are improving, and as proof of that he sends a long list, filling more than an entire column of a large newspaper, with names of those who died during the previous *week*.

EUPATORIA BATTLE.—40,000 Russians with 70 cannons attacked Eupatoria at daybreak, Feb. 17th, and fought until 10 o'clock, when Omar Pasha drove them back, with the slaughter of about 500 men, he losing only 15, with 35 wounded; among the leaders was Selim Pasha, Egyptian General.

MISTAKE.—Lately when an elderly woman went into the Parish Church and the congregation arose after praying, she shouted, "Don't get up on my account, dear people."

BOOK RECEIPTS FOR MARCH 2 TO THE 10.—Thos. D. Evans, 15s; Jonathan Ellis, £1.

. Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Discourse of Apostle Orson Hyde.....	81
Excerpts from a Letter from the Valley.....	86
Editorial—Success of the Gospel in Wales—The Mormon—Return of Brother Willis—Office of the "Millennial Star".....	88
Pay your debts.....	91
Death of Emperor Nicholas.....	94
Verses.....	95
Miscellaneous, &c.....	96

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

MARCH 31, 1855.

[VOL. VIII.

DISCOURSE OF APOSTLE ORSON HYDE.

Which was delivered at Great Salt Lake City, October 8, 1854.

[Continued from p. 86.]

HOWEVER, we will pass this by for the present. Angels will have a part in the work of the last days. What are they to do? Says the Savior, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." He let them grow together until the time of harvest, then he will say to the reapers, "Gather ye together first the tares, and bind them in bundles to *burn* them, but gather the wheat into my barn." The field is the world. Who are the reapers? The angels are the reapers, and still angels, you say, are coming to earth no more. This won't do, for the reapers are the angels, the good seed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that sowed them is the devil. In another place it is said, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And yet the present Christian world says that angels have no more to do; of course, then, they do not look for anything of this kind; their faith does not embrace

the sayings of the Savior and His Apostles, touching the winding up scene: and without faith, it is impossible to please God; consequently they cannot share in the blessings of the gathering dispensation of the last days; their unbelief excludes them.

It is said that God helps them that help themselves. I have been showing you what will be done for His elect in the last days; but will He do it for them who will do nothing for themselves? I say no; God helps those who help themselves. I recollect when I was in Pottawatomie I was determined to raise a crop if I could. I commenced and plowed up the land, and went into the woods when it was hot enough in the summer season almost to unsolder a skillet, and hauled out my rails, and fenced and sowed the land; when snow came, there was a fleece of wheat over the land like wool on a sheep's back. President Young saw it, and he said it pleased him; and he said, "I know that God helps those who help themselves." We may sit down and persuade ourselves that it is God's will we should do nothing for ourselves, and we may go to beggary; but if we help ourselves, and bestow the labor for nature to bring forth we shall have an abundance, and God will be faithful in blessing our labors.

We are looking for these things to transpire in the last days, to bring about the gathering of the Saints preparatory to the coming of the Son of Man. We can see the electric wires extending through the earth; and ships are constructed to bear forth swiftly the messengers of salvation, to bring home the Saints under the indulgent hand of our heavenly Father. What does He require us to do? Says He, "I commit to you, my servants, the keys of the kingdom of heaven, the authority of the Priesthood, light and intelligence, and knowledge to make you acquainted with all these things; now I want to see if you will put forth a helping hand, knowing, as you do, your Master's will, and understanding His whole plan of operation, and work according to the ability I have given you; I will put you to the test." What is to be done? Go forth and preach the Gospel among the nations, and baptize them in my name for the remission of sins, and confirm them by the laying on of hands for the gift of the Holy Ghost, and

teach them to gather; for it is the gathering dispensation, and if they have not means to gather, it is for you to advance means to bring them. "Now," says the Almighty, "I want to try you and prove you, and see if you will act in small things that you may render yourselves worthy of being blessed with the means which I will prepare, and which I have ordained. I want to see if you are worthy." What have we done here for the purpose of carrying into effect this desirable object? We have commenced to gather the people, and we have also commenced to raise a fund by which the poor Saints are to be gathered; and this is based upon principles that are applicable to us in the days of our childhood; but we suppose, when the Almighty begins to put forth His own hand to accomplish his own work, and sustain the operations of His servants on this small scale, which we shall know is small when we see the mighty engine of God at work; for when we were children we spake as children, and understood as children, and thought as children; but when we become men, we shall put away childish things. We now have to do with small things, that we may advance from one point to another. What are the small things? Here is a Perpetual Emigrating Fund, for instance, for the purpose of gathering the Saints of God. How is this fund raised? It is raised by voluntary contributions from everyone who is able to help and who has a heart and a spirit to engage in the work of God in the last days. It is raised by the hard earnings of the brethren and sisters. It is the little mites and large mites, little sums and big sums, all thrown together into one purse.

Now go and take this, ye swift messengers, you faithful agents, in vessels of bulrushes, pipe-ships, or, in other words, steamships, and be messengers of glad tidings to the poor, and wretched, and oppressed, and meek of the earth. It is an honor to be a messenger, bearing to them the means of taking them out of their poverty, wretchedness, and oppression. He says to them, "I have come to bring you to the family of God; to rescue you from the land of your oppression and poverty, and put you in a position where you may be blessed temporally and spiritually." Is not he who bears these tidings blessed? "How beautiful upon the mountains are the feet of him

that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." This messenger goes and brings them to his place by the means that are put into his hands.

Now I know some, when they are brought here by this agency, think they have got to their desired haven. They say, "Now I am secure in a haven of peace, I am among the people of God, and this is all I came for. Now I will make myself as happy as I can, and I will forget my fellows that I have left in bondage; I will not remember them who are oppressed beneath the galling yoke, I am free, let them take care of themselves." That is the feeling that pervades the breast of many, after they are borne here by means that were produced by other hands than their own; and say they, "If we can manage any way to postpone the payment of this debt we owe to the Fund that brought us here, until we can gather around us the comforts of life, then peradventure we will pay our obligation." But let me here observe, when it is in the power to pay a debt, or do a good deed, the longer we postpone it, the greater will be the detraction from the merits of that act; now is the accepted time, the day of salvation, when the hungry, the poor, wretched, and oppressed call for redemption. While the power of redeeming them is in our hands, and we will not extend it to them, how can we expect God to hear our prayers to roll on his great work for the final redemption of the scattered remnants of his people. And let me here say, I very much doubt whether God will hear the prayers of any man that owes a just debt, and has means to pay it, but refuses to do it; or withholds a blessing from his fellow when it is in his power to extend it. What is his prayer? "Forgive us our debts as we forgive our debtors," or in other words, do toward us, as we do toward others; if we withhold benefits due to others, how can God bestow blessings upon us that are not our due, but are the acts of his mercy and kindness? When we have shared the benefit of any charitable bequest, more especially when we hold a portion of it in our own hands, that ought to be benefitting others, how can we expect God, or any other philanthropist, to extend to us blessings?

What is the duty of the Saints who have come here by the aid and benefit of the Perpetual Emigrating Fund? It is their duty to pay back the debt they owe immediately. "But," says one, "we cannot pay, we have no means;" very well, we will not oppress you; but you can give your note, and you can file your obligation with the agent, or such authorities of the Fund that it concerns, that they may have some voucher to act upon, or that they can tell at least where the funds are,—in whose hands they are lodged; but do not go to the east and to the west, to the north and to the south, from the city, without making it a matter of record in some shape: and when God puts the means in your hands, by your own perseverance and economy, pay it over and liquidate the debt, and these means are sent again to relieve someone else: and the same means that brought you, may perhaps bring out a thousand persons, if they are faithful and active in restoring it to the channel of its usefulness.

For instance, I take half a dollar, and it is a debt I owe; I pay it, and that man owes it to another, and by the time it has passed round it has paid a hundred debts, and relieved a hundred wants; whereas, if I keep it in my pocket, I prevent it from being circulated, and doing so much good. Do I get any credit by doing so? I have the satisfaction of saying I am not out of money, while at the same time, I have the disgrace, before God and every intelligent being which is my due.

Well, then, this money that has been appropriated to bring the Saints here, let it be refunded with all speed; let it be a matter of conscience. If you should see your neighbor suspended from a tower, and hanging by a brittle cord, and by any little struggle he might break the cord, and be dashed in pieces, whatever you might be engaged in, you would leave it and run to his rescue, and try your utmost to save the man who is ready to plunge into this vortex, a gulf beneath his feet. Look, then, at your brethren in a similar position; and perhaps if they were struggling to gain life, they would be plunged into wretchedness forever. This is a debt, a sacred obligation which you owe, not only to the authorities of this Church and kingdom, but

you owe it to your brethren whose cries and prayers are ascending up to God; and if you withhold that which belongs to them,—that which they should enjoy, their prayers will recoil on your heads, not in blessings, but in curses.

We all say here, that we are blessed, we say our labor and toil have been blessed; I am sure of it. Can we work out our salvation? Can we witness to God and angels, and to our brethren, that we are willing to put forth our hands and contribute to swell the sum total of this Perpetual Emigrating Fund according to the ability God has given us? Are we willing to put forth our hand and aid in rolling forth this work, by collecting the people together from wretchedness and want? What shall we gain by doing this? We shall gain numbers that will look up to us as their friends and benefactors, and hail us as their saviors. It is said, that “Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord’s.”

Trans., WILLIAM LEWIS.

“ODDS AND ENDS.”

(From the “Millennial Star.”)

GREAT enterprises often prove disastrous failures, and objects of the deepest solicitude fail of being attained, on account of some slight oversight, or the neglect of matters apparently of the most trivial importance. The British army has melted away before Sevastopol from hunger, nakedness, and sufferings realized only by those who endure them, but which they cannot describe, because an error of six miles was not taken into consideration in the transport of supplies.

It took eight days to form a ministry when the preponderance of England was wavering in the balance, because the “odds and ends” of party feelings and individual interests could not sooner be consolidated for the general good. The most trifling incidents often reverse the wheel of fortune, and make the rich poor and the beggar a millionaire. Cities are devastated, battles and empires lost or won, from some accident important only from connecting circumstances.

If “trifles” often determine the most important earthly matters, they are of still greater moment when connected with the great work of salvation. The wise man said that it was the little foxes that spoiled the vines.

The world of mankind have so long been breaking into fragments, and diverging from that great centralizing power, the Priesthood, and have practiced the arts of disunion and subdivision to such an extent, that many of them are past recovery, and will be left to gain what they are so diligently seeking—the reward of evil doers, and the emptiness of fools. It is only those who are willing to learn the principles of concentration and union, gather up the fragments of truth which are revealed to them from time to time, thoroughly digest them by practice, and finally embody them into one great whole which shall completely circumscribe and govern their every act and desire, that can expect to be gathered up in the great bundle of salvation, and have the privilege of enjoying the presence of their Father in heaven.

The devil has now been at work a long time disorganizing and scattering abroad. The various religious sects of the day have such a diversity of fine spun theories, and the “odds and ends” of their beliefs are so scattered, not only in, but according to their own assertion, beyond the bounds of time and space, that it is almost impossible to get enough together for the most lively imagination to form even the shadow of a reality. But the Lord has now commenced the great work of gathering all the good into one, by consolidating in one place the honest in heart that are scattered in the midst of the nations, that they may be placed in circumstances where they can learn practically how to lop off all the “odds and ends” of their own evil passions, prejudices, and preconceived notions, and grow and increase in that which is good and worth saving.

Many have gone into darkness and denied the truth, through neglecting some apparently “small matters” without attending to which a *link* is broken in the chain of their salvation, which must needs be repaired before they can progress further. There are some who are considered pretty good Saints, but who stay here and will not go to Zion because they have suffered the “trifling things” of the

world to blind their minds to what is necessary for their salvation.

There are others perhaps spending the little means that would emigrate them if properly used, in mere speculation to obtain some fortune now locked up in a suit in Chancery. Such may find that instead of obtaining the supposed fortune, they have only been feeding the harpies of the law. Many of these persons who have allowed the mere hope of worldly gain, to deter them from keeping the command to gather, and neglecting reasonable opportunities of doing so, pray to be delivered from the wickedness and plagues of Babylon, and send up the most urgent appeals to us to be taken out by the Perpetual Emigrating Fund. Such persons may attain to a salvation in part, but never a complete one, unless they learn to appreciate it more highly. What is thus lost through indifference can never be regained.

There is a subject pertaining to money matters, to which we wish to call the attention of the Saints, and in which we wish the Pastors and Presidents of Conferences to interest themselves particularly. There are many hundreds of pounds in money in the possession of the Saints in the British Isles, either locked up in chests or in *Savings Banks*, lying idle, or nearly so, until sufficient to emigrate with is realized. It is quite right and laudable for the Saints to lay up means for their emigration, but inasmuch as the Lord requires his people to do the most possible good with what He puts into their hands, we will suggest a way in which this money can be used to accomplish much good, without any loss to the owner. It is expected that £15 will emigrate a person to Utah this season. Now if there are three hundred Saints in Britain who can on an average deposit £5 apiece in this Office, one hundred persons can go to the Valleys this season, that otherwise will have to remain. In this way the many little "odds and ends" now lying idle among the Saints might be made to accomplish an incalculable amount of good, and would be at any time subject to the order of the persons depositing them.

Will the Pastors, Presidents, and all the Saints, whose chief desire is to build up the kingdom of God, take hold of this matter, and see what can be done now, when such great efforts are being made to gather the faithful?

There are many Saints who profess to wish to do right, but who habitually give way to anger and are dishonest to the world and their brethren, and who, instead of ruling their families in affection and righteousness, are petulant and quarrelsome, and thereby drive the spirit of peace from their habitations, and engender a spirit of rebellion in the wife and children, by whom they often suffer themselves to be controlled in matters of duty. There are a legion of evils which of themselves appear small because no serious results are apparent at once, but they are "odds and ends" which constitute the weak sides of the Saints, and which the devil seizes hold of to undermine the whole fabric of their salvation. Fortresses are never safe as long as there is a solitary door through which an enemy can steal an entrance; neither is the salvation of any man secure until every fragment of evil which clings to him is destroyed or turned into its opposite virtue, and everything about him is made subservient to high and holy purposes.

None need expect to be saved through the righteousness of others, or to steal into the celestial kingdom with all the evils of their perverted natures clinging to them; for if they got there, they would find themselves away from home, and would want to get back into an element more congenial with their low and groveling propensities. None need expect that the Lord will require others to do the work of salvation for them, unless they are willing to do as much and more to obtain eternal life, as thousands of the world are willing to endure to obtain gold, political renown, or martial glory.

Trans. WM. LEWIS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 31, 1855.

TO THE PREACHERS OF THE GOSPEL.—Dear fellow laborers, it is not the preachers of the sects, but preachers of the *gospel* of Christ; not those who argue for human traditions, but those who proclaim

God's counsel and not "*commentators*" of the scriptures whom we address with this endearing title, but servants of the God who inspired their early brethren to *make* the scriptures; not those who have gone out to learn the art of preaching according to their own whims, nor were sent by men, rather you are missionaries called by God and endowed with a portion of the Priesthood of his Son, and sent to preach that which you know of a surety—that which *God has proved to you as words of life*. This is of necessity a fact known to you. O, if only the conditions by which you committed yourself to God when you received, through divine ordinance, the seal of that glorious covenant—the keys to eternal life, and that which contains the happiness of your fellowmen, were also as *memorable* as they are *known* to you. We have been stationed on the walls as sentinels for God—the approach of these "troubled days" was revealed to us through inspiration; for years we have drawn the country's attention to the jet-black clouds heavy with wrath which darken the earth's atmosphere, long and loud some of us shouted that the sword, the disease, the famine, and the plagues were at the door, and although men's obstinacy and disregard for the warnings tend to dishearten, yet the face of God's approval of our mission to save thousands already, together with the fulfillment of our promises and our threats are so many divine facts which should urge us on to proclaim our message with a louder voice, a braver heart, and a livelier spirit the more they approach us.

The divided, traditional, false-religious and ungodly conditions of the present "religious world" are self-evident facts to those who have been enlightened by the Spirit of truth; that we possess the only true religion which will bring temporal and eternal salvation to its adherents is also a fact too obvious to need proving to you, and the great fact to that is our *responsibility* for the use we make of the dispensation entrusted to us! As certainly as that correct obedience to it ensures everlasting life, the responsibility of the one who neglects it and any who disobey it is commensurate with the eternal death of the soul. Righteousness demands its equivalent atonement and the object from a responsible place, for "my sword will not return in vain;" so is his word, it is not sounding brass all the time, nor his Priesthood which he gave to his servants, life cannot have other than the odor of life, or death of death to him who has it.

Who, while gazing into the accurate mirror formed by these sober considerations can, smiling at his Father's face, say, "All that I could, I did?" Who having understood this can neglect any opportunity to "save a firebrand from the fiery blaze?"

Brethren, great and important work has been entrusted to us, nothing less than warning all the inhabitants of Wales honestly, soberly, and clearly of the danger they face, and offering them the only salvation; we have this to do—God commands us to do this, and woe betide us if we do not. It makes no difference to us how many thousands of false teachers shout against us—of mortal envoys who warn the people "not to listen to us," nor how many false accusations by the false priests of Satan there are against us; we leave it between them all and the God who sent us; we *must* proclaim our message, and do it faithfully, impartially, and with diligence; we have no other choice for our life. You judge whether it is better for us and for everyone to lose heart in the face of the frowns, scorn and slime of the world, or to face the overflowing stream if it were a hundred times worse! For our part our unshakeable decision is, although—

The world to right and left calls
 Me mad, calls me a fool;
 Sin calls me to stand,
 Hell calls me back;
 The enemy calls for his slander—
 Let him call, and for his fire!
 While the King of heaven calls,
 A Saint must needs go on.

The only back door leads to destruction, while ahead the King calls us to victory; although the world, the flesh and the devil may be against us, yet there is more in our favor, and the great feat before us at the end of days.

We have said that we are sentinels in this little corner of our Master's vineyard, and have the work of sentinels to do; it is believed we have about a million and a half to warn, and close to a thousand elders and priests of God are now in the field to do so—we have had several years' time to accomplish the work, and, of all that has been done, what now is the effect? It is sad to say that scores

of towns and populous areas, and some almost entire counties are without so much as one of the preachers sent by God to offer them the word of life, while in some other areas there are hundreds of capable elders nearly stepping on each other's feet, or who could at least be within hearing distance of each other from one end of a valley to the other! You brethren! is this how you should be? Are you sure that God chooses for you to stay, and for how long? Would it not be wise for you to consider the importance of the Priesthood and the work you have? On the day of the stringent examination saying, "it was my *wife* who prevented me, the profitable work, the relatives," or anything else, will not be adequate excuses. O no, an excuse will not do; if one cannot go, God does not ask it; if He asks no excuse can be found which frees one from the consequence of not going; the penance will be the worth of blood as it were, yes, the worth of souls more precious than the world and its pearls. Family, tribe, debts, and a string of other excuses not to obey God are often offered; would that turn back death? Would God say it is enough? Who does not know of families, work, wealth, and every other impediment taking away their wings from the path of those who try to hide like Jonah by sheltering under them to avoid accomplishing God's mission?

In the name of and for our King, we call, yes, we shout louder than ever through the TRUMPET of war for *volunteers* to enlist under Jesus' banner—come *now*—come bravely and determinedly—come through or over every obstacle—"First seek" to establish God's kingdom, not as a *second* thing, nor as a matter of convenience when there is nothing else to do; no, rather may you possess a strong faith to grasp the certain promises of your Father for sustenance,—it is as easy for him to provide for his army of *volunteers* as it is for him to provide for the crows and the sparrows, and he is more likely to do so for every brave soldier. But the help of brethren is also available; there are pamphlets, and there are the faith and the prayers of all lovers of the truth, and there is the appearance of the face of heaven, which is the greatest of all.

We have good news for those who have not as much faith as the sparrow, which places them all without excuse, which is—there is a fervent invitation for 20 miners from the south to go

to Anglesey; Elder William Lewis, already there, says there will be enough work for that many to start in April, and better wages than miners earn in Merthyr. What a favorable call! Who will answer it? Within 4 or 5 miles of the large town of Caernarvon, and surrounded by other large towns, some without a Saint within them,—Elders and Priests! Who will go? Who will go soon? The master's wish was to have them by the beginning of April, or as close to that as possible. We have requested that Conference Presidents look for, and do everything they can to get men suitable to the call—men who serve God and honest and faithful men to go to Anglesey; but up to now we have not received any names to add to those that were named previously, that is brothers Lewis and Vaughan from Cwmbach. What is the reason? Not, we hope, a lack of willingness in the one to seek nor in the other to go. O no, it is more likely the short notice; but we await with great interest for names day by day for the army of the King of the whole world.

We did our best last year to persuade those who could have gone that through Caernarvonshire and Anglesey lies their most direct route to Zion, we have not changed our faith one iota this year, but this call portends an increase in our faith, and suggests that God remembers the fair isle of Anglesey. That his gospel from the lips of his servants may echo this year from the slate rocks of Arfon bringing the sweetest music to the ears of the inhabitants of Anglesey is our fervent—our most fervent prayer now to those of our brethren who can go and do that. May the spirit of Christ's gospel consume them so that they go out of love for men's souls.

THE EMIGRANTS.—The ship "Clara Wheeler" which carried the last company of Saints that left from Wales, arrived in New Orleans on Jan. 11th, after a favorable voyage in the incredible space of 36 days; several children died of measles, which is a warning to the Saints to be careful not to leave on the ship with any dangerous illness, and the Presidents should call attention to this before their Saints leave home. The Welsh arrived in St. Louis, Jan. 22nd, healthy and comfortable, where they received great kindness from President

Snow and the Saints there; they received them into their homes and their care, and did all they could to comfort them and supply their needs.

THE COMING EMIGRATION.—Because of the shortage of ships in the chief port of the world to transport the Saints, several hundred were obliged to delay going this year for several weeks later than they wished to sail, but may they emulate the trusting child who had no fear that the ship would sink because “his father was at the helm.” The patience of such also is of great worth.

We understand that President Richards has secured all the ships he could to go to Philadelphia; one is scheduled to sail the last day of this month, and another about the 12th of April. On board the latter, it is intended for the Welsh Saints to sail according to our understanding at present, but a more personal notice will be received by every emigrant before he is to start from his home. This is a suggestion to prepare now for that.

With respect to the best way to go to Liverpool we do not intend to bother with that this time; but for those who consider our counsel on the matter worth having, we do not hesitate to say that the steamboat from Swansea is much cheaper for those who are already in those environs, and possibly also for those who are as far away as Merthyr, especially if they have a great weight of goods. The weather that is common in April is attractive for a sea voyage to save money. We do not know now when the steamboat will travel from here before the appointed time to sail from Liverpool, but each one can find that information in plenty of time by searching the newspapers, &c., and making a determination accordingly. It is likely to be easier for the emigrants from Monmouthshire to go to Abergavenny, and through Caerleon to Liverpool.

TO CONFERENCE PRESIDENTS.—We beg the attention of our Presiding brethren to the approaching end of the Quarter, and their duties at that time. We request the contributions to the P. E. Fund, and the donations toward building the Temple, to be sent in punctually as usual from everywhere; and let not the last cause us to make all the others too late by waiting for it.

Also, we call the attention of the Distributors concerning their accounts, and every President should see that *all right* is on everything there, and that the money is sent here more frequently and to Liverpool; otherwise we fear that some will be embarrassed on the day of accounting when all may see how high their debts have increased during the past quarter. Some modest efforts at present will pay more for books than great promises for a time which will not come until after tomorrow!

BINDING BOOKS.

MR. EDITOR,—Be so kind as to allow me to inform your readers that I bind books, and to petition my *brethren* especially, to offer their support by sending their books to me, or by allowing me to solicit them. My present arrangements in the trade permit me to do any binding desired as well if not better than anyone else and just as cheaply as anyone else can do. I will pay the postage from any place throughout the southern Conferences, and I trust that my brethren will allow my *work* the opportunity to commend me.

Your humble brother,

D. DAVIES.

P.S.—Direct them to *David Davies, Bookbinder, 12, Carmarthen Buildings, High Street, Swansea.*

[With alacrity we agree with the request of our dear brother, and we trust that by notifying our readers of this opportunity we shall benefit the two parties; Brother Davies is worthy of the support of the Saints, and we trust that the nature of those who wish to benefit all will be to remember “especially those who are of the *family of the faith*,” and since he himself has consecrated all that he can of his time to preach the gospel without “purse or scrip,” only his supporters that we know of in this craft, will have the pleasure and part of the prize that the builders of the kingdom of God merit, instead of helping others to build Babylon. May the “children of the kingdom” prove themselves at least as wise in their mission as are the children of the world, for thus it is appropriate, and seeing this done would be not a small pleasure for your—ED.]

MISCELLANEOUS, &c.

THE WAR.—We have no news of special importance to publish from the battlefield until the 3rd of this month; the soldiers suffered terribly because of the continued cold of the season; the railroad extends as far as the first church in Sevastopol; a company in London offered to enter into an agreement with the Government to feed the entire army with three good and hot meals, fresh bread daily, their fill of tea or coffee morning and evening in the camps, for 3s 3c each per day, but they refused to hire them for that. The Russians show remarkable persistence in their attempts to conquer Eupatoria where the Turks have 50,000 men; reinforcements of troops and war materiel are seen flowing continually to Sevastopol from the northern side, and it is said that the town is three times stronger than ever before. The Emperor Alexander II, the successor to Nicholas of Russia, shows strong determination to follow in the footsteps of his father, and all efforts will be made to carry forth with the war.

SCHEDULE OF CONFERENCES OF THE SOUTH.—The East Glamorgan Conference will be held, April 1st; Brecon, April 8th; Monmouthshire, April 15th; West Glamorgan, April 22nd; Llanelli, April 29th; Carmarthen, May 6th; Cardigan, May 13th; North Pembroke, May 20th; South Pembroke, May 17th.

BOOK RECEIPTS FROM MARCH 10 TO THE 23.—Presidents take notice! scrutinize those who should look at this! but do not tell the world that 15s from Griffith Roberts is all that has come to our hands in a fortnight!! There must be mold in the cheese—there is something bad in more than one place; search it out and correct it *if you please*.

. Send all letters, containing orders and payments to *Capt. Jones, "Zion's Trumpet" Office, Swansea.*

CONTENTS.

	PAGE.
Discourse of Apostle Orson Hyde.....	97
"Odds and ends".....	102
Editorial—To the Preachers of the Gospel—The Emigrating Saints—The coming Emigration—To Conference Presidents.....	105
Binding Books.....	111
Miscellaneous, &c.....	112

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

APRIL 14, 1855.

[VOL. VIII.

“RELIGIOUS” PERSECUTION AND ITS EFFECTS.

INSPIRATION of the Most High said, “All that will live godly in Christ Jesus shall suffer persecution.” There is no need to ask who will persecute them, for there are but two factions, namely the just *in* Christ and the unjust *away* from Christ. What do we understand by being *in* Christ or *away* from Christ? Let Paul answer, “For as many of you as have been baptized into Christ have put on Christ.” It does not say as many as have been sprinkled—have had water poured on them, or have been immersed, even, but who *have been baptized*; for it is possible for a man to be immersed a hundred times without being baptized once, and by making known the cause of that we expose the sting and origin of persecution in every age, and also this one; namely that not only the subjects for baptism must have the required qualifications, but that the one who administers must have the *divine right* to administer before his administration can be a *baptism*. Despite how clear this should be to the logic of all men, yet we say, the profession of God’s servants of their *divine* commission and their *divine* right to administer the ordinances of the church of God is what stirs up anger, and ignites the anger of the preachers of false religions; and since they cannot gainsay the testimony,—since they see that the honor of their forms of religion, and the glory of their “great Diana” are endangered, they battle in every way they can against the truth;

and since it is not proper to set the truth to destroy truth, they have no weapons other than lies to offer against a religion that has the power of God and which promises "much assurance in the Holy Ghost." So did the most zealous false religionists in the time of the incarnation of our gentle Jesus, and in their midst when his apostles were troubled because of the despicable false accusations that were made against him; and they were almost angry with their Great Teacher for not defending his character against such shameful names and the accusation that he was "a man gluttonous, and a wine-bibber, a friend of publicans and sinners." Is it not a surprise how he suffered them to say that he was born a bastard? But how could he gainsay the accusation for those who did not believe in him? He could not force them to believe that he was the Son of God. Likely it was when he had such feelings as these that he lifted up his head, and he comforted his troubled disciples by encouraging them to be patient, awaiting the end of their faith, the salvation of their souls, and telling them that they would have justice when they would "sit upon twelve thrones, judging the twelve tribes of Israel." It is the god of this world that has the "blessedness" *now*, but the words of their King will be fulfilled to the Saints in their time, having received a test of their faith, which is more precious than perishable gold; "Blessed are ye," said He, "when they shall say *all* manner of evil against you falsely, for my sake."

The *blessedness* is not promised until the list of bad names is complete—"all manner of evil;" as for us, we must confess that our false accusers have already demonstrated by all the names we have received some rather creative brains; for some time now we have expected that the last accusation in its turn would be the worst and the last they could remember, invent, or dream up. But inasmuch as remarkable things are dreamt up helter-skelter, every variety of multi-headed and disjointed monsters are brought forth to the birthing places of the Saints' persecutors, *cosmopolites*, and *hermaphrodites*; and those who have not already been disgusted with the slime and lies, but who choose to hear more false accusations than they have ever imagined, can have them from our persecutor in this town now. We have strong reason to believe that the day of our "blessedness" is being brought nearer by this man; to be sure he will say "all manner of evil" before he becomes silent; his animosity is too excessive to leave

anything harmful remaining behind in his heart it seems. Well, get on with it, let him say, publish and devour what he will, we shall have the privilege of suffering a little of the sort of thing which our Savior suffered on earth; we take comfort in the knowledge of this, that every enemy who fights against "Mormonism" will destroy himself, and it will succeed the more it is falsely accused and persecuted; for God is in it.

"Oh no," say our persecutors, "it is not for your religion that you suffer, rather it is because of your deceit and your wickedness." Yes, certainly, that has been the excuse of all the persecutors; it was not for their righteousness or their truth that Christ, his apostles, or any of the Saints were persecuted, no, but it was because the world by its false religionist and erroneous standard judged the darkness to be light and the light to be darkness, the *false* preachers to be the *true* servants of God, and the true servants of God to be misguided, evil, unclean, and dangerous men, and therefore—because it was supposed that they were *thus* their persecutors, and not because of any good that is in them, to be sure. Who can remember or invent a single accusation brought against the Saints now that the Bible does not say that such would be said against the character and the doctrines of the servants of God in the early ages? Why this similarity, then? Why does not any denomination or faction besides the Saints receive those titles? Why the unity of all the others now against the Saints as the scribes, the Pharisees, and all the sects of that age united against the apostles, who will say? And why are those who profess to be servants of God, those who are professed servants of the devil, such as drunkards, blasphemers, fornicators, apostates, and those who profess no kind of religion hired to assist in fighting against the Saints? This army is quite a clumsy one with a variety of colors and tastes to be in this *Crusade*, is it not! It is more illogical to see a Reverend with his white kerchief and his long face mocking derisively in the back of the room, approving of a *blackguard* at the pulpit, hired to curse the Saints much like Balak of old was hired to curse Israel, Demetrius the silversmith, or Alexander the coppersmith, yes, much like Judas was hired for thirty pieces of silver to betray his innocent Master, than it would be to see our soldiers fighting on the side of foreigners hired according to the "*Foreign enlistment Bill*;" and those were looking for their Judas to betray the weaknesses and smear the character of the Saints with as much eagerness as were the Zealots looking for Judas to deliver Jesus into their hands—"birds of a

feather flock together," says the old proverb.

"If they are telling lies about you, why do you not go to their presence to prove them wrong?" says someone; and quite likely the same thing would be asked to every servant of God who was maligned in his day, yet there is no account that they debated or became obstinate with every mocker, maligner, or heckler that opposed them, but they dealt in an entirely opposite manner as they expected one another to do. "Perverse disputings of men of corrupt minds, and destitute of the truth, from such withdraw thyself," says Paul. What use is it to debate about religion with one who professes not to have his own religion? He cannot direct another to a religion if he is destitute of that which the other has. We have a message from our Master to deliver to those who choose to hear it, and not to force those who choose not to hear it. Our duty is to cry faith, repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, &c., and our God will see to the consequences, and we are certain that this witness will "savor life unto life, or death unto death" to all who refuse it, even if all the Reverends and Editors of the land were to ridicule or to become enraged; neither their "poo poo," nor their "fie," nor their everything constitutes one refutation to the above fact. It will stand—it will shout loudly, and its echoes in the thrones of judgment will cause its despisers to shout for the mountains to hide them from the presence of those who testify of it.

You shall have more of our reasons for not lowering ourselves to wrangle with the corrupt man in our *defense* against the vilification, and we have pleasure in reporting that we act according to the counsel of our head President in the matter, and similar to the way we deal with him is the way all our Brethren have dealt with him in other places where he has been, and our unshakeable belief is that he is, however unwillingly, making Saints of many honest men. We have heard that this has been the result of his lectures in other places, but we know that so far the result of his lecturing here has been to open the eyes of honest men to search into our religion; every day we were told of some who had been to his lectures until they became sick of him, and believed that the Saints had true religion long before Reverends and laymen were seen to encourage such a character to falsely accuse the religion of their innocent neighbors. All things, and

this also, work together for the good of God's people and cause, for if,—

All came, great and huge with their plan,
 Bitterly, and beat "Mormonism;"
 What good, what harm seeking to wound us,
 Until they dealt with our *testimony*?

"Should you not for the sake of men's souls come to defend if you can with truths, lest people be deceived into believing a lie and be lost," says someone. We answer that what we ought to do is what we do, and our reason for that is, that those who go to lecture or to listen to lectures against us or our religion do not seek the truth; otherwise, they would come to our chapels instead of listening to our false accusers and our professed enemies. The fact that all who wish to properly understand the Baptist faith go to the chapels of the Baptists—that those who wish to properly understand the true creed of "Trinitarianism" go to their chapels, and that all who possess reason go to listen to *supporters*, professed preachers of every sect instead of to their opponents, proves that they seek the *truth* about such, and that *that* is the best way to obtain it; and the fact of their going and listening to a professed lecturer against "Mormonism," as they call it, proves just as strongly from the other side that *only* lies and false accusations, and not the *truth* about it is what they seek in such a place and by such people. And since a false portrayal of our religion—since lies about us are what those men choose, and since that is what they insist on having despite us and all others, who will not say *Amen* to their choice, and wish for them to feast until their stomachs burst on that which they love so much? It is true that this is a free country, and why should any man be prevented from swallowing as many lies as he wishes? Oh, no, we are not so eager to force the truth on men as to shove it down their throats, despite themselves. Were we to feel this way, we would feel contrary to God, for it is said that "God shall send them strong delusion, that they should believe a lie," and he does that so they will be damned for refusing the truth that was offered them before, in their love of the lie. It is strange to some that God sends delusion so they will believe a lie; but the justice of God is such that he requires proof of man's love for a lie

instead of for the truth before He will damn him, and that is why God allows the devil to send his messengers with such shameful lies to offer to the inhabitants of Swansea now; the truth as it is in Jesus has been offered to them for *free* for years, and they have slumbered beneath the sound of the beautiful voice—they did not want, except for a few of them, the message; consequently, it is just for them to receive an offer on the other side. And what is their reaction, or that of many of them, toward the disreputable stranger who professes that God has not sent him, and toward his lies? Well, to the surprise of human reason, this is it,—hosts prefer to pay their money to go to listen to, and sweetly swallow that which a professed enemy says! Who will pity them? Who will not say *Amen* with all his heart to the verdict of the *lover* of lies after doing his best to get him to believe the truth, and failing? Let us never try to show more desire to save men than our God shows; and since He permits liars like that lying spirit He sent, saying, “Go and entice Ahab, by being a lying spirit in the mouth of his prophets,” who could find fault or say that it was not a duty for a servant of God to go to such a place, or among such people to try to defend or to offer the truth to them? Thanks be to God that He did not require such a task from our hands—it would be a similar task to going to hell itself to try to snatch a firebrand from the flames without burning one’s hands. No reasonable man will blame us for not doing that, while they refuse the opportunity to come to hear us in the Saints’ Hall, Orange Road, every Sunday, and most often every evening always explaining our beliefs.

Because we expect that this little disturbance is only the beginning, and that we shall have a better opportunity to reveal a few of those things we have before long, we shall go no further now, hardly, except to say boldly, plainly, and loudly; yes, if we possessed an angel’s clarion, we would shout until all the people of Swansea could hear, that the cruel false accusations and false portrayals of us are entirely false, together with the false quotations from our books they heard in the aforementioned lectures, and we are in possession of *proofs* of what we say, which will satisfy every *lover of the truth*, whose obedient servant we wish to be for its sake. But as for the other, namely the *lover of lies*—we shout with the sexton, “Save us, good Lord;” and save

him as well lest he be afflicted with the truth, rather may he be fed with the food he desires, like a pig to the slaughter, and may our friend Mr. H——— (there! we came close to sullyng our mouth by naming him, but we restrained!) well, we were about to say may he carry out his favorite task, as the prodigal

CONWAY VALLEY CONFERENCE.

Bryn Dedwydd, March 23, 1855.

DEAR PRESIDENT JONES,—Sir,—I send the minutes of the above Conference which was held in Eglwysbach on the 18th of March.

After beginning the morning meeting, a greeting was given by the President, who profoundly encouraged the Saints to consider the task of the day, and to bring their hearts to wisdom, and acknowledge the power and splendor of God in every part of his work today and from now on; he showed how quickly God brings about the purposes of his heart, and the words of the Prophets in this age,—that this age and dispensation excels greatly over those of the past,—that the Lord in the present age is opening the seals and bringing out the treasures and knowledge that have been hidden since the foundation of the world,—that the blessings of God to his children, and his vengeance on the ungodly world speaks loudly that God is about to come to glorify himself in the midst of his people, and he will not come like an “unknown God,” rather according to the portrayal given previously; then we can say, “Behold the God in whom we had hope,” and it will be as President Young said, “the ungodly will not know when the government of the Lord is across the whole earth, rather they will think that it is all the power and effects of the wisdom of men,” as Jesus said, no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. He exhorted the Saints to be alert, and to keep oil with them, for we know not how soon the call will come, as President Jones said in the TRUMPET, the command for us to go home will come quickly, and pity those who are left, without doing what they could have done.

The representation was received as follows:—Branches, 6; Elders, 23; Priests, 5; Teachers, 4; Deacons, 4; excommunicated, 1; and baptized, 1.—Total, 97.

It was determined unanimously to sustain all the authorities of the Church.

It was determined that Wm. Lewis and Hugh Roberts should be counselors to President R. Roberts in the coming quarter.

It was determined to continue diligently to collect money toward paying the debt for Books, and the Presidents believe that more work will be done in the coming season than was done in the past season.

Since Wm. Davies, Jr., is about to leave, he testified of the good character of President R. Roberts, and that as such he is worthy of the respect and attention of all the Saints.

In the afternoon and evening, excellent sermons, counsels, and teachings were given by Pastor J. Parry, President Roberts, and by Thomas Roberts, with regard to the duties of the Saints, the building of Zion, and the gathering of the people of the Lord out of Babylon, &c.

R. ROBERTS, *President.*

W. DAVIES, *Scribe.*

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 14, 1855.

THE EMIGRATION THIS YEAR.—Over two hundred Saints from Wales sailed out of Liverpool on board the ship “Chimborazo” on the 12th of this month toward Philadelphia, with nearly half that number intending to reach Utah Territory this year; but the others intend to remain in the States for the purpose of earning sufficient money for the rest of the journey as soon as they can. Among others of our close friends and dear brethren who will leave us, is our Counselor Thomas Jeremy, after a mission of over two years in this land, returning to

Zion. Elder David Rees, former President of the North Pembroke Conference is also among the fortunate number who are leaving the land of great affliction; may the breezes of heaven blow them safely over the great Atlantic, and may the God who made them protect them from the dangers that will surround them on their journey.

One reason that the emigration is so late this year is because a sufficient number of ships could not be obtained in Liverpool, although it is considered the biggest port in the world, to carry the Saints before; since a few weeks ago President Richards has had the names of about two thousand candidates to emigrate more than would fill all the ships that were in at that time to sail to Philadelphia. Was it to the emigration of the Mormons that the Prophet of old looked, when he asked in surprise, "Who are these that come as doves to their windows?" This is no doubt a sign that Mormonism is ending in the country, as it is said that it will; and we trust that the public will be able to see stronger facts to prove its vitality next year, by thousands more leaving them: and blessed are we if we get to be one of those fortunate ones, says our soul.

FAREWELL MESSAGE OF PRESIDENT THOMAS JEREMY.

DEAR EDITOR,—Permit me to address the Saints through your TRUMPET on my departure from this land to return toward Zion.

Dear Saints,—It has now been over two years since I returned to labor in your midst, and the time has gone by with unusual speed in my opinion. I have seen obvious signs of our Father's satisfaction and love toward you in your congregations throughout the south and the north, by pouring out upon you the promise of his Son, namely the heavenly Comforter, who no doubt has caused you to speak in strange tongues, to prophesy, to remember things that have gone past, to interpret in tongues, and also to have visions, gifts of healing, and powerful manifestations of the Holy Ghost. For these priceless blessings to you, and for having had part in them myself, I feel to pay tribute in honor and praise and glory to him whose work this is, which we have had the privilege of carrying forth.

Blessed is the brother or the sister who feel in their hearts that all is well between them and their Heavenly Father, and that they have done their best to be worthy of their excellent name, that of Saints, which contains nothing less than faithfulness in the carrying out of all their responsibilities, whether preaching the gospel to those who are outside the Church, or to put forth their best efforts in selling the printed word, to enlighten their fellow men from the traditional darkness which keeps them in bondage, together with conducting themselves before the Saints and the world as men devoted to their elder Brother, who, despite all contempt, scorn, and persecution, do their best to build his kingdom, and bring to pass his glorious purposes in the environs in which He places them.

Since I, together with a number of the Welsh Saints, am about to start toward Zion, to the place the Lord has appointed through ancient and modern prophets to be a place of safety for the redeemed of Zion in the latter days, against plagues, sickness, famine, earthquakes, destruction of kingdoms, together with wars that have not been known since men have dwelled on the earth, I earnestly seek an interest in your prayers, dear Saints, that I, and those who come with me from this country, may have health on our journey toward Zion, so that we may arrive there to hear the most splendid of the earth declare to us the word of life; and I promise you that I shall not forget you before the throne of mercy.

Do your best to warn our fellow nation of the darkness they are in, so that the last Saints may be gathered to Zion before the coming of those dreadful days, which are at the door, to punish the gentiles for their disobedience to the commandments of heaven, and their contempt for their best friends (if they recognized them), who are with all their might striving day and night to bring them to the right path from the clutches of the devil; but I lament to tell you that there are but a few who recognize the lovely voice; for they say that good is bad and that bad is good. But although the greater part of our fellow nation until now has despised our mission to them for our Master, do not despair, rather be more diligent in seeking out the honest in heart in your midst, for there

are no doubt many of these to be found throughout the north and the south. It is true that it is difficult to get hold of them, for the servants of the enemy on the right and on the left are spreading lies from the press and the pulpits about us, persuading everyone they can to oppose us to the utmost.

Dear Brethren in the Priesthood, you who are presiding over the different Conferences in Wales, together with your Counselors,— Since it is up to you to put your armies in order, according to the counsel of your President, who has successfully battled in the field for many years, and doubtless if you will act precisely as he guides you, you will be certain to succeed, and you will win new soldiers for your armies throughout the south and the north of Wales.

I have experienced a great deal of delight and pleasure in my association with you in the various counties as we traveled from branch to branch, conversing with each other along the way about things pertaining to the kingdom of God and the success of his work. I know of no principle that I taught to any of you, or to any of the Saints under your leadership that causes me to repent concerning it, but rather, dear brethren, do according to the counsels you received from me in my weakness, and success and the blessing of heaven will follow you. I know that I love you with the love of the gospel of Jesus Christ, together with those who are under your leadership. I feel truly grateful to you, and to all the faithful Saints, for your kindness toward me, and I shall pray to Him who sent me to you through the counsel of his servants, to reward all of you by the hundreds for your generosity to me.

The appointed time has come for me to leave you, dear brothers and sisters—the ship is ready, and the emigrating Saints are making their way toward it, leaving the graves of their forebears, friends and relatives, and the dear Saints behind, with their faces now set toward a better country in obedience to the emphatic command of their God.

Farewell now, dear President Jones; the counsels I received from you are sure to have a place forever in my heart, through the help of the Holy Ghost. A host of things are coming to my mind now about the old times, before we first made our way from this land toward

Zion,—when I first heard you preaching the way of Salvation in Llanybydder, about ten years ago;—I fell in love with you and the principles I heard from you the first time I ever heard you, and I today thank Him who sent you to proclaim the word of life to my hearing, for my heart was filled with rejoicing.

I need not tell you about the many good times we had together, especially when we prayed in secret to our God about the things we most felt in need of,—the woods and river banks of Wales and America could bear witness of that if they could talk. May the Lord bless you, together with Brother Daniels, my coworker for years in the vineyard of our Master;—may the angels of heaven watch over you and keep you from illness, and may the Spirit of the Lord strengthen you to fulfill your missions to the glory and praise of Him who sent you to Wales, and to your own honor when you all will receive their reward in the resurrection of the just.

Farewell, dear Saints, only the Lord knows when we shall see each other again, but I hope the time will not be long. Dear Saints, pray that the east wind will fill our sails so that we may have a speedy and comfortable voyage, and also so that we may go along the railways, the rivers, the plains, and the rocky mountains safely to the bosom of the Church, and that I might see and associate with my dear family once again.

Before I end, I wish to give faithful witness to the Saints, and to all who may happen to read this Address. I know that the religion the Latter-day Saints profess is true, for the Lord has proved it to me in many ways. I know that Joseph Smith is a prophet of God, and that the “Book of Mormon” and the “Doctrine and Covenants” are true, and I know also that Brigham Young is the lawful successor to Joseph Smith, and from personal acquaintance with Brigham I can say that he is the best man I have ever seen.

I close now with feelings of love and tenderness toward you all. May the Lord bless you with all the desires of your hearts in righteousness, is the wish of

Your humble brother in the gospel of Christ,

THOMAS JEREMY.

TREASON AGAINST THE EMPEROR OF THE FRENCH.

IN a pamphlet published lately in Brussels, Napoleon and his chief generals are accused of many wrongs, and the former of extraordinary stubbornness and wrongheadedness for his own way concerning the present war. It is supposed that Prince Napoleon, together with some of the chief officers of the Emperor, are the secret authors of the pamphlet. It says that Napoleon insists on having his own way despite his uncle Jerome, all his relatives, and his best friends, commanding them not to trouble him further with their counsels. They reveal his personal opinion as being incomparably contrary to freedom, and that he had declared war against democratic government, in which he has thrown down the gauntlet.

Besides the wound that the revelation of the discord of Napoleon and his chief officers does to his character, the newspapers accuse him of being the only cause of the present battle in the Crimea. It is said that the entire war council composed of the Generals and Admirals of Britain and France, together with the Duke of Cambridge and Prince Napoleon without exception, except for General Arnaud, were completely opposed to the attack on Sevastopol, but that the latter was in obedience to the Emperor after he insisted on having his own way. The fact that Napoleon was the only cause of the war makes known why he shows such hot-blooded zeal for going to war himself; he expects that his presence there will strengthen the soldiers to bring down Sevastopol, the failure of which would risk its abandonment, and threatens the Emperor much more than that. We expect Napoleon will also, probably, in his last leap to avoid death, like his forefathers, attain the highest pinnacle, wherever that might be!

FAREWELL MESSAGE OF ELDER WM. WILLES, TO THE WELSH SAINTS.

Cardiff, March 30, 1855.

PRESIDENT JONES,—Dear Brother in Christ,—While about to leave dear old Gwalia, I shall not neglect the present time to tell you of

the cruelties of the Welsh Saints to me, for they tried to kill me with kindness everywhere I went in their midst, and they were not satisfied with that without sending their arrows after me,—namely their generous donations from the places where I could not visit them. “I am happy to be a Saint these days.” Oh, my brother, how great will be the blessings of our heavenly Father to these brothers and sisters! I shall never forget your generosity and theirs,—with brightness the sun in the sky will warm the dear memory of that in my heart.

I have the warmest feelings toward brothers Evans, Jones, Daniels, Griffiths, &c.; and in the name of my Lord and Master, I say, may He bless you and them eternally.

How will the world support the foolish assertion,—that we are a “people beguiled” while we enjoy the blessings of the Lord in our midst? If blessings had been promised to us, and we had not received them, their claim would be accurate! But, thanks to our heavenly Father, we have received them, and we will keep them, as long as we are faithful.

I say, farewell to all now, until we meet again, praying for his choicest and richest blessings to be part of your happiness, and your dear family, together with all the Saints under your care.

As always, and continually,

WM. WILLES.

NEWS OF THE WAR.

ON the night of the 22nd of March, the Russians rushed out at the French, when they were beneath the walls of Sevastopol trying to attack the place. Sevastopol was set on fire in two places, and the Russians were driven back with a loss of 2,000 men. The French lost 600, and the English a few officers. The loss is sorely felt, since it succeeded only in driving back the enemy, which shows stubborn and unshakable determination for victory, even outside its stronghold, by gaining ground on our ramparts, building an offensive tower, and embankments, with 10 *rifle men* at each embankment. The Emperor Alexander II, like his father before him, shows to the courts of Europe, a desire for peace; he proves that in his own

country by setting the Priests to encourage their flock to fight for the true religion, and impress on their minds that the present war is the primitive war of "the Prince of darkness against the kingdom of Christ." He put an army of 150,000 men in the Baltic states, and sent reinforcements of 30,000 men to Sevastopol and its environs. In short, there is no corner of all the extensive confines of Russia that is without vigorous preparations for the worst in the future. The emissaries of Russia and the allied countries have failed to come to peaceful terms, in Vienna, where they are waiting at present for further instructions from their various governments. We suggest that more acceptable conditions be presented to Russia, than the overthrow of Sevastopol, and the diminution of her naval power in the Black Sea.

FALL OF BABYLON!

WHAT is the sound that now is heard?

Great Babel is shouting,—

It seems as if on the Saints' blood

It has become completely drunk;

Her splendor now does not,

Hide her filth,

Her day of reckoning is nigh,—

She will fall — and never rise again.

Then she will be a troubled abode,

For every unclean bird,

For all her woe she needs must drink

From her own evil cup!

Therefore, dear Saints let us give thanks,

That we have a safe haven,

Where we can all live in peace,

While Babel's foundations shake.

Swansea.

MARGARET HARRIS.

MISCELLANEOUS, &c.

A BILL was passed in the Senate for the American government to give two-and-a-half million dollars, and 3,000 men to fight against the Indians


on the banks of the Missouri river and its tributaries; but there are strong indications that such a thing will not be approved in the other House. Whether or not our enemies will close that route for emigrating to Zion by clashing with the Indians, doubtless the closing of one is but the opening of two and the choice of ten ways for the great God to fulfill his aims, as can be seen from the following:—

A railroad has been completed between the Atlantic Ocean and the Pacific Ocean, across the isthmus of Panama, which will carry travelers in a few hours from sea to sea.

BOOK DEBTS FOR THE VARIOUS CONFERENCES, FOR THE QUARTER
ENDING, MARCH 31, 1855.

East Glamorgan, £173 19s 11c; West Glamorgan, £134 10s 3c; Monmouthshire, £60 15s 7³/₄c; Breconshire, £9 15s 6¹/₂c; Llanelli, £61 19s 8¹/₂c; Carmarthen, £32 10s 11¹/₄c; Cardiganshire, £16 17s 7c; Merionethshire, £13 8s 5¹/₄c; Flintshire, £20 19s 1¹/₄c; Conway Valley, £13 1s 9³/₄c; Denbighshire, £19 17s 6¹/₄c; Anglesey, £18 3s 11c; North Pembroke, £7 12s 11³/₄c; South Pembroke, 10s 3³/₄c; Liverpool Welsh Branch, £3 11s 4c; Liverpool Office, £1 4s 4c; Herefordshire, £4 8s 7c.—Total, £593 7s 10³/₄c.—Errors to be corrected.

BOOK RECEIPTS FROM MARCH 24 TO APRIL 12.—Jonathan Ellis, £1 13s; John Davies, 15s; G. W. Davies, £7 14s 10c; Griffith Roberts, £1 10s.

 Space was not available in this issue for the list, which contains the names and prices of all the books on hand, but it will appear in our next issue.

* * * Send all letters, containing orders and payments to *Capt. Jones*, “*Zion’s Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
Religious persecution and its effects.....	113
Conway Valley Conference.....	119
Editorial—The Emigration this Year.....	120
Farewell Message of President Thomas Jeremy.....	121
Treason against the Emperor of the French.....	125
Farewell message of Elder Wm. Willes.....	125
News of the War.....	126
Fall of Babylon.....	127
Miscellaneous, &c.....	127

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 9.]

APRIL 28, 1855.

[VOL. VIII.

THE BIBLE—WHO WILL STAND BY IT?

(From the San Francisco "Chronicle.")

"EDITORS OF THE CHRONICLE"—The importance of the subject is my only apology for offering another trespass on your space, and the attention of the public through the press. I wish to make a solemn appeal to my fellow citizens in behalf of the Bible; to bear my humble testimony, or protest against the arrogance and infidelity which are being developed under the false name of "Christianity."

Judging from the general tenor of the press and pulpit, it appears evident that a radical and somewhat sudden revolution is now in progress throughout our country, and, I may say, throughout the entire Protestant world—the world of Bibles. For some three centuries the Bible has been published and claimed, by the Protestant world at least, as a standard of moral and doctrinal truth—a model of law and civilization. Its Patriarchs, Prophets, Lawgivers, Poets, and Apostles, were considered as "fathers of the faithful"—as models of purity, virtue, wisdom, truth, and light.

But now, of a sudden, "a change come o'er the spirit of their dream." Admiration has turned to scorn; love to hate, reverence to disgust and indignation. The swelling bosom is

upheaved like a mountain of internal fires. It bursts at length, in awful thunders, and finds vent through the channels of the press and the pulpit, in terms like the following, applied to the Bible and its holiest principles and characters—"Antique superstitions," "relics of the dark ages," "abominable dogmas," "disgusting doctrines," "immoral and criminal principles," "inhuman and degrading precepts," "ignorant laws," "institutions of an undeveloped age," "productions of a moral midnight," "ages of twilight," "barbarous patriarchs," "benighted prophets," "Jesus in the twilight," (daring to honor, approve, and perpetuate the covenants of his benighted and abominable fathers, Abraham, Isaac, and Jacob,) "ignorant and superstitious Apostles," (who taught the people to be adopted into the same Abrahamic family and covenant, and promised them an heirship to the very promises,) "wicked Apostles," (who dared to tell the people that the only family in which all nations should be blessed was that of Abraham, and that the only everlasting covenant of salvation was that revealed to Abraham, renewed unto Isaac, and confirmed unto Jacob, and restored and extended to all nations by Jesus Christ, "that the Gentiles might be fellow heirs," to the Abrahamic covenants and institutions.)

"Benighted," "ignorant, degraded, and superstitious race" of Patriarchs, Prophets, Apostles, and Saints, who (like Mormon and Joseph Smith) embraced the doctrines of new revelation, prophecies, visions, ministering of angels, and spiritual manifestations! Why, they were all "Mormons"—nothing but "Mormons!"

The Bible is found to be a "Mormon" book, in toto. Its moral teachings, its laws of marriage, its theocratic institutions, its baptism for remission of sins, its gift of the Holy Ghost by the laying on of hands, its spiritual gifts, its offices—all, ALL were just so many developments of the principles now known as "Mormonism." Its precepts and characters, covenants and promises; its ordinances and spirit are the models. Joseph Smith is the Great Restorer and Architect who has laid the foundation of the modern building, and reared its superstructure in such symmetrical proportions, that no sooner is the crowning stone placed on the head of the corner, than

all the Bible believers begin to see the ancient and modern spiritual structures are alike in every part, and both are according to "the pattern" revealed in the heavenly visions.

But modern institutions, of mere human origin, measured by "the pattern," seem awfully deformed and sadly out of proportion. Hence the sudden revolution to which we refer. The point seems now to be yielded, that the Church of the Saints of this age is like that of former days; that the principles of both must stand or fall together; or, in other words, that the Bible and the Book of Mormon are one and inseparable. Bible religion, restored by a modern Prophet and Apostle, comes in contact with Greek and Roman superstitions and institutions, handed down under the false name of Christianity, and the thousand powerless forms grafted upon them in more modern times. Hence, Mormonism is driving the present age to the absolute necessity of either rejecting the Bible on the one hand, or of forsaking all their long-cherished sectarian creeds and mere human institutions on the other.

Reader! Which side will you take? Choose ye, this day, whom you will serve.

If the God of Abraham, Isaac, and Jacob be God, serve him,—if the God of powerless forms and jarring sects of modern times be God, serve him. The two powers are mustering their forces, and are about to measure their strength. All things which can be shaken are about to be shaken. That which cannot be shaken will alone remain.

As to me and my house, we will serve the God of Abraham and none else. He is our Father, the Father of our Lord Jesus Christ. I love and revere the Patriarchs and Prophets, and cherish the covenants and promises of the ancient worthies; I delight in the commandments of a risen Savior who is my King, who has all power in heaven and on earth. It is for the hope of the fulfillment of the covenants and promises made to the Fathers that the Latter-day Saints are called in question, for which hope's sake they are accused by the "Gentiles." We confess that after the manner which is called "Mormonism," so worship we the God of our fathers, believing in all things written by the Prophets and Apostles.

Beware, O man! beware of those who, in modern times, claim more Gospel light, spiritual knowledge, more virtue and more purity than the faithful Abraham, or the Son of God.

For, know assuredly, they are the "scribes, Pharisees, hypocrites" of the race. "An everlasting covenant," or gospel, can never be altered, or improved, by modern progress.

Respectfully,

P. P. PRATT.

Translated by Wm. Lewis.

CONVERSATION BETWEEN A SECTARIAN, A MORMON, AND AN ATHEIST.

SECTARIAN.—Well, Mr. Mormon, do you continue in your old profession of possessing miraculous power? If you do, we would love to have further satisfaction from you on the matter; to be sure, would it not be a feat for you to work one small miracle to the convincing of a precious soul—you can do it, can you not? (That was the greeting of a sign-seeker in his shop when a Mormon happened to go by there on business.)

Mormon,—(Quiet as if afraid)—Surely, I cannot, sir.

S.—(Rubbing his hands, with a mocking grin)—Your brethren say they can do them, do they not?

M.—I have not heard one of them say that, and I do not believe that any of them can do that either.

S.—Ha, ha! you have already changed your opinion! The ancient apostles did them, besides professing that; and yet, you profess to have the same power working in your church now as in ancient times, and you say at the same time that you do not believe that any of you can heal even one sick person,—such nonsense to be sure!

M.—There is still further disbelief in me than that.—neither do I believe that any of the ancient apostles could heal even one sick person!

Atheist.—You speak the truth; I do not believe that Jesus Christ, an apostle, or a miracle ever existed.

S.—Here's another Mormon, forced to turn to atheism because

of my irrefutable reasons; you may as well throw down your arms and join us.

M.—Was it the apostles themselves who healed the sick, or was it God through them? if they themselves, they did that by their own power; if it was by the power of God, then it was not they but God who did that.

S.—(Reversing his smile and fuming)—I did not mean otherwise in the name of reason; you're seizing on a word to keep from going into the snare.

M.—Saying one thing and meaning another is one of your chief characteristics, it is true,—I didn't expect you to change your custom. Had I said that we heal the sick, I would have been in the snare just as you are.

S.—Well, does God heal the sick through your ministering in his name, then? or can you give me undeniable proof that such things are done in these days? There, you cannot escape now.

M.—Well, well! you have already changed your opinion? Last Sunday night your minister preached on the omnipotence and immutability of the great God; Monday night you yourself prayed to the Lord for your afflicted brother; do your brethren continue to believe that God is omnipotent and immutable; surely, He has not changed already; He is a hearer of prayers, isn't He; what do you think, was your prayer answered Monday night?

S.—Oh, yes, I prayed on behalf of the immortal soul; God puts grace in the heart in answer to an earnest prayer; I believe that, but He does not give physical health by laying hands on the heads of men, and rubbing oil all over them, and such things as that, which ceased a long time ago, which is proved by the fact that I have seen no one do that, but I have only heard you *testifying* that some in your church have received it. Now, I ask for evidence and the effects of miracles in the present day, before I will believe in the existence of such power, and in the divinity of your church.

M.—You believe there should be obvious facts besides a witness to convince a man of the existence of a miracle, even though I have seen such.

S.—(Shaking his head)—Oh yes, and nothing without that!

M.—You are a witness, Mr. Atheist, of his statement.

A.—I am. [Since the Atheist is not partial to either of the two sides, they agree that he is to be an arbiter between them.]

S.—Now, Mr. Mormon, has anyone or any persons in your church been healed by the power of God?

M.—Yes.

S.—All right, did anyone besides the Mormons see that?

M.—Yes, the pages of our church publications in Welsh and English are filled with letters from the Saints of various places, testifying of healings by the power of God, and the names of witnesses in, and out of the church attached to them. Those persons are alive, and you can talk with them whenever you wish.

S.—Poo, poo! your own publications are the ones that say that; who would expect it to be otherwise?

M.—If our publications lied, all the neighbors where they say the healing of the sick happened would have replied with their refutations; but no matter about that, I myself received a healing by supernatural power, in the administering of the ordinance of the laying on of hands and anointing with oil, and by the prayer of faith, and dozens testify of the same things weekly in our meetings of the Saints. Can you doubt them?

Another Mormon brother.—I myself am a witness of that also.

S.—I cannot believe them or you; Christ did not perform only that kind of miracles, but He also opened the eyes of the blind and the ears of the deaf, he loosed the tongue of the mute, and made the lame to walk, and many public miracles of that nature. The blind could see, and the deaf could hear his own witness. The speech of the mute received the same effect, and the walking of the lame to oblige all to recognize them prior to their believing. Have those been performed in your church?

M.—Yes, the blind have come to see, the deaf to hear, the mute to speak, and the lame to walk. I heard the one who was mute testify of the supernatural blessing he received.

S.—Yes, that's it! in Newcastle, in Bristol, and everywhere except here where I can see it!

Arbiter.—Fair play to the Mormon, I shall ask you on the same ground as you have asked him,—Where were the miracles in which you believe performed?

S.—(Very miserably)—In, and around Judea.

A.—That is much farther away than Newcastle or Bristol! Whom did you hear testifying about them?

S.—I have heard no one.

A.—Have you seen any of those who were healed?

S.—I have not.

A.—Well, in the name of all reason, what basis do you have for your belief in them?

S.—They are written in the New Testament.

A.—The miracles of the church of the Mormons are also written; where are the witnesses who wrote the account of the miracles that you believe in?

S.—They have died!

A.—Well, good heavens, I don't know how I can understand you, since you disbelieve an account of modern-day miracles, and the witnesses who have seen them and have felt them; you believe in the writings of dead witnesses, without any certainty that they are not false tales of someone else, and yet you say that there should be obvious facts besides a witness to convince a man of the existence of a miracle! It appears to me that if the lame man of the temple, as you call him, were to walk in front of you, testifying of his healing, that you would not believe him, nor would you believe these men for any reason, even if they were telling the truth. I do not believe either of you until now; but in any event I would prefer to believe the Mormons before I believe you, since they and their aforementioned neighbors are living, and also the men who were healed, who continue to testify the same thing, and they can be questioned as to the truth of the happenings. Your situation is totally opposite. If you condemn the witness of these men, and their accounts, you also condemn the New Testament, or you need to try a better way of proving the divinity of religion.

(To be continued.)

POLYGAMY IN UTAH.

(From the "New York Evening Mirror," Feb. 20, 1855.)

SINCE Polygamy is a "domestic institution" we cannot see with

what consistency the Southerners and the Unionists interfere with it. As for the others, if brother John Taylor values the testimony of "Gentile," he can have ours as well, that Brigham Young is a complete gentleman, accommodating and kind to the emigrants, even when dressed, as were we, in fustian and calling on him, as did we, a complete stranger, with no introduction from a Mormon or a Gentile. During the three weeks of our stay in Great Salt Lake City, we saw more orderliness, industriousness, and decency than we have ever seen in any other place in the world, and this writer has seen his fair share of this small globe also. We dare say, and we challenge a refutation, that there are none of our fellow countrymen who are more peaceful, orderly, and industrious, keeping the law any better than the inhabitants of Deseret, and we wish for all to understand that we do not know one single soul in their midst, and we have not a bit of sympathy for their religion or their institution of polygamy.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 28, 1855.

THE DEBATE IN SWANSEA.—The readers of the TRUMPET are probably aware by now, that we have been challenged by a stranger, who came to this town to lecture against "Mormonism," to debate him; it is known to the public also that we have refused to quarrel with him, and that we have published some of our reasons for not dealing with him, namely, for we consider our religion too important and honorable to be derided by such a disreputable character as our challenger has proven to be, and before this all reasonable men with whom we have conversed on the topic, without *excepting his own chief supporters*, have acknowledged that we have proceeded honorably and in wisdom for our religion by

practicing *silent contempt*. At the same time we have announced on our *Hand-bills*, "We would not dare to refuse to defend one and all of our principles in the face of one and all of the 'Revered ministers of the gospel' in Swansea, who support the challenger, the Holy Scriptures according to the King James I translation; with our own authorized books to be the only standard, claiming the same right to test the assertions of our gainsayer according to the same standard." That was our response, and following that, we were informed that the Reverend C. Short has challenged us to debate him on the following statements:—

"1. Mormonism is false in its origin.

"2. Blasphemous in its opinions.

"3. Immoral in its practices."

We refused the above because of their lack of clarity, and because it was obvious to us that the purpose was to use the group of proofs which we refused to quarrel over previously, namely, the slime and false accusations of enemies; and we have four witnesses that heard us tell the delegates of Mr. Short on the 3rd of April that our previous appointments required us to leave for Liverpool the next day, to instruct over two hundred Welsh emigrants on the ship, &c.,—they heard us *definitively refuse* to debate the above statements, and they heard Mr. G. P. Evans, on behalf of the delegates, agree with us by saying as he left, "Nothing could be done until we return on the 22nd, and then meet with Mr. Short to determine the topics of the debate." That was the only outcome of his visit with us.

Upon our return, we met with Mr. Short and his *Committee*, Monday, April 2nd, and to our surprise we understood from Mr. Short that his messengers had informed him that we had promised to debate the aforementioned topics, and two of them, who were present, summoned the impudence to assert that they had understood as much! This caused a considerable change in things. We read the following basic principles in the presence of Mr. Short, but he did not stay to hear them all; he went away in haste despite all we and his friends could do to persuade him to stay, away he went, and the last word we heard from him was, "Perhaps you wish to have the Urim and Thummim on your nose before you see!" What does the reader think of a man who professes to be a "minister of the gospel" who can mock and revile something as holy and sacred as

is the “Urim and Thummim,” through which instrument the Lord revealed his will to his ancient people? Yet this is the kind of person our opponent is.

We read the following statements to the *Committee*, which we beseeched Mr. Short to debate on, but it was in vain; after his *exit*, his *Committee* followed, saying they had no right to accept the offer. Two of us said definitely that we refused the first statements at the start, and offered further proofs of the same thing; despite all that, and although we informed them that we would proclaim all that to the world, they rushed out, leaving us in the room.

The following are an accurate copy of the aforementioned statements:—

1. Are faith, repentance, and baptism FOR THE REMISSION of sins essential for salvation?
2. Are the preachers of the Baptists “ministers of the gospel?”
3. Are apostles and prophets, together with the gifts of the Holy Ghost essential to the existence of the church of Christ on the earth?
4. Are the doctrines, ordinances, and organization of the church of the Baptists in accordance with the New Testament plan?
5. Do the scriptures contain prophecies of the discovery of a sacred oracle, and are such fulfilled in the coming of the Book of Mormon?
6. Do the scriptures approve of polygamy?
7. The Trinity:—Are the Father and the Son separate persons?

Our detractors call these basic principles unimportant things that are not pertinent to “Mormonism,” but that proves their ignorance of what Mormonism is, and their behavior in light of the facts has forced us to believe that they are searching for a back door to slip out of, and with insufficient humanity to acknowledge their purpose.

The foregoing contain the chief topics of Mormonism according to our understanding—we do not avoid any of them, no indeed, not polygamy, not the Book of Mormon, not the God we worship, not any other article of our creed; rather we are prepared to defend one and all against one or all we have indicated in our handbills while the Spirit of truth upholds us.

SINCE MR. SHORT REFUSES TO MEET US THIS WAY IN A DEBATE,
THEREFORE,

Lectures will be delivered on the topics offered as subjects for debate to our gainsayers, in the Saints Hall, Orange Road, Swansea, starting Friday night, April 27, 29, 30, May 1, 3, 6 and 7, beginning at half past seven in the evening, consecutively, as they are listed. Entrance by tickets 3c. each, or 1s. for all the lectures. Sundays at 6 o'clock in the evening, free.

This is the most truthful account we can give of the situation and history of the debating campaign so far, and if it can still be a source of some interest to our readers, they will be welcome to it. The appearance of our defense in the columns of the Newspapers of this town which accuse us will depend to some extent on the kindness and honesty of their Editors, still we are grateful that other media have shown our truths, clearly, strongly, and successfully, with patience.

To the Saints, we say, rejoice in being worthy to suffer all for our Jesus and his gospel, and there is not so much as one Swansea Saint, not one, who has been shaken in the faith, and while they pray for the Spirit of truth, none will be shaken, by all the giants of the devil and their devices.

MR. PARLEY P. PRATT.

MR. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changers in this city, and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed Apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the *S. F. Mercantile Library Association*, and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray's peace of mind, commenced a bombardment

of the citadel of their reason, and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our church doors and lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging the glove even into the minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality, or religion, which he declares himself ready to engage an enemy upon.—*Alta California*.

CHARACTER OF THE SAINTS,

By the Chief Justice Kinney in a State Meeting of the Territory of Utah.

I DO not stand to tell tales, or to flatter anyone, rather to express my feelings. I have noticed the deeds of this Court from the previous meeting. I see that you have adopted the wise rule of forming infrequent and clear laws. The governments that are considered the wisest are those that practice the most infrequent and simplest laws; and since you claim superior wisdom, that is doubtless shown in the formation of your laws. Your choice is not to govern your people by law; you seek to govern them by love. I do not say that to praise Governor B. Young or his Council. Everything in this valley shows evidence of the ambition, diligence, purity, and intelligence of this people. Your incomparably splendid, attractive and excellent institutions—your public buildings, your machinery, and the unity and sympathy that prosper throughout your territory are monuments of the wisdom and the power that have influence over, and which govern every area. There is no stranger who comes here who is not taken aback by the luxuries, the splendor, and the orderliness that prevail throughout this valley. This cannot be attributed to human wisdom—it flows from the Almighty—the Creator of heaven and earth: I cannot explain its origin by any other principle. I shall continue to observe with eagerness the growth and prominence of the territory, while I am with you, and perhaps that will be for the rest of my life, for all I know; and it is food for thought. Although

the inhabitants of this territory originate from a number of nations, governments, and kingdoms, there is no happier, more liberated and successful people than this people. I speak words of truth, and my soul rejoices in declaring them.

[In answer to the observations of Governor Young and others concerning the foregoing, Justice Kinney responded with the following.]—

Now I am bound by a great debt of gratitude for a number of references to my name. I was spoken of by Col. Babbit, as an investigator of your people, your laws, and your country. I was one of the Judges in the Supreme court of Iowa for seven years; my wages were 1,000 dollars yearly; the wages of the Chief Justice in Utah at that time were 1,800 dollars. I had a comfortable home in Iowa, as many of you have here. Soon the news was spread of my appointment to Utah, and about my friends, members of the senate, who argued with me about the impropriety of leaving Iowa; my mailbox was overfilled with letters about the matter; I was notified by my old friend from New York, who is a well-known lawyer in that state, with whom I studied law for over four years, that I could not live here, and fulfill the duties of the office to which I was appointed. You will agree with me that there was some need of correct judgment. Reference was made to the instigator of the first disturbance; I heard his description: his own statements condemn him. I saw him in Washington, and I said to his face, at the door of the Senate that he got what he deserved when he was censured in Utah. If I were to search my own feelings with respect to my coming to this place, I would be stirred by the feeling that a man could stand in my present circle, and fulfill his duties faithfully. I was more possessed by a desire to moderate public opinion, and show to the world the defamations that have been heaped on this people, than by any other motivation. I could not have sought wealth or fame. I have a wife and five children; and a daughter who has reached the age of a woman; and I can say that there is less immorality, less drunkenness, and less corruption here than in any other place I have been. I rejected the advice of my friends; I have never repented for the steps I took. They tried to block the

way of my family, but I governed them; although I left the choice to them whether to come or to stay. If you call this an honor to your Territory, you are welcome to it, and I am proud to give it.

THE EXILE'S RETURN.

BY MISS A. M. PORTER.

O green woods of Ireland, sweet, sweet was the murmur,
Of the breeze which once blew through your green branches;
And gentle was the running of your waters to my ears,
And dear was the cottage where my beloved lived.

Then by your waters and through your hills I would go,
I would speak to Norah of love in abundance:
While bright like the moon that silvered your form,
My child slumbered peacefully in her arms.

But now when I visit thee, dear Ireland,
My years have all flown by in vain:
Thy hills and thy woods everywhere are familiar,
They no longer arouse poignant feelings in my heart.

Thy hills and thy slopes are still a green haven,
Thy waters are calm which I love so dear:
But dark is my home—its woods, and their savage guise,
For my wife and my baby are dust in the grave.

Trans., ANEURIN L. JONES.

NEWS OF THE WAR.

WE are more abundantly informed by the newspapers following our last number about the account of the attack on Sevastopol they included.

It was agreed to have an hour of peacetime to bury the dead. The Russian dead filled the ditches that bordered the embankments of the united armies, who struck them as soon as they climbed to the top of the embankments.

After a long wait, and great desire, they also report that the second, and hopefully the last attack on Sevastopol began at fifteen minutes after five o'clock, Easter Monday morning, April the 9th, when the shooting was begun of all the cannons of the united armies to the strongholds of the enemy, which in a moment answered them. It was frightful to hear the sound of the deadly shots of all the huge cannons, which have been prepared for months, together with the screeching of the fiery shells flying through the air and in among the enemy; and to see earth and rocks and pieces of the dead bodies of the enemy rising up into the air in one mixed cloud. It continued like this until 1 o'clock midday, when the greater part of the enemies' strongholds were destroyed, and the majority of their cannons were silenced. One could see the navy preparing to attack from the sea as soon as they saw that their armies had opened a way to the enemy and were rushing at them, who are opposed by the navy in their flight, in boats across the water from their northern strongholds, and along the road by a strong, hidden embankment which is revealed at that time. We do not know for sure the extent of the losses suffered by the enemy during those few hours; they themselves admit to nearly a thousand. The losses of the English are 20 killed, and 40 wounded. Before Sevastopol is taken, many thousands will be lost, as in Alma before; the battle will be certain, fierce and bloody.

The emissaries of this country and France have completely failed to come to terms of peace with Russia, and there is no longer any hope for peace in that manner.


MISCELLANEOUS, &c.


PERFECT LOVE.—“Aren't you somewhat fearful?” a man asked his wife when she struck him in the face in a fit of temper. “Not one bit,” was the answer, “for perfect love drives out fear.”

THE VISIT of the Emperor and the Empress of the French with her Majesty Victoria, has been the main topic of the newspapers of the country, and, according to them—the chief life of London while they stayed there. They received every kindness, it would appear, that the imagination could conjure up from the royal family, the Government, and the people; yes, more respect

than a prophet or an angel that came to the presence of the world, we would imagine. There appears here an almost miraculous contrast with the feelings that existed toward the same man, since a few years ago there was no more than a constable to control villains on the streets of London, and since when he later leapt onto the throne, he was the main object of the scorn and disapproval of the country's newspapers! Was the difference in him or in his judges? It is the same man, if not also the same principle. In this we see the inconstancy of public opinion about him; and since they were directed toward him, why is it not possible that others are not now as undeserving of their abominations? While we rejoice in the hope of peace and unity between the two countries that this visit creates and we wish that the love will increase more and more, we are not without hope that the eyes of the country and its inhabitants will be opened before long to an accurate discernment of the characters of men far better than Louis Napoleon in their midst, and who are now viewed with far greater disrespect than he ever was. It is true that popular opinion is changeable, and the greatest harm the world ever did to itself was to misjudge the characters and objectives of its best.

BOOK RECEIPTS FROM APRIL 12 TO 27.—Hugh Roberts, Conway Valley, £1 12s 1c; G. W. Davies, £2 9s; T. D. Evans, 9s; Griffith Roberts, £1; Liverpool Welsh Branch, £1 11s 6c; Thomas Morgan, £1; A. Galloway, 6s 6c; John Davies, 9s.

 ERROR.—In our previous number, page 128, “Griffith Roberts, £1 10s,” escaped instead of “Griffith Roberts, 10s.”

 We have just published sheets for our book distributors, which will assist them to do up their numbers at the end of each quarter easily and clearly. They are to send one of them back without delay after filling it in properly.—Price 6c. per dozen.

* * Send all letters, containing orders and payments to *Capt. Jones*, “*Zion's Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
The Bible—Who will stand by it.....	129
Conversation, &c.....	132
Polygamy in Utah.....	135
Editorial—The Debate in Swansea.....	136
Mr. P. P. Pratt.....	139
Character of the Saints.....	140
The Exile's Return.....	142
News of the War.....	142
Miscellaneous, &c.....	143

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

MAY 12, 1855.

[VOL. VIII.

PETITION TO THE PRESIDENT OF THE UNITED STATES FOR THE SECOND APPOINTMENT OF GOVERNOR BRIGHAM YOUNG OVER UTAH.

TO HIS EXCELLENCY FRANKLIN PIERCE,

President of the United States.

YOUR petitioners would respectfully represent; that whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, WE find him to be a firm supporter of the Government and laws of the United States, and a tried pillar of republican institutions; and having repeatedly listened to his remarks, in private as well as in public Assemblies, do know he is the warm friend and able supporter of constitutional liberty, the rumors published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian affairs, and also the disposition of the appropriation for public buildings for the Territory.

We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and whereas his reappointment would better subserve the Territorial interest, than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret;

and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

WE therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his reappointment as Governor, and Superintendent of Indian affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30th 1854.

J. T. Kinney, Ch. Justice U. S. Supreme Court Utah; E. J. Steptoe, Lt.-Col. U. S. Army; John F. Reynolds, Bvt.-Maj. 3rd Arty. U. S. A.; Rufus Ingalls, Capt. U. S. Army; Sylvester Mowry, Lieutenant U. S. Army; Lathett L. Livingston, Lt. 3rd U. S. Arty.; Jno. G. Chandler Lt. 3rd U.S. Arty.; Robt. O. Tyler, Lt. 3rd Arty.; Benjn. Allston, Bvt. 2nd Lt. 1st Dgs. U. S. A. Army; Chas. A. Perry, Sutler U. S. A.; Wm. G. Rankin, [Quartermaster's Clerk.]; Horace R. Wirtz, Medical Staff U. S. A.; Leo Shaver, Asst. Jus. S. C. of U. S. Ter. of Utah; Wm. I Appleby, Clerk Supreme and First District Courts U. S. T. U.; Curtis E. Bolton, [Bookkeeper of Mr. Perry.]; A. W. Babbitt, Secretary of Utah Territory; Wm. Mac, [Merchant.]; J. M. Hockaday, [Do.]; George Sims, [Do.]; Henry C. Branch, [Do.]; C. C. Branham. [Do.]; C. J. Byrne, [Do.]; Lucian L. Bedell. [M. D.]; Courtland Livingston. [Merchant.]; Felix Tracy, Jr., [Adams & Co.'s Express Agent.]; E. Smith, Postmaster Salt Lake City; Joseph Hollman, U. S. Atty. for Utah; Joseph L. Heywood. U. S. Marshall Utah Ter.; Jos. Greene. [Merchant.]; J. Geo. Ziegle. [Do.]; Louis Schooll, [Do.]; B. W. Cannon, [Do.]; John J. Kerby, [Do.]; S. L. Wallace, [Do.]; F. S. Klumph, [Do.]; Stephen B. Rose, Ind. Sub-Agent for Utah T.; James Loan, [Merchant.]; W. H. Hooper, [Do.]; Geo. P. Styles. Associate Justice S. C. U. S. for Territory of Utah; T. S. Williams, [Merchant.]; John Needham, [Do.]; Wm. Bell, [Do.]; Charles G. McLure, [Forage Master, U. S. A.]

WE do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, today, December 31, 1854.

THOS. BULLOCK, G. S. L. Co. Recorder,
LEO. HAWKINS, Clerk.

A BANK.

MONEY is the *god* of the world, but the 'god of the world' should be an obedient *servant* for the Saints. An accounting is required of the one and the other, whether they serve themselves, the world, or whether they serve God with their wealth; and since the consequences of that reach to the next world, it is a *privilege* to receive direction as to how to obtain the most interest for money, not only in this world, but the way to continue receiving that interest after the minted money ceases. Do not wonder at our suggestion, for, before finishing we shall show not only a bank where thieves cannot dig through and rob them of that—where fire cannot burn it,—where water cannot drown it, and where all the bad men of the world cannot cause a loss to the contributor; this is a bank that pays the most interest of all, and which continues to pay interest eternally; in which every contributor is an *owner*, and where everyone can receive back every penny he requests whenever he wishes, and as he chooses. This is a bank that will never go bankrupt throughout eternity, for its owner owns all the mines of the world, and Brigham Young is the name of his chief treasurer. The Kingdom of God is the most secure bank inasmuch as it is the Kingdom of God that shatters all the kingdoms of the world—to it is gathered all the "wealth of the nations," "and its streets are paved with pure gold." This is a safe place to store up wealth. Every believer will acknowledge that his own salvation depends on his *own* full dedication of his wealth, body and soul, to the kingdom of God, and, that his dedication is an acknowledgment of his belief that this is the most secure place to keep it; if he were to keep his purse outside of that secure place, that would cause a separation between him and his purse. If the place where he entrusts his body and his soul is not sufficiently secure to keep his purse also, then his purse is as much more precious in his sight than are his body and his soul as is greater his desire for a safe place to keep it! Since the heart is where the treasure is, the man and his purse ought to be with each other either in or out of the kingdom of God, for the sake of consistency. Also he who expects to enjoy *substantial* wealth in heaven; yes, *gold and silver*, pearls and crowns, as the Bible describes the connection of his wealth to this kingdom of God as his own, in order to enjoy his wealth where he himself will be at that time; for it is no more consistent for the man who himself refuses to enter into the kingdom of

God here to then be allowed to enter into it there, than it would be for him to receive his wealth there after refusing to consecrate it to the same kingdom here. Also it is just as appropriate to say that no one will inherit in the kingdom of God except according to the way he assists in building it—"according to his works in the flesh," which will show clearly that the duty of the Saints is to employ all their wealth, as well as their time and their talents, and all they possess, to build the kingdom in the way they expect to enjoy themselves and all they ever expected to enjoy eternally.

But, says some miser, I am willing to contribute my possessions to build the kingdom of God here, as long as I myself can use them as I choose; but I cannot entrust them to another lest they be lost. Well, if you cannot entrust the management of your money to the one to whose counsels you have entrusted the salvation of your soul, that is tantamount to valuing your money more than you value your soul, that's all! Every man has his free agency to entrust his money and his soul—the one or the other, both or just one, as he chooses; and according to the same principle he will be rewarded; but our present topic is, how can everyone obtain the greatest benefit for himself from his money? We answer, that it is by making the best use of it, and this is the great question that all the bankers of the world have. The lack of trust that is in the world obliges the bankers to ask for strong security; and at best many are afraid to let go of their money, lest they never see it again afterwards; and indeed it is a very slippery little commodity.

We shall endeavor to answer this question for the world and for the Saints as to how they can use their money and receive perpetual interest, with no danger of losing a cent of it ever! How? Well, there is a branch of this guileless bank that has been established in Liverpool, and President F. D. Richards is its chief overseer at present; it receives all amounts of pounds to whatever amount you wish—it pays good interest, and you can receive your money back at any time after a period of three months, and the entire kingdom of God gives security, and Brigham Young is his right-hand man. This is the bank to which we refer, and we beseech every owner of a pound and more to contribute to it with haste. This is a *duty* for those who have money they can spare, and the best thing that emigrants can do is to send their pounds to him as they are received, until they have sufficient for their passage, and thus, they will

be ready for them: until now no one has been defrauded, nor can anyone go *bankrupt* by belonging to the kingdom of God. This bank has branches throughout the whole world, and indeed it demonstrates its usefulness so clearly to us that we wish all of Wales to have branches of it also. We beg the attention of the Conference Presidents to this matter, and we would love to hear their wisdom concerning its organization, &c. We said that it is a *duty* of those who have money in banks, or wealth in the service of the merchants of Babylon, to entrust their riches to those who build the kingdom of God; and thus, it is a sin to refuse. If the money of the Saints causes them to sin, it is a curse and not a blessing to them, and thus it is for their personal advantage that we urge them to inquire as to how they can convert their money to be a blessing.

Each person can depict for himself the use that is made of the money he loans to the building of Babylon,—his eyes see around him the injustice, oppression, drunkenness, robberies, and every kind of sin; his eyes are shocked at the blasphemy and swearing mixed with the laments of the oppressed widows and orphans, and when his heart droops in the midst of the reveling, the pride and the wantonness that surround him, he says to himself,—I am one cause of all this—my money assists in carrying all this along! Let him turn from this scene to search for godliness, where is it professed to be, and what does he see? High altars, frequent and splendid, it is true, and their priests in the luxury of his own sacrifices wrangling about practically every subject, yet all uniting to curse and damn only that Zion and its priests who deserve his support, and oppressing his own dear brethren. How does the one feel who sees his riches being used for these purposes? Is it any wonder that the Saints who know better than to do this lose the money they loan to build Babylon? Is it not known that the day of its fall is nigh; it will come as suddenly as the “fall of a millstone into the sea,” when its merchants and its great ones will cry from afar that they have lost all their riches in it, if not themselves as well. Who will complain to those Saints with their eyes open who choose to build Babylon instead of Zion, if this were to be their fate? But enough of that, we shall change the scene, and each one will see the good he can do to fill a more glorious *picture*. If all the Saints were to put the money they loan to bring about the evils of the world, in the hand of President Richards, he would be enabled to send thousands of the

poor each year to Zion, where they will receive not only deliverance from oppression, poverty and sufferings, but where they and their progeny can be instructed in the law of the Lord,—be filled with all mercies, and help to build Zion speedily. Will it not be far more pleasant to hear from those who were delivered by your money when they gather by the hundreds or thousands around you in Zion, their blessings on you and your children after you, than to give your money to feed the children of Babel for them to curse you to your face; is not the smile of heaven in such use of your money more blessed than suffering a conscience roaring like a mother bear after losing her cubs, saying, “You are the man who has done this evil.” Let each picture for himself the indescribable benefit that could be brought about by the proper use of his money, and let him count the interest he will receive if he can get enough images to show that.

The money can be used not only to emigrate the Saints, but also to send goods not available there to build and to adorn the Temple of the Lord, to build and strengthen that Zion where only they, and none else, can be delivered from the sword, the famine, the pestilence, and the calamity the inhabitants of the world will reap like reaping the grass of the fields. Now it is obvious, that the *duty* of each one who expects to inherit a place and a name in Zion is to uproot himself, and gather his money and his riches from Babylon with haste, and use them to build the kingdom of God, and blessed is he who does so.

Again, we say, it is not only their *duty* to act and sin not to act, but the *personal advantage* is a motive to act on several accounts:—1st. Their benefit is individual and it builds Zion. 2nd. Their money is more secure than if it were in one of the banks of the world; this one does not go bankrupt as do others that lose much of all they have by doing so, but their money is kept safe for them, and it is available when requested. 3rd. They receive interest from this bank as they would from any other, stronger security than any other offers.

Let everyone who claims a right to the kingdom of God for himself ask, what is the reason for all the earnest calls the leaders of the church in Zion make for financial assistance in these days? What motivates them to the tireless devotion, and to the incomparable energy they put forth now to strengthen and extend the ropes of Zion, and to gather her children home with such haste? Does not

all the effort that our *Watchmen* put forth say in a voice louder than the cry of an angel, that they foresee the approach of the bad day; and should not their deeds, together with the feats of the British Presidency in placing all their power to pull together on these ropes, oblige all those who expect to jointly inherit the benefit of that to work together with them in this matter with all their might? And do not their *examples* prove there is a call on all their children, not only to consecrate themselves, but also their possessions that He has loaned to them to fulfill His purposes? Only he who lends strength to their arms in this matter, will enjoy continuing wealth, and that is the only way we know of to keep hold of the wealth one has—we know of no other way to use it properly—to receive certain interest and eternal enjoyment of it.

Which of the Saints would not choose to see his money transferred to building the kingdom of God instead of seeing it in the hands of the wicked in building the kingdom of the enemy; and who does not choose to reap eternal life from the fruits of such labor, rather than, having spent all he has in another way, receive the reward of iniquity? Well, we shall see shortly, for if we have been able to show the thousandth part of the superiority of the right choice, we expect to hear the sound of the Saints' money moving toward the Office of this "*infallible Bank*"! Nothing less will satisfy me; until that happens we shall not believe we have been understood, and we shall endeavor to say it still more clearly!

CALL FOR WORKERS TO GOD'S VINEYARD.

Aberystwyth, April 29, 1855.

DEAR BROTHER JONES,—I wish for you to search for a good man to come here, if you can somehow do so; he can have good places to preach, and plenty of listeners. There are here thousands of inhabitants without one Saint in their midst. I preached last Sunday to hundreds of people in a place called Talybont, which place has very many inhabitants, and not one preacher of the Saints lives among them. When I urged them to obey, the answer from them was, "There is no one of you who remains here with us." The work

is great, but the workers are few. We are but two elders and one teacher in this place, and there is no one else closer to us than 14 miles. There is plenty of work to be had here if some of the brethren were to come for it; my prayer evening and morning to God is to see them come quickly. We are all well and enjoying the Spirit of God.

Your brother in the New Covenant,

THOMAS JONES.

YET ANOTHER ONE.

Pentref Berw, Anglesey, April 15, 1855.

DEAR PRESIDENT JONES,—I have begun to distribute tracts in Anglesey, and between that and preaching the principles are catching fire throughout the place. The Saints and their principles are the main topic of the neighborhood. Two brothers came here from Alltwen following your counsel, which caused great happiness. There is plenty of work here for whatever number you wish for *colliers*; some can have work in Holyhead and Amlwch, and in several other places in this County. Judging from the signs we see now we shall be baptizing before long; in any event, that is our earnest prayer each day. The Saints in Caernarvon enjoy good unity, and the spirit of love fills their hearts; and all in all I feel happy.

Your counsel to me was to search for work for others: I have completed that, and I am still at your disposition, for I know that that is the will of God.

Your brother with the best work,

WM. LEWIS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 12, 1855.

THE VOLUNTEERS.—We trust that the earnest calls of the brethren from Anglesey, Aberystwyth, &c., in this issue, will assist us in

awakening the servants of God through the south to see their duty of going out to the vineyard, and especially we expect Conference Presidents and Branch Presidents to draw the attention of those officers who are able to go out to preach to that particular duty at once. The weather now is clearing, so that we are able to preach out of doors and have more listeners than we had in homes during the winter, and from now to the harvest is the easiest time for the country to come to listen. Brethren, "seize the time, for the days are bad!" God is more earnestly calling you to set forth the way of life to your fellowmen, more so this year than last year, and he expects more self-denial, zeal and devotion, insofar as there are cords of falsehood binding the people tighter and tighter, and insofar as the hour of his judgment draws nigh.

There are urgent pleas from the north, the counties of Pembroke, Merioneth, and Cardigan, for help to harvest the abundant fields around them, already growing white for the great harvest. You reapers of the chief vinedresser! do not turn a deaf ear to their cry, but sharpen your sickles with haste, and as it was for workers at the "eleventh hour,"—go eagerly and reap, and gather your sheaves with you into the barn with joy, before the black clouds that hang over you pour out the destructive winter.

We thank Evans and Giles for those they named; the sooner the better they started to the field; they came past here and received the instructions we had for them; and may they and all others strive to influence others to follow them as soon as possible. We are happy to report that our faithful brethren Morgans and Davies from Alltwen are already in Anglesey, and are zealous in this good work, and three other brothers last week went there after they did. May the gracious Lord bless these brethren, and keep them from evil, and make them a great blessing wherever they go. Elders D. Davies and James J. Phillips also have gone to Carmarthenshire, and we wish for kind brother Thomas Griffiths from Breconshire, to go to labor in the Merioneth Conference as soon as circumstances permit. Let us hear from the brethren who long ago promised to go out; when they will be ready to start, &c.

Brethren, we feel the importance of the work more than ever before, and the danger of neglecting it; everything around us

shows that, and may He who owns this work awaken everyone that they may see jointly the need that exists for warning the country, and may He instill the urgency of so doing in the hearts of our brethren. There is plenty of work to be had in various parts of the country where no one is preaching the gospel, but a great need for that to be done. May those who should be doing that understand their responsibility right away.

COUNTER PROOFS OF THE "ANTI-MORMON"
ACCUSATIONS!!

(Translation of the handbill.)

MR. SHORT has accused me of a lie, stating that I denied receiving his challenge to debate the three topics named by him. In response I offer the following testimonies from among several that I have by me:—

WE attest to having heard Captain Jones tell the Delegates of Mr. Short, on the 3rd of last April, that he accepted the challenge to debate the principle of the Latter-day Saints according to his own first conditions; but that he completely refused to debate the *three topics* offered by the delegates; that he agreed to meet with Mr. Short personally upon his return from Liverpool, to determine the principles that he would debate. The delegacy agreed to that before their departure.—*Thomas Jones, Benjamin Jones, Llanelli, John Walters and William Lewis, Swansea.*

I have admitted, and without ever denying it, that I received the challenge to *debate*; but I have denied, and I will always deny having approved their *topics*. Mr. Short knew, or should have known, this fact from his own emissaries, when he challenged me before the public the following evening! The fact that I met with Mr. Short afterwards proves the first part: the same fact offers a counter proof to the *latter part* as well, inasmuch as all other matters, except for the first one, rest on the *Committees* to organize. There should be no other need for Mr. Short and me to meet except to agree on the topics to be debated; therefore, as far as anything

pertaining to the *challenge*, I cannot have told a lie. Furthermore, with respect to the *topics*: although the delegates of Mr. Short definitely affirm (according to the "Swansea Herald" for the 25th of last April) that I had *approved* the *three topics*, yet in his Handbill they do not "dare" to affirm the same, rather they "interpolated" the following unclear words, with the kind of maneuver that has typified all their behavior, my opposition to which they have called "chicanery," namely by indicating that "no shadow of doubt rested in their minds concerning my approval." Notice! "concerning my approval;" when, was it in the past? or were they not doubting that I would approve them in the future; which one? If the latter, then their claim (in the "Herald" for April 5) will come to meet them. If the former, the four aforementioned, and myself, together with others named below, prove it to be otherwise: whichever way they deceive they are on the horns of a dilemma, and like Haman—*self promoting*. "When men deceive in this manner fate will condemn them to fall into this snare of inconsistency." This cunning form of "deceit" betrays a deep intent to condemn the innocent, which must merit the abhorrence of the intelligent public.

The following persons, who are willing to *swear* that one of my accusers, namely Mr. William Morris, notified them after the visit of the delegation with me, that I had refused the three topics that were offered at that time.—*Dewi Elfed Jones, Daniel Daniels, John Walters, and Thomas Harries, Swansea.*

In a refutation of the other accuser, namely Mr. Richard Morris, I shall not elaborate here, only an abridgment of the testimony follows:—

I, Benjamin Griffiths from Llanelli, Carmarthenshire, do hereby testify that in a conversation with Mr. Richard Morris, that the said Richard Morris gave me to understand, that in a visit with the *committee*, of which he was a member, appointed to make the arrangements for a public debate between Captain Jones and Mr. C. Short, that Captain Jones, during the said visit, *refused to debate the three topics* offered by Mr. Short.—*Benjamin Griffiths.*

I have indisputable confidence that the above testimonies, relating to Mr. Short's claim that I knew I had but *one* witness, and that *that witness was one of my own side*, (!) and in light of

that which escaped from the lips of his Respected Delegate, according to the *Herald* for April 11, that he had found me [during the visit which was noted] *surrounded* by my friends,—all these things are sufficient to oblige the informed public to release me from the above accusation, and to put it where it legally belongs.

Mr. Short admits that his objections are not against my topics, but against my only standard,—the *Bible* by telling in his Handbill of his wish to debate about the “Book of Mormon,” after reading that the same topic had been proposed by me;—that which he calls “Claims of Joe Smith” is included in my second topic, and instead of the “Divine Nature,” as he calls it, I had proposed the “Godhead;” as for the “Spiritual wife system,” I confess my ignorance of that; all our wives are *human* beings; but I had proposed “Plural marriage.” What more can he ask? His aim is clearly to deviate from what Mormonism really is to imaginary distortions, more hateful to the Mormons than to himself.

In answer to his objection to debating the *doctrines* contained in our books until he knows (through the lies of slanderers again, to be sure) which ones are “Divine Revelations or *Yankee* deceit,” I ask, How can the divinity of the Bible be better proved than through the *doctrines* it contains? I wish to inform my friend of that which appears to him to be a hidden mystery, namely, that the most secure proof that he can obtain of the divinity of the Bible is by *believing* and *obeying* its *doctrines*, and receiving from its Divine Author a fulfillment of his promises. God offers this infallible proof of the truthfulness of the Book of Mormon, and it is on this revelation and not on “*Yankee*” stories that “our system hangs,” Mr. Short.

His false application of the word “*indefinite*” to suggest that *I* did not understand his statements, is another demonstration of his desire to *create* inconsistencies; while one compelling reason to reject them was, *that I* understood very well that his intent was to recite slander and accusations that have been refuted many times before, which is proved too truthfully by his admission in his latest Handbill, that his proofs are tales told by “apostates” using such phrases as “*Yankee*

Deceit," "a heap of absurdities and immoralities," "blasphemy," &c. In a word, I think it to be indisputable that every gentleman would abhor debating his holy religion with the author of the jokes, the nicknames, and the mockery of sacred things that are in his handbill—his current deplorable false accusation of dishonesty, and his shameless assertion in public, that my "*works* cause angels to weep, and for men and women to be ashamed!!" Christianity would be ashamed to hear the Bible being refused, and the sacred oracles being weighed on the scales of such slander that atheists offer in the absence of the truth, against the gospel,—humanity would maintain contemptuous silence of all good men on such foolishness.

D. JONES.

WEST GLAMORGAN CONFERENCE.

THE above Conference was held in the Saints' Hall, Orange Street, Swansea, April 22, where there was a numerous and cheerful gathering of the Saints. Three meetings were held during the day. After a brief greeting to the Saints consistent with their condition and their efforts during the space of the three previous months, the Authorities of the Church were set before them. All covenanted unanimously to sustain them. That was shown with lovely and concerned feelings. Afternoon and evening we were blessed with the powerful and lively sermons of Presidents Captain D. Jones, C. H. Wheelock, J. D. Ross, and W. C. Dunbar.

The Hall was more than overflowing with listeners, and hundreds outside eager to listen. Ever since the wolves in this Town united to prey on God's flock, the Saints here began to increase quickly, with the whole place in one fiery blaze of excitement, seething and boiling wildly because of the "Latter-day Saints." We are baptizing in the midst of the war, and we have a million pieces more powerful than the "*Lancaster Guns*," shooting bullets of *truth* at the false, shattering the fortresses of heresy in pieces; and the haughty leaders of the armies of the anti-Christ are in confusion, covering themselves with shame and disgrace.

TRUTH chases *falsehood*
From all its holes into darkness.

The representation for the quarter is as follows:—High Priests, 1; Elders, 76; Priests, 34; Teachers, 21; Deacons, 19; emigrated, 9; died, 1; baptized, 25.—Total 481.

Yours affectionately as always,
DEWI ELFED JONES, *President.*
A. L. JONES, *Scribe.*

LLANSAWEL CONFERENCE.

PERMISSION was obtained from one Mr. Pritchard to hold the above Conference in the *Town Hall*, Llansawel, April 15. The meetings were begun at 11 in the morning, at 3 in the afternoon, and at 6 in the evening. Although the place was ample, still it was overflowing with listeners throughout the day. Sermons were given in the various meetings by the following elders:—B. Jones, President of the Llanelli Conference; B. Evans, President of the Cardigan Conference; Thomas Jenkins, President of the Carmarthen Conference; J. Evans, Carmarthen; James Jones, Llangadog; John Evans, Penywern; J. Edmunds, Llandeilo; and Evan Morgan, Brechfa. Good sermons were given to attentive listeners, and the neighborhood showed great kindness on the occasion. Eight were invited to dinner by a respected farmer, by the name of Mr. James, but no more than five of us were able to go, because others had the same generous idea. Mr. Williams, *Red Lion*, provided free lodging for several. In a word, the wondrous power received by the preachers, the multitude of listeners, and the great kindness shown gladdened our hearts more than we can describe, and our earnest prayer at present is, for the God who owns the work, to bless all for their kindness, and to prosper the efforts of his servants to influence hosts to obey his plan, so they may enjoy the blessings promised them.

Yours, &c.,

T. JENKINS.

LIST

Of the books for sale at "Zion's Trumpet Office," Swansea, together with their prices for Conference and Branch Distributors.

Book of Mormon, bound 4s;—4s 3c.

Doctrine and Covenants, bound 3s;—3s 3c.

Hymn Books, most attractive binding 2s 3c;—3s 5c.

Ditto, the second best 2s;—2s 2c.

Ditto, strong calfskin 1s 9c;—1s 11c.

Zion's Trumpet. Vol. I—IV, bound 3s each. Vol. V., 1s 10³/₄c. Vol. VI., 2s. Vol. VII., 2s 10¹/₄c, unbound.—Profit of 1 number of every 20 to the Branches.

Prophet of the Jubilee, Vol. III., unbound 2s;—2s.

PAMPHLETS BY CAPT. JONES.

The Scriptural Treasury, bound 3s;—3s 2c. Unbound 2s 4c;—2s 5c.

Who is the God of the Saints, per hundred 17s 6c;—19s 10c.

The Old Religion Anew, per hundred £1 18s;—£2 6s.

Proclamation, per hundred 10s;—11s 6c.

Counter Proofs to the Spaulding Story about the Book of Mormon, per hundred 14s 2c;—15s 10c.

Unpopularity of Mormonism, per hundred 6s;—7s 6c.

The Guide to Zion, per hundred 11s;—12c.

What is Mormonism, per hundred 3s;—3s 9c.

What is Saving Grace, per hundred 3s 6c;—3s 11c.

Balance Sheets, 3c each.

Invitations to any place, per hundred 1s 10c;—1s 11c., (but order no fewer than 300).

PAMPHLETS BY JOHN DAVIS.

Book of the Church, each 11s.

That which is in Part, &c., per hundred 6s;—7s.

First General Epistle, per hundred 6s 6c;—7s 6c.

Treatise on Miracles, per hundred 6s;—7s.

Treatises on Miracles. No. 1—6, per hundred 6s;—7s.

Preaching to the Spirits in Prison, per hundred 5s 6c;—6s 6c.

Go and Teach, per hundred 1s 8c;—1s 10c.

Conversations, per hundred 2s 9c;—3s.

Prove all things, per hundred 2s 9c;—3s.

Days of Noah, per hundred 2s 9c;—3s.

The Reverend and the Boy, per hundred 1s 10c;—2. Songs.

- Testimony of the Saint*, per hundred 1s 8c;—1s 10c. }
The Great First Cause, each 1½c;—1¾c. }
Lectures on Faith, each 3c;—3½c.
The Compilement, each 2s 11c;—3s 2c.
Pearl of Great Price, each 1s;—1s 1c.
Review of the book of W. Jones, Bethesda, per hundred 8s 6c;—10s 6c.
Dialogue between Reverend & Boy, per hundred 3s;—3s 10c.
Two Songs of N. Ddu, per hundred 2s 9c;—3s.
We'll see Joseph Smith & Hyrum, per hundred 2s 9c;—3s.
Licenses for Meetinghouses, 3c each. Ditto, to preach, 4c each. Ditto,
 Church, 2c each.
Membership Certificate, each 1s 10c;—2.

☞ Please understand that the *first* price is for the chief distributor, and the *second* is for the assistant distributor.

MISCELLANEOUS, &c.

WE are informed by President Richards that branches of the Church have been established in Mexico. They had baptisms in the spring. Although thick darkness covers the country, and men have fallen into a deep sleep, many inquire after the way to be saved. No less interesting is the news of the Cape of Good Hope, where there was so much opposition in the beginning. Their number at present is 31.

* * * Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Petition to the President of the United States.....	145
A Bank.....	147
Call for workers to God's vineyard.....	151
Editorial.—The Volunteers.....	152
Counter proofs of the "Anti-Mormon" Accusations.....	154
West Glamorgan Conference.....	157
Llansawel Conference.....	158
List of the Books that are for sale.....	159
Miscellaneous, &c.....	160

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 11.]

MAY 26, 1855.

[VOL. VIII.

ADDRESS OF HIS EXCELLENCY GOVERNOR BRIGHAM YOUNG,

To the Territorial Senate, delivered December 11, 1854.

GENTLEMEN of the Council and House of Representatives:—Under the benign influence of high heaven's protecting care, we are again assembled in the capacity of a Legislative Assembly, to ordain and establish such laws as shall best subserve the public good.

The toil of the husbandman has been rewarded by a plentiful harvest, and peace, prosperity, and success have eminently attended all our efforts.

We have been delivered from the overflowing scourge which desolates the nations, the wayward destroyer, and the devouring flame. With thanksgiving and praise, let our aspirations ascend from warm and willing hearts, unto our Father and our God, who has extended unto us his rich blessings, and caused the earth to bring forth in her strength for our sustenance.

Although a large immigration have found homes in these peaceful vales during the past season, yet it is believed there is an abundant supply of food for all, until another harvest.

Through the untiring exertions of our worthy delegate in Congress, the Hon. John M. Bernhisel, appropriations have been

obtained for making a "Road through our southern Settlements, and extending to the boundary of California; for holding treaties with the Indians; and to defray the expense incurred in suppressing Indian hostilities in the years 1851 and 1852." These are the first appropriations of the kind which have been made for this territory. This action of Congress, though tardy, is none the less acceptable, evincing, as it does, a favorable disposition to place Utah upon equal footing with other territories. We hail it as a good omen, and trust that in the future her interests may not be neglected, nor her claims unregarded. There seems to be a difficulty in obtaining appropriations when made by Congress; month after month, and even a year sometimes, intervenes, before they are received at the point of disbursement. Where the distance is so great, and the means of communication are so limited, it is desirable that the action of the Department should be prompt in such matters.

The present prospect is, that none of the appropriations made at the last session will be received before another year; such delays operate very onerously and unjustly upon the territory, as well as upon the citizens, who have so long been anxiously looking for the liquidation of their just claims.

The appropriations for the State House and Penitentiary are each expended ; and in order to complete either of those works, an additional appropriation will be required either by the Legislature or Congress.

The works at Fillmore have rapidly progressed the past season, and it is anticipated that the State house will be ready for the accommodation of the Legislature at its next annual session.

Peace with the Indians has been preserved during the year, although detached parties of the Utahs have been found unfriendly, which in one instance resulted in their killing two of our citizens. The perpetrators of this crime were brought in by other Indians, and delivered up to the United States authorities, before whom they had a fair trial, were found guilty of murder, and executed according to law, the Indians themselves giving testimony against them.

It has required the greatest forbearance and patience, as well as large amounts of presents on the part of our citizens, to maintain amicable relations with them. In some few instances they have presumed upon the forbearance shown them, and conducted themselves very improperly and abusively to the people. The pacific policy which has, from the beginning, been exercised toward them, has no doubt avoided many collisions which might have resulted in open war.

Although large quantities of beef, flour, clothing, guns, ammunition, &c., have been given them, to conciliate and make them friendly, yet the savage propensities of their natures, their improvident and vile gambling habits of life are such that no present supply, no matter how generous, remains long with them; and their indolence precludes any idea of their replenishing from their own resources.

The Shoshones are rather superior to the Utahs, and provide better for their own living, although a large party of them have quartered upon the settlements north during the past summer. Much has been done by the inhabitants, since their residence among the Indians of the mountains, to ameliorate their condition. They were found to exist in the lowest state of degradation—poor, ignorant, indolent, and savage. In their anger, nothing restrained them, but fear, from the greatest excess of crime. They would sell and gamble away their own children, and steal from and rob other Indians of theirs, either to sell, gamble away, or kill, as their humor seemed to suit them. A horse or gun was deemed an equivalent for killing a man; and every shade of difficulty became a matter of barter for pecuniary consideration. The settlers have invariably given them provisions and clothing, furnished them with guns and ammunition to kill game, and in various ways administered to their relief. In many places grain has been raised for them, and houses built for their chiefs and principal men.

This policy has had a tendency to correct their vile habits and propensities, and sometimes induce them to labor for their own support.

This course of liberality toward them, in addition to constant loss of property caused by their depredations, is a severe tax and burden upon the people, especially in the more isolated and thinly settled locations, where their visits are more frequent and more numerous attended. It is, therefore, with a sense of relief that we look forward to the disbursement of the present appropriation made for holding treaties with the Indians, in the expectation that the people will be secured against their depredations, and partially relieved from their constant support.

The Territory will also be partially reimbursed for advances which she was made from time to time for the suppression of Indian hostilities. It is undeniable that those expenses have been much less in this, than other territories similarly situated, and should be met with a spirit of liberality on the part of the General Government. But whatever the government may be able to accomplish in her intercourse with the Indians, it is scarcely expected that Utah will be relieved of their presence,—consequently not freed from their depredations. The inhabitants should therefore secure themselves and property as much as possible, and be prepared to defend themselves at any moment from their hostile incursions. Each settlement should complete its defenses, and preserve an active and energetic military organization. In various ways the people have sought to secure their own safety, and protect their property from constant depredations, short of maintaining an open warfare against them. I have uniformly pursued a friendly course of policy toward them, feeling convinced, that independent of the question of exercising humanity toward so degraded and ignorant a race of people, it was manifestly more economical, and less expensive, to feed and clothe, than to fight them.

The policy adopted toward a small band, usually inhabiting Weber county, by the inhabitants of the district, in distributing them out among the citizens, making for the Indians, judicious selections, where they and their families may feel that they have a home, and know that they can depend upon having food, shelter, and kind treatment in exchange for their labor, seems feasible, and if, in the

end, it should prove successful, will have a tendency, at least, to secure peace to the inhabitants, and civilization to the Indians. Doubtless, a vast deal of patience and forbearance would be required to carry out this policy, even if the Indians should consent to try it. If they were suitably employed, it is believed they would become profitable laborers after a little experience. They should be paid honorably and fairly in such things as they need, day by day, according to their necessities, until they learn to be more provident of their means. Like all other works of great philanthropy, this probably would be gradual in its operations; but if it should be deemed worthy of adoption, it is believed it can be carried into general effect in the territory.

In many of the southern settlements, already the Indians have become useful in labor and business, and quite a number of Indian children are found living in families, who have taken them to bring up and educate. So far as my knowledge extends in relation to the subject, such children have had the benefit of Common Schools; this blessing is secured to them by the operation of law.

The subject of *education* has probably received as much attention in this as in any other newly settled State or Territory. In almost all the Wards and Districts, good schoolhouses have been erected, and schools maintained a part of the year, but I fear that sufficient attention is not paid to the selection and examination of teachers, or the manner of conducting schools. Although the Board of Regents have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet at this moment, there is not a *Parent School* for the instruction of Teachers—a Mathematical or High School, where the higher branches are taught, in all the Territory; neither have they a single object of public improvement under their auspices in progress for educational purposes. This is partly owing to the want of means to operate with, and partly to the fact, that the Board, consisting of men engaged in such a multiplicity of business, have but little time to devote to these duties. Hitherto, the cause of education has been entrusted with the Board, by the Legislature, who probably

conceived they had sufficiently discharged their duties, by having invested the Regents with full power and authority to act in relation to that subject. But it is a subject of vast importance, and involves trusts of too weighty consideration to be neglected for any reasons at present existing. It is a subject fraught with momentous interest to us, and our youth, who are soon to become our representatives upon the earth, and will, if neglected, recoil with bitterness upon our own heads, when too late to remedy.

As a Territory, we have *peace*, and extensive ability exists with the people to establish and sustain good common schools in every Ward and District, not only three or six months in a year, as appears at present most common, but ten or eleven, wherein every child, no matter how poor, may find admittance. Schools for Teachers, Mathematical schools, and schools wherein the higher branches are taught, should also be kept in successful operation in all of the principal towns. It is moreover an opportune time to introduce the New Alphabet, in forming which, the Regency have performed a difficult and laborious task. I recommend that it be thoroughly and extensively taught in all the schools, combining, as it eminently does, a basis of instruction for the attainment of the English language, far surpassing in simplicity and ease any known to exist. Although the more immediate duties pertaining to the subject of education may devolve upon the Regency, still, it does not free the Legislature from responsibility, and I doubt not that whatever aid or influence you may find in your power to extend, will be cheerfully given.

I cannot refrain from again calling your attention to the subject of home manufactures. Large quantities of wool, flax, hides, furs, and almost every variety of the best material for the manufacture of woollen cloth, linen, leather, hats, soap, candles, *glue*, sugar, pottery, and *castings*, are found in abundance, and easily procured, and yet we find large quantities of such articles annually imported, and purchased by the people, which causes a large and constant drain of our circulating medium. If a few hundred thousand dollars, which are now annually expended, and

carried away for imported goods, were instead thereof, invested in machinery, and articles for domestic manufactures, it would prove far more advantageous, and rapidly advance the prosperity of our thriving territory.—(*To be continued.*)

Swansea.

Trans., ANUERIN L. JONES.

LECTURE ON "PATRIOTISM."

THE lecture on the above topic was delivered by President R. Evans, in the Saints' Hall, Cwmbach, April 26, 1855.

The lecturer showed that every man who loves to associate with a man or men, in order to do good for them, is a philanthropist, or one who loves men; and he who does good for the country, is a patriot, or a lover of country, which is patriotism. He showed that the man who does not love to associate with men is an exception among mankind, and at odds with the creation of God, for all creatures that great God has created love to associate one with another, according to their species; and the man who does not love to associate with his fellowman, is an exception to the rule of humanity, according to the word of God, for "It is not good for man to be alone."

Man was placed as a president and lord over his home and his family, and to preside righteously over his wife and children according to the word of the Lord. A lack of government in the beginning was the cause for mankind to fall, and through that for hatred to drive love out of the world in general. After that we have the account that Noah was a patriot and a preacher of righteousness, one who invited men to become lovers of God; but hatred, lack of patriotism, and lawlessness governed the world, until all was destroyed by the flood.

Lot also went out as a servant of God, on the plains of Sodom and Gomorrah, to invite the inhabitants to cease their evil works, but they did not listen before they were caught by the storm in an unpatriotic land, refusing the God who had invited them to come back.

After that we are told that Moses refused to be known as the

son of the king's daughter and turned out to be a patriot, being the means for the hand of the Lord to deliver Israel from the land of their captivity to the land of their inheritance which had been promised to them, but nevertheless we have the account that lack of patriotism remained still on the earth.

John the Baptist came in the spirit and strength of Elias, but because he did not eat or drink, or dress like other men, he was not fit to sit with the rulers and princes of the land, and therefore he could not be fit to be an associate, or a patriot either, said the people.

Next our blessed Lord came, Who, when he came, ate and drank, and dressed like other men in the land. Certainly they received him as a patriot? No! they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." But despite it all, he established the law of unity on the earth, and he taught righteous things to everyone. In spite of that they said, "let us kill him." Here we see that the Heir of all the earth was rejected and not considered a patriot or a reformer of the land.

About the third century Constantine the Great came to lift up the religion of the Son of God, he said, and to do so by setting his civic officials in the Church. Christianity before this period held a very low position in the eyes of the world, having none of the beauty or appearance which the great, the wise, and the wealthy desire to see; it was subject to the scorn and contempt of the learned, to the enmity of the world, and to the persecutions of its enemies. But soon, Constantine the Great and his princes embraced it, and through his influence and that of others who were high and mighty, many came to consider it an honor to submit themselves to it, to defend it with their authority, and to uphold it with their wealth, by contributing their treasures to it. But remember, everything in the Christian church now became corrupt, worldly and unholy, in doctrine, discipline, and practices, as it now exists. At that time Christianity began to be used to achieve civic objectives, when some began to stoop down to it to receive money and a bit of bread, saying, "place me in some priesthood so I can get a bit of bread." It was turned from its original purpose, namely of saving and perfecting the soul with spiritual honor and eternal salvation, to satisfying the most

corrupt cravings of the flesh, and to achieve excellence and great recognition in the world.

Everywhere where Christianity has been established by law, it is found almost without exception that the aim was more to benefit the state through the service of Christianity, than to benefit Christianity through the service of the government, for those who have the greatest concern for the affairs and the glory of worldly governments, in general, have the least true concern for the affairs and glory of true religion. Thus, regardless of how sincere Constantine may have been in professing Christianity, it is certain that he, at least in many matters, made Christianity serve his own worldly ends. Now, we see the beginning of the connection of the Christian religion with the state, which has established great lack of patriotism to the present day.

We can name many others who turn out to be reformers for their own benefit and glory, and not for the sake of benefitting their fellow countrymen in general.

But all the Saints can say, those who have received a testimony, that this is the dispensation of the fulness of times in which the Lord is going to gather together all that he owns, for the purpose of bringing men back to be lovers of one another, or lovers of their country, and lovers of Christ indeed, and that Joseph Smith has been set apart by the Lord as the Chief reformer and Prophet, and who under the authority and influence of the Holy Ghost invites men to return, so they may have eternal life by obeying the gospel of our Lord Jesus Christ.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 26, 1855.

THE EMIGRATING FUND AND THE TEMPLE.—We beg the continued attention of the Saints to these beneficent Societies; one of the main

privileges of the faithful is to receive their endowments in the Temple and the essential preparations before the day of the second coming of the Son of Man—the building of the Temple is of equal importance to them as that then. On whom does its building depend more than on those who will enjoy the benefit of it? The names and contributions of all who expect to receive that benefit will be seen on the ledger sheets for the purpose of showing the truthfulness of their hope. Furthermore, the enjoyment of all that depends on emigrating to the place where the Temple and its ordinances are located, and since this praiseworthy Fund has been set up for the purpose of carrying the poor of Zion home, those who cannot go any other way; and since it has carried 1127 this year, may the Welsh Saints receive the assistance they are due because of their weekly contributions; if only a penny each week, that would be 4s 6c in a year, and 70 could go homeward in a year according to that; and if all the Welsh Saints contributed but a penny each every week, they could send home over sixty every year! Imagine that those pay the money back at the end of two years, more than one hundred and twenty from the third year on, doubling each year; thus we see that it is easy work for the Saints to emigrate themselves! The power is in their possession—if they hasten “the day of the small things;” the halfpennies and the pennies contributed willingly, under the blessing of God and the organization of his servants, will bring around them all the accomplishments that God intends or that the Saints wish to enjoy. Let not the poorest be disheartened thinking they will not be able to go home while it is so easy to go through faithfulness. The dedication of the Saints in the Valley, as seen by all the accounts from there, in support of this great work, is the reason for rejoicing among those who long for Zion. Each one has plenty of work on his hands, if he would believe it—may fellow workers be found for all who expect to share in the enjoyment of the results.

We wish to impress on the minds of the Saints, the Distributors, and especially the Presidents, that every penny that is owed them for books tends to obstruct the emigration and the building of the Temple, since the Church is doing everything it can do that is instrumental in bringing about these majestic purposes; and consequently, every man who neglects to pay for his books, and every Distributor who allows someone to run into debt sees that he is guilty of a triple evil, and for them to place the blame on the President who should have prevented that promptly is insufficient to justify the one

or the other, and it is the duty of the President to see that each one behaves righteously in carrying out the requirements of the Church, for as sure as "the soul that sins, will die," the divine Author of our church requires strict responsibility from each one in his stewardship regarding his behavior with respect to his debts to the Church. Let those who think they have done what they can in the past for the cause of God take note of the accounts of the Essex Conference, which is poorer than any conference in Wales, having no business other than agriculture to sustain them. The great secret is that they contribute their drops consistently, all of which help to fill the bucket, instead of promising as is done in some places, to pay great sums at some determined time, which because of some disappointment is always in the future, and they are destitute of God's blessing on their covenants, or on anything else they possess. Let the work of each one in this matter prove his desire for the success of the Savior's cause!

In the Essex Conference, which has but 400 members, 34 were baptized, and 28 have emigrated. The collections were as follows:—For the emigration of Elder Slack, £4; P. E. Fund, £6 17s 5½c; paid for books about £25; diminishing the main debt, £5 2s 8c; toward the Conference Fund, support of the Pastor, and the President and his family, and also toward the Overseas Missions, £21 1s 10½c, which comes to a total of £100! Three new branches were organized during the quarter. Subscriptions received by the Conference are 165 of the *Star*, 57 of the *Journal*, and 35 of the *Route*. There is a proportion of children, &c., in the Conference, and a fair number of other inconveniences, such as the cold weather, unemployment, &c., that have been suffered; but in conclusion it *has* to be said that the old proverb is still true, "Where there is a will there is a way." W. H. Kimball is the Pastor.

THE DEBATE IN SWANSEA.—We gave space for our counter proofs to the shameful and ungodly false accusations of our opponents in our last number, in order to furnish a correct understanding of that which is put forth in an attempt to misuse our periodical to harm the cause of truth; but we are sad to report that our maligner has completely refused to weigh our principles, his own authorization or religion in the scales of the scriptures;

but, because we were not so foolish as to be dragged before the public, when their feelings, many of them, were boiling under the influences of the malicious tales being told about us and our dear religion, for our not coming to be maligned like a bear facing dogs, where we could not hear our voice in the midst of the howling of rascals listening to tales as usual, any more than Paul of old could hear his voice in the midst of the great uproar in Ephesus, we were accused of failing to defend our religion, and worse than that, they accused us of having accepted their conditions and then denying that afterwards! But we believe that we have completely fulfilled our duty to the public and to our religion by turning that accusation against its schemers. From this, we see how dangerous to the truth it is to come close to, or to have any dealings with such men; and every lover of the truth will be moved to pray with us, "Save us, good Lord, from the breath of such men." Let anyone who desires greater details concerning this matter have a look at our defense in the "Herald" for May 10th.

The lectures that have been delivered in the Saints' Hall here by us and our revered brethren Wheelock and Ross, concerning the principles about which our challenger refused to debate, have stimulated great interest in this place, and have caused hosts of people to search for the truth for themselves; and in fulfillment of the words of God that all things would work together for the good of those who love God, we are pleased to say that several people believe, and some have been baptized, and others promise to be baptized shortly; and far from the tales of our enemies disheartening the Saints, the effect is the complete opposite; the few who neglected their duties earlier, who were lukewarm, are more zealous, faithful and spiritual than before, and all indications promise very great success shortly for the work of our God. He who owns us and our dear religion that is being smeared will be glorified through it all,—may our brothers and sisters pray with us.

FOREIGN INTELLIGENCE.—Elder Findlay writes from Bombay, east India, March 5th, that idol worship is so deeply rooted in the hearts of those pagans, that many of them cannot comprehend anything else, and that the only attraction that is in them for the sectarian

missionaries is their desire for money and gifts. Not much less idol worshippers are the papists of Goa [separatists from the Roman church] in another part of the country, where they bow down to the idols of the "Saints," and they refuse freedom to the servants of God to preach. Elder Findlay is on his way to Zion before now with a number of the Saints, through China and California.

NOTICE TO THE PRESIDENT, THE SENATE, AND THE
PEOPLE OF THE UNITED STATES OF AMERICA,
FROM THE STATE ASSEMBLY OF THE TERRITORY
OF UTAH.

WE have unanimously determined, that we flatly deny for ourselves and our emissaries, the slander and false statements of every person they know, or who profess to know the feelings and works of the inhabitants of Utah, and, as they speak or write about them, state error instead of truth, and truth instead of error.

And we testify against the spirit which causes many wise and famous men of our country to lend belief to such shameful and false accusations, to prevent the increasing tendencies of all the honorable efforts, and to prevent righteous growth of our Union therein, by tending constantly to create unfaithfulness in its members, and to set an obstruction in the way of every improvement.

We have further determined that the conditional purchase of the Senate House for the service of the Utah Senate was the best use that could have been done with the 20,000 dollars provided for that task by the Senate of the United States; and that saved a yearly tax of 4,000 dollars, which, otherwise, would soon have consumed the entire amount; and that by so doing everything would have been secured for the building of the Senate House in the capital city of Utah according to the aims of the head Senate.

We also testify unhesitatingly, after making our own inquiry concerning the expenditure of the Honorable Governor Young of the 20,000 dollars, that his behavior from the beginning to the end was wise, honest, and the most beneficial for the state in general; and we refute the false accusations that were made in connection with

this matter, and the effects that such false accusations brought about in Washington and in the Senate.

To better satisfy the public mind with respect to the expenditure of the 20,000 dollars, about which a number of lies have been said, we present a brief report of the primary facts associated with it.

During the summer of 1851, the Honorable A. W. Babbitt presented the aforementioned money to his Excellency Governor Young.

Next fall the committee, appointed for the task, established the foundations for our capital city, in Fillmore City, Millard county, and consequently the building of a State House was begun in November; with all frugality and careful planning, in light of the scarcity of workers, the Indian war, and many other obstacles entirely unknown to the inhabitants of the old States, the amount spent was 27,697 dollars and 53 cents, to build the large southern section of the capitol building; and we testify unhesitatingly that never before was such a grant spent in a more judicious manner for the benefit of the Government, state or territorial, than the above amount spent by Governor Young. The above sum is independent of the sum of 1,669 dollars and 50 cents, which was the cost of laying the foundations, and which was refused with the excuse that such a thing was out of the ordinary; 8,703 dollars and 98 cents were allowed, and the figures for 18,073 dollars and 55 cents will be sent with the mail service which will begin January 1, 1855.

In closing we earnestly petition the governors and wise men of our country, together with all who wish to work justice, to delay their verdict on the matter until after hearing the two sides of it, lest an injustice be done, and the innocent will suffer the consequence.

Confident that the truth will triumph, Gentlemen, we remain yours respectfully,

HEBER C. KIMBALL,

President of the Council.

JEDEDIAH M. GRANT,

Speaker of the house of representatives.

WILLIAM CLAYTON, Scribe,

THOMAS BULLOCK, Ditto.

Approved without exception, October 21, 1854.

LLANELLI CONFERENCE.

THE above Conference was held in the Saints' Chapel, on the 29th of April. After the morning meeting was begun, the congregation was earnestly encouraged by the President, to consider the importance of the work we are called to, and to strive to live according to our creed, preparing ourselves for the time of the call which is to come. Then it was determined to uphold all the authorities of the Church of Jesus Christ of Latter-day Saints without exception.

The representation was had as follows:—Branches 11, Elders 62, Priests 17, Teachers 5, Deacons 13, died 5, excommunicated 5, emigrated 8, baptized 20, scattered 4.—Total, 323.

In the afternoon and evening there were excellent sermons, counsels, and teachings by Presidents Capt. D. Jones, C. H. Wheelock, D. Daniels, and T. Jenkins. The influences of the Holy Ghost were felt abundantly, and an attentive hearing by those of the world was given in general.

The officers and the Saints determined to strive in the coming three months, to do more of the work than ever before, to pay the Book debt and the old debt of the Conference.

BEN. JONES, *President*,
T. STEVEN, *Scribe*.

CARDIGANSHIRE CONFERENCE.

THE above Conference was held in Aberystwyth on the 13th of this month. After the President called the morning meeting to order, he gave a moving address to the officers and the Saints concerning various principles. Then valuable teachings were received from President D. Daniels. At two, John Richards, formerly of Mountain Ash, preached to the world, and he was followed by President Daniels, on the first principles of the gospel. In the evening President Benjamin Evans preached, and he was followed by President John Davies from Merionethshire. After finishing we held a Council, in which beneficial teachings were received. Represented were—Branches 5, Elders 14, Priests 4, Teachers 1, Deacons 1, excommunicated 3, baptized 1, emigrated 3.—Total 106.

B. EVANS, *President*,
D. JOHN, *Scribe*.

MISCELLANEOUS, &c.

MIRACULOUS WARNING.—(From the “Mormon.”)—About two or three weeks ago, the “Ruitman (Missouri) Intelligencer” reported, for the 16th of April, that it is said that a strange thing happened in Kemper County. A woman gave birth to a child that was covered with hair: the child lived for three hours, and uttered four intelligible words, namely—“seven years of famine.” The strangest thing is that half the population of Kemper believes it, and they are frightened because of the foreboding warning, which, it is said, the people believe to be a revelation of the purposes of Providence visiting the earth with such seasons.—*Natchez Courier*.

THE WAR.—Sevastopol has not yet been conquered, nor are there any signs of that; the main battles of late were just attacks of the Russians, in which they were highly successful and of great concern, especially to the French. The cannons are constantly being replaced with heavier ones along the campaign, but at night the enemies repair the carnage of the day, and they strengthen their defenses quickly, so that there is much talk of mounting a field battle against them, rather than beating their heads against the unyielding castles of the town any longer. The health and condition of the armies are improving. In one day 150 tons of bullets and shells landed there, along with 120 tons of powder, and 12 huge cannons. It appears that because of Cuba, war between the United States and Spain is practically inevitable.

THE ship “Siddons” from Liverpool landed in Philadelphia safely, on the 20th of April.

BOOK PAYMENTS FROM APRIL 27 TO MAY 20.—Isaac Jones, £4; Chas. Harman, £3 15s; A. L. Jones, £1 15s; B. Evans, £1.

* * * Send all letters, containing orders and payments to *Capt. Jones*, “*Zion's Trumpet*” Office, Swansea.

CONTENTS.

	PAGE.
Address of His Excellency Governor Brigham Young.....	161
Lecture on Patriotism.....	167
Editorial.—P. E. Fund and the Temple—The Debate in Swansea—Foreign Intelligence.....	169
Notice to the President, the Senate, and the People of the United States.....	173
Llanelli Conference.....	175
Cardiganshire Conference.....	175
Miscellaneous.....	176

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 12.]

JUNE 9, 1855.

[VOL. VIII.

FULFILLMENT OF THE PROPHECIES OF JOSEPH SMITH!

It is well known, we think, to all the Saints, so that we need only refer to that now, that the great “Seer” of this last dispensation foretold more than 15 years ago, among other things, the downfall of the United States—her grass would be colored and her streets would be stained with the blood of her own children a hundred times worse than would be done with the blood of hosts of Saints in their exile from their borders, just because of their religion; he said that civil war would be stirred up in their midst by mobs, which would cause the separation of the States from the Union—that slavery would be the main contention, and that the State of South Carolina would be the first in this disassociation; yes, he said all this when there were no natural signs of that, but the fact of South Carolina’s secession from the union several years ago has been too well known throughout the world for anyone to be ignorant of the literal fulfillment of the beginning of the prophecy. Yes, they proclaimed their complete disassociation, and they refused to hire craftsmen, school teachers, preachers, or trade with the other States for a time; and although the rift was somehow patched for a while, it is but a piece of new cloth on an old, worn-out garment.

Later, a blaze of fire was kindled from the same altar on the hearths of Nebraska and Kansas, new territories on the borders of the slave state of Missouri—old ground stained by the blood of Saints! After long

quarreling in the Senate whether they would be slave or free, the sides agreed that the highest number of territorial voters would decide, which stimulated great zeal and devotion in the abolitionists in the Eastern States to send from their own midst emigrants who would vote with them to obtain free territories, and great was the rush of people there! This caused the anti-abolitionists of the south to send from their midst all they could to vote against the former, on whose side hundreds flocked from the old, cruel *mobocrats* of neighboring Missouri, who refused to allow the other faction to come to vote, and the result was that the election turned into an ugly fight, to the point that Governor Reeder was unable to pacify them. While he went to Washington for assistance, where the Senate approved his behavior, the rioters back home became more and more infuriated against him; they published handbills blackening his character—accusing him of being incompetent to govern, and they turned him out of his office, calling for the election of someone else of their own choice in his place when he was absent. In the meantime the south gathered an army of more than a hundred thousand voters to go there with a fund of a million dollars to assist them. This only stirred up the spirit of the Easterners even further to devote themselves to the campaign, as can be seen from the fact that public meetings are being held through their chief towns vehemently anathematizing slavery—that the time has come to put an end to it, even if it were to cost the Union between the North and the South, or whatever the consequences might be. Later, the faction which has quite miraculously gotten more numerous in the east, and who call themselves the “Know-nothings,” kept their views secret, but now they have revealed themselves as antislavery, and are sufficiently strong to elect Governors over some States, New Hampshire, Vermont, and Connecticut among others, and they are abundantly confident that their influence will tip the balance in next year’s Presidential election in the States.

While the spirit of war boils in the veins and roars threats through the jaws of the peoples of an emerging free-state extending to the borders of southern slavery—while the sparks are lighting throughout the land the bonfire is blazing in the campaign—*the first sacrifice has been offered—human blood is beginning to flow—yes, the war whoop* of the frightful battle, the dreadful enormity of whose slaughter is not seen except through the distance-perception binoculars of

prophecy, is already resounding from the forests of Missouri along the Mississippi, and has begun to blow on the wings of the whirlwind throughout the world!

On the 30 of April, one of the leaders of the slave merchants by the name of Malcomb Clark was shot dead, by an opposing lawyer by the name of McRea, in the city of Leavenworth. The beginning of the quarrel was triggered by McRea's calling the other a liar with respect to the election, for which he received a blow to the head from the other with a club, and the way he retaliated was, the minute he came to his senses, he pulled out a pistol from his pocket, whose contents became death to Clark on the spot. McRea jumped into the river, and tried to escape by swimming, but he was brought back and was put in jail; this angered the inhabitants exceedingly, and they gathered at the jail to try the murderer, intending revenge on him, but he was refused to them. Following this, they published the handbill that follows:—

“TO THE PUBLIC.

“A great indignation assembly—come together and avenge the blood of your fellowman—

“Inasmuch as Malcomb Clark, one of our best citizens, has been killed,—cruelly murdered without lawful cause, in this city, by a bloody murderer by the name of C. McRea, the citizens are called together Thursday, May the 3rd, to indicate what they intend to do further with respect to the villainous deed that deprived a family of its cherished head, and the city of a virtuous citizen.

“Behold one more life ended at the hand of a murderous and savage traitor! Where such deadly consequences will end, only God knows! Rise up, fellowmen, and trample under your feet the multi-headed monster of ABOLITION!”

Then a list of the names of the *committee* follows.

In addition to the foregoing, and as consequences which we nervously and fearfully expect, we are informed by the *“Platte Missouri Argus,”* of the 1st of May, that the multitude has passed the following threatening resolutions in a large gathering of slave holders in the town of Webster, Mo.:—“That self defense makes necessary the exile of all who make disparaging predictions about

negro slavery; that neither plunderers nor traitors are entitled to protection of the law; and that they support the verdict that was passed against the Methodists, including also all other preachers who say anything counterinfluential against slavery under the same decision; that they have no argument against the antislavery Press other than the 'Missouri river,' 'a bonfire,' and 'a coward's rope;' that they are bound to go to Kansas to assist in the transporting of those who are interfering with the slaves; that they call a great meeting for the task in Parksville, on the 5th of next month."

Now, reader, is there not the savor of blood on every word, and the thirst for human sacrifice in every breath? It will be remembered that the poor Saints used to set the teeth of these rioters on edge, but the sour grapes their fathers ate are causing pain in the stomachs of these their children also; and who will complain so much to the other faction now, since they are so pious as to battle for negro freedom, while neither they nor the entire country had no ear to hear the groans, nor an arm to assist their innocent brothers of the same blood, when these rioters deprived them of their possessions, their country, and, for hundreds of them, their very lives! Who will feel pity when the threatened wrath of God is poured out upon them, the God against whom they fought so cruelly!

There are two things in particular to see in this, namely the mercy of God leading his children in a timely fashion from the midst of the bloody arena to the shelter of the chambers of the everlasting mountains for a brief moment, until the wrath passes over; and also his hand of vengeance on their persecutors, through their retaliation on each other twice over for it all; and in addition, we can foresee through it all more of the preparations toward fulfilling the great work of God than we now disclose. The stubbornness of the two factions is all too obvious to be able to hope to turn back the wrath! It is not without great zeal that they contribute a million dollars, and not without resolutions of zeal for their faction that they give their money to the fanatics who move forward to the battlefield! Oh no, we believe the bonfire to be inextinguishable by now!

The worst of this for the Saints, alas, is that this tumult is beginning in the place where they start off across the *Plains*, but we are confident they will escape, since they have not interfered in any way. In any event we believe, since the judgment from God's side began long ago, that the

Saints have received their part, and they will be delivered by the mighty arm of their God, but that will be while the “wicked are killing the wicked,” as was intended. All this is but the *beginning* of the afflictions of the last days, no matter who believes it.

ADDRESS OF HIS EXCELLENCY GOVERNOR
BRIGHAM YOUNG,

To the Territorial Senate, delivered December 11, 1854.

[Continued from page 167.]

IT WOULD appear that the expense and trouble of transporting goods over a thousand miles of land carriage, would be sufficiently protective to encourage the capitalist to embark in *domestic manufacturing*. It is manifestly our interest as a people, to more generally produce from our own resources, articles for our own use. It is the *spring of wealth* to any community—of independence to any State. Much has been accomplished, but the very prices prove that the manufacture of all of the above-mentioned articles, as well as many others, is a lucrative business, opening to the enterprise of many more of our citizens.

If our market could be abundantly supplied with articles of domestic industry and economy, our object would be attained, the money retained in the country, and importers would seek elsewhere a market for their goods. The Canyon Creek Sugar Works, designed for the extensive manufacture of sugar from the beet, are nearly ready for operation. The works in Iron County, for the manufacture of iron from the ore, are in operation, although not as successful as could be desired. The operators have had many unforeseen obstacles, more or less in incident to all new locations and untried metals, as well as many adverse circumstances to contend with; but it is gratifying and encouraging to know that they have so far been able to surmount them all; and have moreover acquired an experience which will greatly facilitate future operations. This branch of domestic manufacture has received considerable aid from the public treasury, and may for a limited time still need some assistance.

We recognize, in the general diffusion of true knowledge, and the universal practice of well-directed industry and economy, the elements of unbounded prosperity and independence; they form the bulwarks of our defense, and are the source of our freedom. The fostering care of legislative authority and aid, should be extended to all such objects as are so manifestly calculated to promote the general welfare. Considerable public improvements have been accomplished, although more through the voluntary contributions of the people in labor, than funds devoted for such purposes. Bridges across the Jordan and Sevier rivers have been built; mills have been, and are being constantly, erected; roads are made; canyons and mountains explored for material, and vast quantities of timber, lumber, stone, and other materials collected for the permanent improvement of our towns and cities; all betokening a spirit of energy and enterprise on the part of our citizens, gratifying to all who feel an interest in the improvement and progress of these far distant vales.

* * * * * * *

We are still left in doubt, in regard to the construction of a railway across the continent, the time when, and the route it shall traverse. If it were thrown open to private enterprise, and men were secured the right of way, it is more than probable that one or more would now be in process of construction, and soon in successful operation.

As the all-absorbing Nebraska-Kansas question seems now happily disposed of, it is sincerely hoped, that this matter will earnestly engage the attention of Congress at an early day. They have probably received the reports of the several railway routes surveyed by this time, and nothing should hinder their proceeding at once to the decision of its location, and taking measures for its speedy construction.

In the military department there is no material change from last report; the usual musters have been held, but the new enrollments, which it is anticipated will show a considerable increase in the numbers, have not yet been returned. Some of the volunteer companies are providing themselves suitable uniforms, which

adds to their military appearance, and indicates that they feel an interest in the performance of this as well as other duties. It would be a matter of gratification, if others would follow their example. It is true, we prefer efficiency in organization, discipline, arms, *ammunition*, and all necessary accoutrements, to useless appendages, ornamental or otherwise; but the energy and commendable pride which stimulate an officer or soldier to uniform himself, may generally be taken as an evidence that the more necessary part is not neglected. Service during the year has been nominal! no expeditions have been called for, and the constant *Guard Service* so requisite during the prevalence of Indian aggressions, has been, in a measure, dispensed with.

Forts and city walls remain in most of the settlements in an unfinished condition. We again urge it upon the people to improve the present time of peace and prosperity to complete their defenses, as they know not what hour their enjoyment of quiet may be broken.

The aid of the Perpetual Emigrating Fund Company has been extended to thousands of poor, to assist them to emigrate from the United States, and other countries, and find homes in the Valleys of the Mountains. The operations of the Company thus far, have been very successful, although comparatively little remuneration has as yet been received from those benefited. They will, however, as they get able, refund, and in many instances double by *donation* what they have received.

By the aid of this Fund, much good has already been accomplished; many thousands of persons have been taken from depth of poverty and placed where they can not only sustain themselves, but soon find a competence for themselves and families. Still thousands are anxiously awaiting the time when the Company will be able to bring them also, to a land where labor finds its reward. The operations of the Company prove doubly remunerative; it not only places the poor in a situation to sustain themselves, but adds to the sum of labor necessary to develop the resources of the Territory, and bring forth and combine from the elements, things necessary for the sustenance and convenience of human existence.

Our labor is our wealth; by it we bring to ourselves the luxuries of life, ornament the earth with beautiful dwellings and gardens, build cities, and bring forth the rich fruits of the earth from her prolific bosom. This, then, is a natural outlet to the overpopulated districts of the older states and countries, where every avenue seems closed against the poor, who linger out a miserable existence in hunger and want, bequeathing their children the same fate—a hopeless and thankless legacy. *Here*, in these favored climes, poverty can scarcely be said to exist, and no person, having the common ability to labor, need want for the common necessities of life. This has been the labor of the Perpetual Emigrating Fund Company, to pick up *the worthy poor* from such places, and give them an inheritance with us. That they have been successful, let the hills, the vales, the canyons, which echo with the hum of their industry, make answer! Let the granaries, groaning with the productions of the earth,—the result of their labor, reply! From the beginning, their operations have gradually increased—the last year's immigration amounting to nearly four thousand souls. It is designed to operate more extensively hereafter, in immigrating from the United States.

The full complement of the federal Officers for this Territory, except an Indian agent, are now resident with us; and so far as I am informed, a good degree of cordiality and reciprocal kindness exists between them and the people of the Territory.

A corps of the United States troops, under the command of Colonel Steptoe, on their way to California, are also sojourning with us during the winter. From the courteous and gentlemanly bearing of the officers, and the control which they appear to exercise over their men, I feel gratified in the belief, that if their services were wanting to protect the settlements from Indian aggression, or otherwise, they would be cheerfully extended.

While thus briefly reviewing the condition and situation of our territory, our own beloved mountain home, I am forcibly reminded of her rapid progress during the short period of her existence, also eliciting bright anticipations of her glorious future, when she shall emerge from territorial thralldom, and have her place among that mighty family of nations, whose progress and power, whose influence

and destiny, the disclosing eye of Omnipotence can alone reveal.

May we aid, by our united energy and ability, in subserving the public good, that when we go hence, we may have the proud consciousness of having faithfully kept and fulfilled the important trust reposed in us by the people, whose servants we are, and whom we have the honor to represent.

BRIGHAM YOUNG.

Executive Department, U.T.,
Great Salt Lake City, December 11, 1854.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 9, 1855.

NEWS FROM THE VALLEY.—In an interesting letter dated the 28th of March, President G. A. Smith informs us, among many other comforting news items, that a mild spring has dawned on the Valleys after a temperate winter; that widespread endeavors are being made to open up farms right and left, with the expectation of the arrival of a host this season from every corner of the world. It is intended to plant as much as can be irrigated; and there is very good news that the pasture is increasing in the areas around the cities. Good health is being enjoyed throughout the Territory; efforts are being made to complete the large, new building being built to the north side of the Tabernacle by the next Conference; its size is 156 by 138 feet, and it will hold 8,000 people. The endowment house is about finished. Large doors were hung at the gateway to the Temple area, and the Arsenal will be completed within a few days. In answer to the previous petition of Colonel Steptoe to the leaders of the *Pah Vantes* Indians, the Indians who murdered Lieut. Gunnison were brought to Nephi city, which villainous deed brings to mind the wicked men who, through the American Newspapers, tried

to get the world to believe that the Saints were the ones who did it, but here the truth was learned that one or more of the Saints were among those who were killed; three of the Indians guilty of that were sentenced by Judge Kinney to hard labor in the penitentiary for three years. "President Young's health is better than it was in the winter; he comes out sometimes now; the Counselors are well. In my great anxiety to finish the history of Joseph Smith I could not spend much time away from here, but I have taken a run occasionally to preach in the settlements. The sugar works ground over 22,000 bushels of Beets in 7 weeks into molasses, and it is anticipated that good sugar will be made from them. Your family is well, and all are praying for you, and love to hear from you frequently. Thank you kindly for your gift of a copy of all your work in Welsh, and especially for the detailed and valuable account you gave of the last days of Joseph and Hyrum Smith; it will be of great use in the History of the Church, and if you have anything else, I would like to obtain it. There is excellent unity among all of the officers with the foreign soldiers, and also with the Indians."

END OF THE QUARTER.—Let the Presidents remember that this month ends the quarter, and as with the end of previous quarters send here promptly the donations for the Temple, and the names of the Treasurers; the donations for the Perpetual Emigrating Fund, and the names of the branches, and let them come from everyone promptly. We beseech you, Brethren, to apply yourselves to putting the Distributors to work to collect the money owed for books, and send all they can to the offices before adding up the quarterly accounts.

LETTER FROM THE VALLEY.

Tooele City, December 19, 1854.

OUR DEAR CHILDREN,—We were glad to receive your kind letter, dated September 27, and to understand that you are well and continue to enjoy the spirit of emigrating. We have great pleasure in being able to inform you when you will be delivered. I told you

before not to worry about emigrating, that your parents would take care of that: through the help of the Lord we have done so. The gathering of the poor Saints from among the nations of the earth is the chief topic of the preaching of our First Presidency, and our city has received the honor of being the first to obey their earnest exhortations in this: the Sunday of the week before last we collected 2,500 dollars for this purpose, or £520 1s 8c in the money of your country. We do not number over about 30 families; but that number has sent sufficient to emigrate 40 to this country. Do not be too desirous for fine clothing; rather purchase the more practical kind. Let Rebecca get a dress or two of serviceable wool for the winter, since the winter in this northern part is quite cold; and be sure to bring a pair of strong fustian trousers, together with some made of duck fabric, and as much fustian and duck fabric as you can get. If you have wool clothes for working underground, be sure to bring them with you. Leave your axes behind, since they will not be useful here: but if you have money purchase some on your journey in the United States; for they are so much better than those you have there. Let Rebecca prepare her thread, pins, and needles, quilting equipment, calico, &c. [See the *Guide to Zion*.]

In answer to your question, namely, Have we increased the number of our animals, we say, no, we have not: we just have the heifer we mentioned before, two pigs, and about 30 *fowls*; we could have purchased a yoke of oxen, or three cows, had we not had to pay about 100 dollars for our transportation here. We believe that to be better than purchasing *stock*, because so many of our brothers, you especially, are praying for deliverance from Babylon, and much of that depends on us, while we have plenty of time yet to obtain *stock*. We would be happy to receive the *Star* and the TRUMPET regularly if possible; for our children after us will be happy to receive it.

We are your parents,

Originally from Rhymney.

DL. AND MARY WILLIAMS.

EDITOR'S OBSERVATION.

It is with great pleasure that we put this letter and a second one before our readers, not only for the good spirit that is manifest through both of them, but especially the great effort they indicate

being made in the Valley in behalf of the Emigrating Society; it is seen that the Saints there are serious about assisting their brothers to come to them, and the *faithful* greatly rejoice in the principle that is described in them to make *faithfulness* the basis for emigrating before wealth, favor, or family ties,—this is as it should be, and we expect that this will remove the obstacle that some had, exhorting them to strive in favor of the Perpetual Emigrating Society, and encouraging everyone to more faithfulness.

And the following is their most recent letter that explains the virtuous principle to which we refer:—

Tooele City, Feb. 11, 1855.

Our dear Children,—We wrote a letter to you in December in answer to yours for last September, in which we informed you of that which has been done here for your emigration; but those plans of ours have been overruled by the procedures of the Perpetual Emigrating Fund, about which we were not aware at that time. We were informed by the Governor that all money that is put into the P. E. Fund will be used according to the direction of the Presidency in each country, who will send no one but the *most worthy* Saints, and those who will be the most useful in these valleys, as they are guided by the Spirit of the Lord. This is very fine with us, for your emigration will depend on your faithfulness in the work of the Lord, and the degree you have earned the trust of President D. Jones, who is your guide and your deliverer at present. I hope that your behavior as a Saint and servant to God has earned for you such respect as will secure your emigration next year through the means that were donated for that purpose. We are confident that it will happen in this way, and we shall continue to prepare for your coming, so that you will have a home to come to, where you will be happy among the Saints of the Lord. If you do not get to come next time, do not be discouraged; rely patiently on the Lord, keeping his commandments, and obey the counsel of his servants in all things, and all will go well with you, and your salvation will be sure.

Everything is going along well here: the labor of our hands will be crowned with peace and success; Zion will be built with walls of salvation and with gates of praise. Tooele city is half enclosed, and it will be completely enclosed this summer. Everyone is at peace with all things here. Col. Steptoe refused to be the Governor of Utah,

and he wrote a petition in favor of President Young's continuing as Governor, affirming that he and all the [military] officers together with the merchants [who are not Mormons] will leave the Territory if a different Governor is sent here!

We had a mild winter without much snow or frost; our agricultural work has begun, and a lot of wheat has been sown; but the ground is extremely dry, since we have had but little snow and no rain since last October. We continue to enjoy good health, and the Lord continues to bless us with his Spirit. Your uncle John is well and is doing very well for himself.

Please remember us kindly to Capt. D. Jones, and to all the officers and the Saints, whom we love in the bonds of the gospel; my constant prayer to God is for their deliverance, so that they may enjoy together with us the privileges of the Saints in these lovely valleys.

No particular change has happened in our circumstances since we wrote to you before. There are a great many Welsh Saints here who are doing well. David Charles from Neath, Thomas Thomas, Nash and Gibbons from Pontypridd, together with several others, all join in sending their kindest regards to the Saints in Wales. We would like you to write frequently in the coming summer, letting us know how the work of God is prospering, and all the news you can give, for we long to hear everything about the old country. May God, the eternal Father, continue to bless you and your little ones, is the prayer of

Your parents,

DL. AND MARY WILLIAMS.

LETTER TO THE PREACHERS OF THE SAINTS.

Gery Hill, May 20, 1855.

MR. ED.,—If it is possible, please allow me to greet my brethren in the Priesthood:—

Brethren, mainly throughout Glamorgan and Monmouth,—You know that lately I promised to go to work in this part of the vineyard of Christ, and I arrived here by the 14th of March, and by now I have

traveled considerably on the field, and have yet to see its borders! The harvest, without doubt, is VERY GREAT, but the laborers are few, brethren! Although I have traveled from Cardigan to Aberystwyth, 40 miles, there is no one to be seen who can bear testimony that he is an heir of the kingdom of God except for myself! And down to Pembrokeshire for miles, there is not one who knows that his sins have been forgiven! Also in Carmarthenshire (the lowest part) there is no one who enjoys the gifts of the Holy Spirit, nor who knows anything about them through experience, and as I think about this, brethren, the tears roll down my cheeks this very minute, and the feelings of my heart are too difficult to describe, when I think about all the hundreds, yes, the many thousands who are here deprived of a knowledge and certainty of the path to walk, and who until now have not had an opportunity to hear that assurance is to be had in this age.

Brethren, think about these people, and let your hearts go out to them; and as you think, if you cannot feel, ask yourselves what is the obstacle. You intend, you yearn, and you are desirous of going to Zion. These people are in need of happiness also, and to my sorrow, they know not how or where to obtain it. Several of you wished to go last year, and before that, and yet there you are, and frequently you are ready to ask yourselves, Why do we not get on our way? Perhaps it would be better for me to answer your question, in this manner,—The Prophets and the Patriarchs could not be perfected without Christ and his Apostles, &c., nor could the Apostles of old without the present ones, nor these without us, nor we without several hundred of these people who are along the counties of Cardigan, Pembroke, and Carmarthen, and all throughout this country, who have not been able to hear, much less to believe and obey the form of sound doctrine which is able to perfect corrupt man. They are waiting for some of you to come to inform them; I am determined to do my best, but even if there were thirty of me, I would still be far too small in number to present fair play to the people: therefore, brethren, give a helping hand, break through all obstacles, and come in full, gleaming armor to this task. Now is the best time from now to the wheat harvest. Remember that it is just as true that *Aqua Fortis*

is good to cause a sharp edge on the farmer's sickle, as it is that *Aqua Vitae*, the water of life, or the Spirit of God is indispensable to cause and maintain a sharp edge on the sickle of those who come here; without this let him stay home.

Yours in haste,

JOHN RICHARDS.

CHALLENGE OF P. P. PRATT.

(From the "Editors Chronicle.")

I PERCEIVE by the tone of the press, that politicians, moralists and religionists are in trouble about Utah and Polygamy! "War!" "war!" "blood" and "destruction" to the poor heathen Mormons! But—thanks to the pious Methodists—"convert the Mormons first,—send missionaries to them," they say.

It is the right of the President of the United States to appoint a Governor, and send soldiers to Utah. The citizens of that territory know that, and they have no objection. But suppose a governor and soldiers went there to interfere with the rights and liberties of the people and trample on the laws, (of which, by the by, there is no danger,) why, then, of course, the aggressors, in common with all others are amenable to the civil courts, and are liable to fine and imprisonment, or execution, according to their crimes. Even if they only threaten, they might be bound over to keep the peace. The Courts of Utah have never yet been found remiss in the execution of the laws. What is the particular crime alleged against the Governor and Citizens of Utah, for which they are threatened with destruction or conversion?

We will be told it is Polygamy. Well, "Sin," says the Apostle, "is the *transgression of law.*" We should greatly prefer conversion to murder,—And here, permit me to suggest a plan for a wholesale conversion, without a drop of blood, or even the trouble of a journey to Utah. I am here in California as an official member, and representative of the church in Utah, for which I can produce credentials. I am willing to meet a convention of the ablest lawyers and clergy to be found in our country. And I hereby pledge my honor that I will publicly renounce

Polygamy, and that the church I represent will do the same, on the following conditions, viz:—

The Old and New Testaments, and laws of the United States, and the laws of Utah Territory, shall be the standard; and if, in all this wide range, one item of law can be found wherein God, angels, prophets, apostles, the Son of God, or the Holy Spirit, have made a plurality of wives *a crime, a transgression of law, or an immorality*, then, on these conditions, we will renounce Polygamy. But till this is done, we shall hold the law of God on the subject of matrimony, including a plurality of wives, as a most sacred institution, binding on our consciences—in the free exercise of which we claim the protection so freely and fully guaranteed by the constitution of our common country.

If editors in general throughout the country will please publish this, it may tend to investigation and enlightenment, either of the “poor, ignorant Mormons,” or of those who think them so much out of the way.

Santa Clara, Nov. 22, 1854.

P. P. PRATT.

MISCELLANEOUS, &c.

THE WAR.—The united armies have taken Kertch and killed from 5 to 6 thousand of the Russians, and lost hundreds themselves.

RECEIPTS FOR BOOKS FROM MAY 20 TO JUNE 6.—John Gibbs, 10s; Isaac Jones, £2; Griffith Roberts, £1; W. Davies, £9.

* * * Send all letters, containing orders and payments to *Capt. Jones*, “*Zion's Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
Fulfillment of the Prophecies of Joseph Smith.....	177
Address of His Excellency Governor Brigham Young.....	181
Editorial.—News from the Valley—End of the Quarter.....	185
Letter from the Valley.....	186
Letter to the Preachers of the Saints.....	189
Challenge of P. P. Pratt.....	191
Miscellaneous, &c.....	192

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 13.]

JUNE 23, 1855.

[VOL. VIII.

MULTIPLY AND REPLENISH.

THE great and crying sin of the present day is the perversion of the order of God. The ten commandments, as given to Moses, are considered by sectarians as quite the beginning and end of all that is necessary to guide man in every circumstance in life. They are all that is necessary so far as they go, but while these are emblazoned in conspicuous places in churches, inserted in catechisms, taught in schools and the family circle, and moralized on from the pulpit, the great commandment which the Lord considered of such essential importance that it was the first which He imposed upon Adam and Eve when He said, "*Be fruitful and multiply and replenish the earth,*" seems to be entirely overlooked, spiritualized, or thrown among the rubbish of things that might once have been necessary, but which man, in his conceited wisdom, has now set aside for something more congenial to his depraved tastes. God considered obedience to this command of such vast importance to the prosperity of His dominions, that after the inhabitants of the earth had all been destroyed, except Noah and his family, He again appeared in person to him, and again imposed the same command upon him and his posterity—"Be fruitful and multiply and replenish the earth."

"But," says the superficial observer, "I think mankind are obeying this command." Such persons do not probably give this

all important subject the serious reflection and study that they do the increase of their flocks and their herds. The Lord God, when He looked abroad over the beautiful creation which He had made for the residence of His children, must have felt a far more exalted, deep, and earnest solicitude for the perfection as well as the number of His posterity, than the husbandman does over those beautiful animals which he is rearing for the slaughter. With what sorrow and heaviness of spirit must He have looked forward through the long vista of time, and seen that race which He created in his own image, and stamped with the nobility of His own nature, waste their energies and powers of life in the gratification of degraded passions and artificial desires, which even the brutes do not condescend to, for their instinct has kept them more pure than man, with all his reason and wisdom.

With what feelings of regret must our Father in heaven look down upon the present condition of his children for instance, those in civilized,—Christianized England! How many righteous men does He here find like Gideon, who “he threescore and ten sons of his own body begotten, for he had many wives?” Or like Jair the Gileadite, who “had thirty sons that rode on thirty ass colts, and they had thirty cities?” Or Ibzan of Bethlehem, who “had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons?” It will probably be quite impossible to find one solitary case of a man who has kept the first commandment in righteousness, like these judges of Israel, and other good men of former days.

In place of such men, thousands may be found who believe that a life of celibacy is one of peculiar sanctity, and that to die without leaving any posterity on the earth is quite a sure way of obtaining salvation; whereas one of the greatest curses which the Lord pronounced upon the wicked was to have their generations cut off from the earth—“For the Lord loveth judgments, and forsaketh not his Saints; they are preserved for ever: but the seed of the wicked shall be cut off.” “The memory of the just is blessed: but the name of the wicked shall rot.” On the contrary, the increase of a righteous posterity is one of the greatest blessings which can be bestowed upon man, and the Lord gave it peculiar emphasis when He said

to Abraham—"In blessing I will *bleſs* thee, and in multiplying I will *multiply* thy ſeed as the ſtars of heaven, and as the ſand which is upon the ſea ſhore."

It is true that in this and other Chriſtian lands there are many churches, but it is equally true that under the ſhadow of their ſpires, which point ſanctimoniouſly toward heaven, there dwell thouſands of men and women, moving in every grade of ſociety, who waſte their lives away in abject obedience to the moſt deſtructive deſires, inſtead of propagating in purity ſons and daughters worthy of the noble image of God. There are plenty of miniſters too, but alas! how few there are who even think of, much leſs teach their congregations, the exalted object of this firſt great commandment, and the ſtrict purity of the laws under which the Lord deſigned it ſhould be carried out. How often does this garb of ſanctity hide from the view of men ſome of thoſe ſins for which Sodom and Gomorrah were deſtroyed? There are many people throughout Chriſtendom, in the higher ranks of life, who think that poſterity is merely a matter of convenience to themſelves; they do not think that the Lord cares anything about the matter. If they are only ſure of a child or two to inherit their eſtates, they do not want the trouble of raiſing any more; beyond this their property, energies, and powers of life are all abſorbed in perſonal aggrandizement, and the gratification of artificial pleaſures, without ſpending a thought perhaps on what the Lord requires of them. Again, there are millions of the lower claſſes, in what is termed the civilized portion of the world, who, while they are not too proud to obey the firſt commandment, nor too vain to beſtow their perſonal care upon their offspring—the greateſt of heaven's bleſſings, yet are compelled, from their oppreſſed condition, ariſing from the laws of the land and the unnatural organization of ſociety, to conſider children as a burden, or a neceſſary evil, to be avoided only by leading a lonely life, or by the commiſſion of crime. Add to theſe the thouſand-and-one other influences which are brought to bear to obſtruct and prevent the operations of nature in organizing new bodies for the reſidence of ſpirits, and it muſt lead any reflecting mind to admit, that what the Lord deſigned for a bleſſing, man has perverted to a curſe. What the Lord deſigned ſhould be the firſt great leading object of man's exiſtence, has been made ſecondary

to the gratification of depraved desire. Mankind have become so cursed and degraded through their own transgressions, that millions of them are no longer fit to propagate their species, and the Lord is sweeping them off by the sword, pestilence, and famine, and those that are left and do not repent and purify themselves will be prepared for the burning.

If the Lord should come down to many Gentile cities as He did to Sodom, to see if what He hears concerning them is correct, it is probable that He would find some of them but little better than that city. They now mob His servants who would guide them in the way of salvation. They reject their teachings, which would show them how to keep the first commandment in all its purity, as well as all laws pertaining to the powers of life. To carry out this great commandment in righteousness, is the foundation of the doctrine of plurality of wives, and whoever puts it in practice from other motives will find that they are heaping up damnation to themselves, for that would be extending the evil, which is condemning the world—the perversion of heaven's choicest blessings to unholy purposes.

(From the "Millennial Star.")

NAVIGATING THE COLORADO RIVER!

(From the "San Francisco Herald.")

"A NEW city was established lately on the banks of the Colorado river, directly below its connection with the Gila river, which promises to be a place of great commerce before long. The settlement lies on the south bank of the Colorado river, opposite Fort Yuma and a great crossroads of the migration from Texas and Mexico.

These settlers have searched the California Channel from Guaymas to the highest point of the Channel, and they failed to find any other place which could be settled, because the country for 25 or 30 miles on the east side of the Channel is sandy desert, with no fresh water or any kind of vegetation.

The Colorado river for about 5 or 6 miles below the Gila is subject to floods, and no safe and desirable situation can be obtained for a town any further down. The navigability of the Colorado has

been confirmed as far up as Fort Yuma, and the steamboat "General Jesup" has been transporting government goods to that place, Major Heintzleman, who is the former General of Fort Yuma, has been about a hundred miles up the Colorado river, and his opinion is that it is an easier river to navigate than the Ohio.

The distance from Colorado City to the places named below is as follows:—

To San Diego, 180 miles direct; 200 along the trail.

To El Paso, 410 miles, according to Gray's measurement.

To Great Salt Lake City, 650; 250 by water, 400 by land.

To San Francisco, 750 miles by land, through Joaquin.

To Guaymas, 350 miles by water, and to the main towns in Sonora, by land, from 200 to 500 miles.

The purposes of this settlement are to make a supply depot for the benefit of the settlers and miners who have migrated to the new Territory, to transport goods to the States of northern Mexico without paying tax, to facilitate the discovery and exposure of the treasures of the precious ores that are thought to be in that country between the Gila and the Colorado rivers, and to open navigation of the Colorado to the settlements of the Mormons in Utah Territory.

The number of persons who live in the Great American Basin number from 80 to 100 thousand (equivalent to half the population of lower California). These diligent and industrious people are supplied with all their goods from St. Louis, 750 miles by water to Council Bluffs, and an additional 1200 miles by land across the plains and the mountains. When it happens that the settlers of the Great Basin have more means than they spend, and have some goods left over with which to trade, the easiest and most natural way for them to transport them will be along the Colorado river. If this continual and increasing commerce can be assured as far as San Francisco by navigating the California Channel and the Colorado river, its domestic commerce would increase by half at the least, besides giving much needed support to its foreign trade.

The railway, which was measured by Col. Grey for the "New York Company," and which is intended to be built through Texas and the newly organized Territory, crosses the Colorado at that place.

The discovery of the navigability of the Colorado river, together with the discovery of the spacious land which receives water from her tributaries, is one of the greatest triumphs of the present day.”

These have been our feelings for years that a detailed search into the nature of the great Colorado river, together with the extensive and luxuriant valleys which adorn its banks for hundreds of miles from its infusion into the California Channel up to the bowels of the richest land, it is thought, under the sun, and pointing directly toward the settlements of the Saints is one of the most interesting expeditions for Utah we could imagine, before we had thought of an adventure, in mid-winter, to travel among the savages,—ascending the frigid mountains of the Wasatch—crawling through snow several feet deep for months, and spending the night in its embrace; before we would dare go, we say, at our own cost, and suffer every manner of hardship possible for mankind to endure, and that was more than animals could live through, but they sank beneath it about half a dozen per day; yet we were spurred on through it all by the hope of discovering the western Eden, and finding a port for Utah. And though the weather turned us back that time, our faith did not lessen in the existence of such a place, and thus one can judge how great our joy is in hearing through the above account that facts, discovered by others, prove our supposition to be true despite how much prejudice was against us at that time. We look forward with great interest to the time when the navigable advantages the Colorado river provides will be used to advance homeward the children of Zion by the thousands, and when they will be supplied with goods much more easily than by dragging them over a thousand miles across the wilderness as is done now. Besides that, this discovery, together with the completion of the Panama railway, on which one will cross the continent from sea to sea in a few hours, gives renewed hope to the Saints, even if the old way home were to be closed by the obstacles described in our previous number about Kansas, they would not be deprived of the privilege of seeing Zion in its beauty on the everlasting hills for lack of a way, yes, a “highway” to go there.

May the explorers of the above land and river have great success in putting the Saints in possession of its advantages and benefits, is our wish,—and may it be our privilege to go back home in a steamboat along the Colorado river!—ED. OF THE TRUMPET.

HEALING THROUGH THE GOSPEL.

TO THE EDITOR OF THE "TRUMPET."

I WISH to inform you of the great power of God which was revealed in our midst, which is as follows:—

Last April a young girl was baptized in Denbigh, by the name of Lucy Davies, who had had a *stroke* of the *palsy* (as was supposed) twice; the last one was about three months before her baptism, and it caused a chronic weakness on one side, and she lost completely the use of one hand, which was closed, and which she was unable to open; her hand was cold and without feeling, together with part of her arm. The doctors failed to heal her, despite several attempts.

The first Sunday she was received as a member in full fellowship in the Church, she requested, and practiced the medicines of the divine Doctor, by calling to her Elder William Jones, to anoint her hand with oil, and to pray over it. She received the blessing of health immediately,—she opened her hand, and received strength to it, and before they departed it was entirely well. This caused her mother to praise and bless the name of the Lord, and her entire family rejoiced greatly, although none of them were members of our Church.

The names of her parents are David and Cathrine Davies, and the names of the witnesses are William Jones, Edward Lloyd, and Robert Jones.

Your brother in the faith,

JOHN PARRY.

 INQUIRIES INTO THE PRINCIPLES.

WE are glad to see the Saints inquiring as to the principles, especially the practical ones or those which hold a connection with their duties and their present welfare. The questions below were sent to me some time ago, but the letter of our brother managed to hide from my sight for a spell under the pile of war papers that were being heaped upon us at that time, and that is why it went unnoticed for so long; although the enjoyment of the heavenly promise, before now, could have answered the questions a hundred thousand times better than humanity can answer them without that, their second

reading shows to us that they are interesting questions to others, and since we have no better use to make of our TRUMPET than to explain truths, nor more suitable people to do that than our experienced correspondents, before whom we put the questions, and we beseech them to answer them as soon as they wish, and we say also that all subscribers are not only welcome but *requested* to inquire of the TRUMPET for light on that which they fail to obtain from their Presidents, or, on that which has already been published.—The following is asked by Amos Clark, Rhosllanerchrugog, namely

1st What is the “gift of the Holy Ghost” which Peter promised on the day of Pentecost; what were its effects?

2nd Can a man be in the church of Christ, and yet be destitute of the witness of the Holy Ghost?

3rd In what state is a man after being baptized for the remission of sins until he receives the Holy Ghost?

4th Since the laying on of hands is an ordinance to receive the Holy Ghost, why would not everyone receive the Holy Ghost when it is administered to him?

5th Are baptism with water and the Holy Ghost the “two immutable things” that Paul mentions to the Hebrews?

6th In what state were the Samaritans (Acts viii) after being baptized before receiving the laying on of hands?

Brevity and clarity are requested out of mercy for our small pages, or answer one or two at a time.—ED.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 23, 1855.

THE SEMI-ANNUAL REPORT!—A report of every Conference in the Principality is expected for the half year that is ending, June 30th, 1855, to be here within five days at the most after that without fail! Do not forget any of the following details, namely the name of the Conference, number of branches, High Priests, Elders, Priests, Teachers, and Deacons; number of those excommunicated, those

who have died, emigrated, and been baptized in the interim, and the total number of members including the Officers and the scattered members. The name of the Pastor, the President, and the Scribe are also requested.

If there are any Branches or members not connected with a conference, they are requested to represent themselves to us promptly.

Presidents are requested to see that the Books of the branches are being kept correctly and regularly, that the name of each one is being recorded there, the time of his leaving, his emigration, his excommunication, his death, or whatever else the book of the Church asks to be noted, and let everyone consider this to be something too important to be neglected now; otherwise, he shall find out its importance when he goes to Zion, perhaps to his loss, when it is too late to see to it! If this were done, it would be easy to give a correct report, and we trust that it will not be from memory, or from anything other than from the book of the Church the Branch Presidents will give their numbers. Let every Conference President look for his previous report in the TRUMPET, and see that the number for those added and those who have left, &c., compare to the total number of the Officers and the Saints, before they send them to us, and do not send any estimated numbers, leaving us, as before, to search out the errors. It is easier for everyone to do that himself, and we are confident that we shall receive correct reports from everywhere.

Take note also of, and act according to our previous counsels with respect to the Funds, the Distributors, &c., and send all the money that is possible for books before we close this quarterly account.

LETTER FROM T. JEREMY.

Philadelphia, May 22, 1855.

DEAR BROTHER JONES.—According to my promise I now take the first opportunity to write to you, so that you may know how we all are, especially the Welsh Saints. We all arrived here safe, except for two little girls. One of the twins, about two years old, of Brother Jeremiah Price, formerly from Rhymney, died because of a tragic accident which she had on the 20th of April by falling from the *deck* down through the *hatch*; she died on the 22nd, and she was buried in

her watery grave about 300 miles from Cape Clear. Sermons were given in Welsh and in English at her funeral, and strict warnings were given to parents to watch over their children, which had the desired effect after that. I hope that the foregoing incident will be a warning to all of the Saints who are yet to cross the sea, to watch carefully over the little children, for they understand nothing about the rocking of the ship. The other little child, eleven months old, died on the 2nd of May; her illness was *inflammation of the lungs*; the names of the child's parents are William and Sarah Beynon from the Georgetown Branch, Merthyr. There was no other illness in our midst, except for seasickness, and that did not last but for a few days. We had excellent meetings on board the ship, under the presidency of Brother Edward Stephenson, the last missionary in Gibraltar.

The Saints on the ship were organized into seven branches, with a president over each one of them; the following three were from Wales—Samuel Burt from Cardiff, Wm. Davies, from the Conway Valley Conference, and David Jeremy from Brechfa. Evening and morning prayer meetings were held in each Branch, and several of the Saints in the meetings testified that they had never felt better than they did at that time. When they prayed publicly, among several other things, they requested such things as this, “O Lord, bless Brothers Jones and Daniels in Wales, and may they have great success in their labors amongst our fellow nation,” &c.

We were graciously received here by Brother Fulmer. I do not know yet when we will be leaving this place; all preparations are being made for going on ahead, but there are a few who intend to stay here.

I did not intend to give you a lengthy account of our sea voyage, since so much has been written with respect to sea travel from time to time, and by yourself in the “*Guide to Zion*,” so I will just say to the Welsh Saints to read the “*Guide*,” and *remember* it,—in it they can see counsels for their good wherever they may be.

You will excuse me for writing such a short letter, since I have several other letters to write; no doubt you will see President E. Stevenson's letter in the “*Star*,” giving a more complete account of our journey, which he read to me yesterday morning.

Your sister-in-law and her two daughters are well, and they and all the Welsh greatly wish to be remembered to you, and lastly my own best wishes to you in a kind and loving manner, and also to Brother Daniels. May the Lord continue to multiply blessings on you, and may he prosper you to spread the principles of truth the length and width of our native country. I will be expecting to receive a letter from you in St. Louis.

I shall close now, wishing for you to remember me to the Welsh Saints.

Your brother, &c.,

THOMAS JEREMY.

TAKE NOTE OF, AND IMITATE AND FOLLOW.

LETTER TO PRESIDENT DEWI E. JONES.

DEAR PRESIDENT,—I take the present opportunity to inform you that we as officers and Saints in this Branch are determined to do according to the will of our heavenly Father, as perfectly as we can, for we know that such are those who inherit the Kingdom of heaven. And since we know that God has chosen us to warn our fellowmen, we are determined to do that to the extent of our ability, and we feel happy that we have the opportunity to do that. I and one of the brethren in this Branch have been paying *a shilling and nine pence* weekly for *tobacco*, and from now on we are going to use the money to pay for the books that we have on hand in this Branch, so that we can give them to those who are too *poor* to pay for them. We hope that there will be others of our brethren here who will follow our plan before long; there is one of them who has promised to do that, and I do not think that the others are unwilling to do good. I, and the brother I mentioned, are paying yearly *four pounds and eleven shillings* for tobacco. And allowing that there are only four hundred Saints in Wales who smoke, and that every two of them burn as much as the two of us, the money would come up to £910! which would be sufficient to transport over 60 Saints to the Valley of the Mountains every year!! Who does not see, then, that leaving it is a good work? We wish to see all the Welsh Saints leave it, and put their money

toward the work of God, as we have decided to do. We intend to pay the tobacco money to the Council regularly every month, instead of to the shop.

I am your brother in Christ,

Maesteg Branch.

WILLIAM EVANS.

NOTICE.—It would be most welcome if the girls and women of the snuff were to imitate the above brethren, then

No fast and frequent frown would be seen,
On any brow, from bad temper;
And the ugly face would become a thousand times lovelier,
Than the beautiful rose in the garden.

Sobriety would be seen throughout the house,
With a healthy smell surrounding them;
Contentment too in the heart,—
Would play joyfully in the eye. DEWI ELFED.

[Words cannot describe our pleasure at seeing the Saints opening their eyes voluntarily to see their benefit—their great benefit as in the above proposal. Free will and not force is the “Word of Wisdom”; therefore, while we urge everyone to imitate the above brethren in their self-denial, we trust that people will not rush to be excessive in condemning those who do not have sufficiently strong determination to overcome their craving all at once—or “quench their smoking flax.” Yet, we believe that those who waste their money on tobacco, snuff, or the like, will be ashamed to affirm their desire to emigrate to Zion, for if they loved Zion more than such things they would show that by doing whatever they could for themselves. We are confident that we shall hear and report through the TRUMPET again, which Branches, yes, Conferences if they do, will emulate the above brethren.—ED.]

ARRIVAL OF THE SHIP JUVENTA.

Success of the emigration along the new way to St. Louis, &c.

AMONG many encouraging reports Elder Wm. Glover writes from Philadelphia that he and the company under his care on board the ship Juventa have arrived there all healthy and happy on the 5th of May. The Captain, the Doctor, and all the Officers behaved in a

remarkably kind manner toward the Saints, and they greatly praised their cleanliness, the peace and their brotherly love, which were to them incomparable, they said. Morning and evening prayer meetings were held in every part of the ship, and there were public sermons as often as circumstances permitted. The power of God was manifest in two particular cases on the journey through the healing of a brother who scalded his face, and a child for whom the doctor had given up any hope of living. The majority of the emigrants started for Pittsburgh at 12 o'clock the following Tuesday on the railroad.

We commend the following observations of President Snow about this new way to the attention of our readers:—"The steamboat "Equinox" arrived at this city on Thursday morning, the 17th of May, with about two hundred of the company of the "Juventa" in charge of Elder Wm. Glover; about one hundred and fifty on the "Washington City" [steamboat], under the Presidency of Elder Guyman, will doubtless be here before this goes to press. Elder Glover's company has come through from Liverpool to this city in 46 days. The entire company of Saints numbered 572 souls when it left from there, and not one soul was lost, although the measles prevailed to some extent among the children. Those that have arrived, and those who are left behind, as far as we are informed, are strong, healthy, happy and thankful to the God of Israel for his mercy and salvation extended toward them. These things offer unquestionable evidence in favor of the new route, and there is no doubt but what that will be confirmed by every future company. To confirm the conclusive argument, Elder Glover says he had three more in his company, and 50 dollars more in his pocket on arriving here, than when he started."

President F. D. Richards comments on the above testimonies as follows:—"We would call the attention of our readers to the letter of Elder Wm. Glover, President of the Saints who went out on the Juventa, and the report of President E. Snow of the arrival of all the companies at Philadelphia, and a portion at St. Louis, without the loss of a single soul out of 572. Were we to search the annals of emigration from the port of Liverpool for many years past, we presume that not another instance of a like happening would be found. Surely, the Saints have great cause to give thanks for, and rejoice in the goodness and power of the Lord in delivering them continually from the raging elements, and from pestilence

and disease in crossing the sea.” Here our President gives several quotations from the letters, reporting on the great goodness of God toward the shipload of Saints that left recently from St. Louis to Kansas, by sparing all their lives from the clutches of Cholera, which was ravaging others around them so severely our borders cannot accommodate them; but our President says further,—“The Lord makes it his business to provide for the temporal as well as the spiritual salvation of his people, and for this purpose an Office has been established here in Liverpool, to superintend the interests of the emigrating Saints. These interests are always under the care of some person appointed by the First Presidency. The business of this Office is conducted according to their counsel, and has their blessing as well as our own on all its transactions.”

Here he describes the detailed attention that is taken to obtain comfortable ships and healthful foods for the emigrating Saints, together with men of God to instruct them, and to keep order, and obtain the influence and government of the Holy Ghost on it all, and put away all iniquity; herein is wisdom, and the Saints should not emigrate in any other way, so they may be under the care of servants of God, and be the objects of the prayers of the faithful in Zion and in Babylon for their deliverance. The days of evil have dawned, and are getting worse and worse until no emigrants will escape except through the divine power of the Priesthood, and their covenant with God, from the destruction that stalks forth upon the waters which will bury in their depths the wicked and their iniquities out of sight of the Lord God of hosts. The Saints who dare to go across the sea in the midst of the gentiles, while our counsel is to the contrary, will be undone by the influences of darkness; and they will be exposed to the diseases and pestilence of the Babylonians, and when it is too late, they will remember they are far away from the Lord, and they will suffer the consequences.

The fact that between 90 and 100 ships of Saints have been dispatched from the Offices meeting with hardly any misfortune, and so very few deaths, when compared with other emigrant vessels, proves that the blessing and power of the Lord follow them, and shows the necessity for ever more detailed control and arrangements by the holy Priesthood as the times become more dangerous. The chief benefit and the most secure safety of the Saints is the only aim

of our Presidency in doing this, and so we urge them to send their names, ages, &c., promptly to the Office, so they can be advised in a timely fashion to emigrate.

STATE OF THE WORLD AT WAR.

ADMIRAL Lyons says he has taken 241 ships that were in the service of Russia, in a four-day period before June 2, besides four steamships of war, and a great deal of provisions, without losing one life. He also says that he destroyed during the first three days he went to the Azoff sea over one hundred ships, several of the chief ports and sufficient food to sustain one hundred thousand men for four months, namely that which was intended for the army which is in Sevastopol. On the night of the 8th of this month the united armies took some of the main exterior towers outside Sevastopol containing 62 cannons and 400 prisoners. Admiral Seymore and his navy are looking carefully for an opportunity to attack Cronstadt in the Baltic, which city looks like a heap of cannons and soldiers piled on top of each other in every manner and means designed to frighten their enemies—from every corner of the place the teeth of its dogs of war are gnashed more horribly than in Sevastopol, while the face of its port is shrouded in warships. The Emperor of Russia has set up a telescope on top of one of the pinnacles of the capital, through which he can see what is being done in Cronstadt, and so his enemies have come into his view while he is on his throne; even so he says to them through the strength of Cronstadt, as Xerxes once said to the waves of the sea, “so far you shall come and no further;” and yet Admiral Seymour seems as disobedient to the Czar as the furious waves were to him. This matter will be concluded this summer probably!

The Cholera is as sharp as the sword in cutting down the allied armies from the hills of the Crimea, and carrying them to its voracious barn beyond the veil.

The armies suffer dreadfully from a lack of water, but it is intended to send them a machine from England, after they have died as usual, which will provide drinks for 40,000 a day, by collecting salt water.

Russia has emptied Poland of her soldiers to supply Sevastopol so that hardly a soldier is seen any more along her borders. Treacherous Austria is fast revealing the sword she had hidden under her cloak for so long—she declares herself released, following the failure of the Vienna convention, from her previous promise to fight against Russia, and she is assembling her armies a dozen regiments at a time from Galicia, &c., closer to the battleground, and she is clearly mobilizing on the side of Russia. Memorably she was given a mission, last summer, when Omar Pasha was driving the Russians in confusion before him from Wallachia, to establish her armies there, which prevented that hero from achieving the victory which was to be his over the Russians without anyone's help; those armies now keep that spot in Austria's


possession, and so it will be in the possession of Russia again when the former joins with her, as she probably will. Question!—How will Britain and France remove these people from that country when she turns against them? Who will answer? Our Government's short-sightedness in this will cost more lives than they can spare to undo it, most likely! But there they are.

In the United States the riotous slave-traders, in Missouri and Kansas, are mustering into armies preparing to carry out together the cruellest threats that cruelty itself can devise against the freedom fighters of the north; there are calls for the Government to send armies there to subdue them, and they threaten these armies with annihilation. Their articles threaten the destruction of the press, and the total exile of the opposition from Missouri and Kansas, or to kill them.

MISCELLANEOUS, &c.

SCHEDULE OF CONFERENCES OF THE SOUTH.—The East Glamorgan Conference will be held in Merthyr on the 1st of July, Brecon on the 8th, Monmouth on the 15th, West Glamorgan on the 22nd, Llanelli on the 29th, Carmarthen on the 5th of August, Cardigan on the 12th, North Pembroke on the 19th, and South Pembroke on the 26th.

BOOK RECEIPTS FROM JUNE 7 TO 18.—Edw. Middleton, £1 15s; C. Harmon, £1 12s 6c; A. L. Jones, £4 6s 10c; Thos. D. Evans, 10s.

 Pastor John Parry wishes to notify the Saints that John Roberts and Margaret Owens, Bethesda, have been cut off from the Church for transgressing the law of God.

* * * Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

CONTENTS.

	PAGE.
Multiply and Replenish.....	193
Navigating the Colorado River.....	196
Healing through the gospel.....	199
Inquiries into the Principles.....	199
Editorial.—The semi-annual Report.....	200
Letter from T. Jeremy.....	201
Take note of and imitate and follow.....	203
Arrival of the ship <i>Juventa</i>	204
State of the World at War.....	207
Miscellaneous, &c.....	208

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

JULY 7, 1855.

[VOL. VIII.

OFFERINGS TO THE TEMPLE.

(From the "Star.")

IN 1851 the First Presidency called upon the Saints in the British Isles for an offering to be made annually toward the erection of a Temple in Great Salt Lake City, and named an amount which they considered it was the privilege of the Saints in Europe to present unto the Lord for this sacred purpose. An apportionment was made to the several Conferences, and in 1852 the contributions fully met the amount required, several of the Conferences contributing more than was apportioned them. In 1853 there was a falling off of about one-third, and last year there was a still further decrease. This is no doubt owing, to a considerable extent, to the changes made in the Pastors and Presidents of the Conferences. We are sorry that the matter was not conveyed in a sufficiently clear manner to the attention of their successors; the Saints under their charge have also, in a great measure, lost sight of it.

These are some of the reasons why we deem it necessary to take up this subject at this time.

We shall now lay before our readers a few of the many important principles connected with this offering. We trust that the Saints will give this subject their most careful consideration, as it pertains directly to the practical part of their personal salvation, that of their dead in the world of spirits, who are anxiously awaiting the day of their redemption, and of their generations after them.

It is well known to the Saints in these lands, that among a multiplicity of other great objects to be accomplished in Zion, their brethren there are making great efforts to build a Temple. This they are doing not merely for themselves, but for all the faithful scattered over the face of the earth, that when they have accomplished the great preparatory work of gathering, all things may be in readiness for them to realize the great desire of their heart, namely to receive the Keys, Powers, and Ordinances of the Holy Priesthood.

The Saints in the Mountains are not only paying their tithing, one item of which, namely their labor tithing, amounts to ten or fifteen pounds yearly, but they are laying upon the altar all that they possess, by consecration, subject at all times to be used in rolling on the work. While they are thus making everything bend to the accomplishment of the salvation of the Saints in these lands, as well as their own, surely their European brethren will not be backward in contributing the pittance which is expected from them, and which on an average amounts to only a few pence each.

We are aware that a large portion of the Saints are the poor of this world, but we also recollect that some of them are rich, and many are in comfortable circumstances. We would remind them all that there is a kind of giving that doth not impoverish, but that which is given returns in multiplied blessings on the head of the giver, and there is also a kind of withholding that in the end maketh poor. The liberal soul will reap an abundant harvest as the fruits of his labors, while the greedy and avaricious will have nothing laid up in store for the future.

While there are some Saints who can only contribute a few pence, others can just as easily contribute shillings, and others pounds, to this important object. The Lord does not look so much at the amount given, as the sacrifice made in contributing it, therefore if the rich would reap equal blessings with the poor, let them be worthy of that by making proportionate sacrifices. If all the Saints in Europe who possess means, will cheerfully act up to this principle, they will find plenty of examples among the poor worthy of imitation, and there will in future be no lack in raising the amount required.

When a Temple is completed, the blessings to be bestowed there will be for those who have proved themselves by their works, and

those who are worthy of but little may expect to obtain accordingly. If perchance some few who are contracted and selfish in their principles, should attain to the same privileges as the worthy, it would be like casting pearls before swine, the blessings would not be appreciated, and would prove a curse to them, as everything does which a man possesses and does not use in righteousness by improving upon it.

Many will find that the Lord is not so lavish of the blessings pertaining to eternal life, as to bestow them upon those who are not willing to sacrifice the little they now possess to obtain them. Some go to Zion and in their avarice lay claim to every blessing, ordinance, and power which Jesus, Joseph, and the martyrs have given their hard-spent lives and died to purchase for the faithful, and scarcely touch the burdens of the Church with so much as one of their fingers. The day is at hand when men will reap according to that which they sow.

If the Saints would go to Zion with the Spirit of the Lord burning in their bosoms, if they would go there with a liberal and expanded soul, large enough to drink in and digest the pure principles there taught and practiced, here is the place for the expansion to commence, by calling their faith into lively exercise, by increasing their confidence in the Lord, by proving Him, and knowing for themselves that He blesses those the most abundantly, both in temporal and spiritual things, who seek first the building up of His kingdom.

It is a fact capable of the most abundant proof, and to which there are thousands of witnesses, that the Saints in the mountains are getting rich by being liberal. Those who pay their tithing the most punctually, and donate liberally to the poor, and are always ready to roll on any enterprise for the public good, have either become rich by pursuing such a course, or are in a fair way of being so. This principle will work here as well as in Utah, in proportion to the faith of the Saints, and the favorable circumstances in which they may be placed. As with spiritual things, so is it with temporal, the better they are used the more they will increase.

The Saints have got to learn to serve God with an undivided heart, by continually sacrificing Mammon, which the world worships.

Whenever they cease to do this they forget the Lord their God, His spirit leaves them, and they become dry and withered, yielding no fruit. It would seem almost superfluous to urge the subject so strongly upon the attention of the Saints, but we are aware that they have many cares, which appear more immediate and pressing, to distract their minds from the great works which require to be done in this kingdom. The Lord has ordained that Temples should be built to His name wherein He might commune with His servants, and administer to His people the blessings of eternal lives. In such a building, when completed, will most *emphatically* be centered the hopes of the generations that have passed, the eternal interests of the present, and of those who are yet to figure on this stage of action. The little that the poor but faithful Saint may do here, appears small when considered by itself, yet its influence will be felt as wide as eternity, and be brought to bear in the salvation of many. Although some may never see in this life the House which they are assisting to construct, their hopes center there nonetheless, for only in such a House can the inheritance of a celestial kingdom be bestowed upon them through the agency of others.

We will dwell no longer at present on this important subject, but leave it with the Pastors and Presidents of Conferences, and we trust it will be impressed upon the heart of every faithful Saint who expects the salvation in the right way, and that is by being willing to labor for it himself, instead of relying on the good works of others, for the most faithful will "scarcely be saved." The work of the Lord rolls on, and those that are slothful will find that the diligent have taken their places, and when at last they knock at the gate of the Holy City for admittance, they will be answered, "*You have no inheritance here.*"

NORTH PEMBROKE CONFERENCE.

THE above Conference was held in Summer Hill, Letterston, May 20, 21, when the majority of the Saints, and several of our friends assembled. Elders T. D. Evans, D. Davies, and J. J. Phillips preached warmly on useful principles. All the authorities of the Church were

sustained unanimously. Represented were 4 Branches, 11 Elders, 2 Priests, 1 deacon, 1 baptized, 2 cut off, 10 emigrated, and one died; the total was 32. There were not many changes here, but brothers J. Evans and T. Foot were released from traveling throughout the Conference. It can be said, in light of all the hardness of the world against the Saints, that they are determined to do their best while the Lord sees fit for them to be here. May the Lord's blessing be on all the children of God, says yours sincerely,

T. D. EVANS, *President*,

THOS. EVANS, *Scribe*.

SOUTH PEMBROKE CONFERENCE.

THE above Conference was held in Pembroke, May 27, when President D. Jones was present. President J. Price preached that complete obedience to the holy Priesthood is essential for the perfecting of the Saints, and he testified that the Prophets of God are Joseph and Brigham. All the authorities were sustained as usual with pleasure and without exception. President Jones commented on the unusual unity of the Saints,—whence it *must* be admitted to come, since that kind of unity is not found on the earth. He indicated his personal acquaintance with the authorities of the church, that they are pure and virtuous men, having passed through many bitter experiences and sufferings for the gospel, despite all the barking dogs of the world against them, over the pulpit and through the Press. Several brothers preached on the first principles during the rest of the day, and President Jones on the world's distortion of God's order, setting the voice of the people as the voice of God, while the voice of God is to be the voice of the people as revealed to them. When the Lord speaks from heaven, let the inhabitants of the earth listen to him through his servants the prophets, the message of whom in every age is "Thus saith the Lord," and the same message is as important in this age,—the same blessings and the certainty of approval as a result of obeying it, and the same curses consequences of rejecting it.

His other sermon was on "Living faith"—that it is *only* by hearing the word of God that it is engendered, and the word

of God only through the *testimony* of his servants sent by him, since he does not approve anyone except those he *sends*; He has not sent, nor will He send any servant without telling him the message he is to deliver. The proof of existence of faith in the mind is the action of the body to fulfill that which he *believes* in; since the mind governs the body, disobedience of the body proves the faithlessness of the mind. He explained to the Saints, then, the source of their faith, and the only way to perfect it, or to possess the faith that will give them life namely through obedience to that which is taught to them.

Presentation of collections for the Temple, the Emigrating Fund, the Bank, &c., was not lacking, and neither were the brethren lacking in determination to fulfill them.

The representation was as follows:—Branches 12, Elders 28, Priests 5, Teachers 2, Deacons 7, Baptized 11, Excommunicated 2, Emigrated 9.—Total 147.

J. PRICE, *President*,
J. GIBBS, *Scribe*.

FLINTSHIRE CONFERENCE.

THE above Conference was held in Rhosllanerchrugog, on the 27th of May. The Council was held in the morning to organize things that pertained to the District. Then the Branches were represented as follows: Elders 18, Priests 3, Teachers 4, Deacons 2, Excommunicated 2, Emigrated 7, Received 1, Baptized 14. Total 123. Then the authorities were presented in the usual manner; a detailed examination was given to the book accounts, and it was found that some Branches are behind. After that we received beneficial teachings from Elders D. Daniels, J. Parry, and L. Davies about our duties the coming quarter regarding the books, the funds, and every other part of our duties.

At two, the meeting was started by singing and prayer, and because the place was too small, we went outside, and a large crowd came together, and they listened attentively to brothers Wm. Rees, John Parry, D. Daniels, and L. Davies.

At six, the following brethren preached effectively, namely D. Jones, Bagillt, T. Jones, Brymbo, J. Parry, D. Daniels, and L. Davies, on different principles of the gospel; all listened sincerely, and

appeared to be cheerful and happy. There was preaching at 5 o'clock in another place also, from Edwin Price and L. Davies, to a large crowd. The neighborhood showed great kindness in their support. It can be said with propriety that it was an excellent Conference, and the speakers spoke with exceptional fervor.

LEWIS DAVIES, *President*,
JONATHAN ELLIS, *Scribe*.

DENBIGHSHIRE CONFERENCE.

IN the Saints' Chapel, Newmarket, the above Conference was held, June 3. President Parry gave earnest exhortations to the Saints to be faithful, and it was resolved to contribute the wages for a day's work toward paying for the incomplete volumes on hand in the branches; also to pay the requests for the Temple, &c. Effective sermons were given by President Daniels, on the establishment of the Kingdom of God in these latter days, and he testified that his main officers,—Joseph Smith and Brigham Young, &c.—were prophets of God.

The representation was as follows:—Branches 5, Elders 13, Priests 4, Teachers 4, Deacons 2, Excommunicated 1, died 1, emigrated 2, baptized 2.—Total 111.

JOHN PARRY, *President*,
G. ROBERTS, *Scribe*.

MERIONETHSHIRE CONFERENCE.

THE above Conference was held in Towyn, on the 17th of June. There were five meetings during the day. Unanimous approval of the authorities of church was shown. Brother Richard Swancot was appointed to travel throughout the District to preach, to distribute pamphlets, and to testify from house to house. We can say that our Conference was pleasant,—the Saints were full of love and determination, and the hearers were numerous and well mannered, and we had a generous outpouring of the Holy Ghost with the excellent sermons and teachings of President Daniels, and Elder D. Roberts, E. Roberts, Thos. Jones from Aberystwyth, &c., to the point it can be said—"This is the best Conference we have ever had."

Represented: 6 Branches, 14 Elders, 6 Priests, 2 Teachers, 2 Deacons, 1 baptized.—Total 74.

We await anxiously that we will harvest before departing from this part of Christ's vineyard.

JOHN DAVIES, *President*,
JOHN JONES, *Scribe*.

CONWAY VALLEY CONFERENCE.

THE above Conference was held in Llandudno, June 10, when there were represented 6 Branches, 22 Elders, 7 Priests, 3 Teachers, 2 Deacons, 2 baptized, 11 emigrated, 1 died.—Total 94. Sermons were given in the open air by Presidents D. Daniels and Wm. Lewis, by the power of the Holy Ghost, and there was a good hearing by a very large congregation, and they looked like they were receiving the word. In the evening effective sermons were again given by brothers Wm. Lewis and J. Parry to a large crowd. Valuable teachings were given by Presidents Parry and Daniels, and we perceived that renewed life was created in the Saints and the officers.

WM. LEWIS, *President*.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 7, 1855.

PREACHING THE GOSPEL.—We beseech the particular attention of our brethren in the ministry to the special and important duty of warning their fellowmen of the approaching hour of the judgment of God on the world, together with showing them clearly and constantly the only deliverance that God offers them by obedience to this last heavenly message. Alert the Presidents of Conferences and Branches to the great harvest; take advantage of the present summer and valuable season to preach out of doors everywhere that a hearing can

be obtained, and under every circumstance that is beneficial. Keep the weapons of the Elders and the Priests gleaming through constant use. God does not require eloquence or numerous speeches in this busy time, rather your own sincere *testimonies*, brethren! with respect to that which you know, and that which you have received from Him, and the way you obtained them, and that the testimonies are obtainable by your listeners.

APPOINTMENTS.—Please understand that we have taken the Presidency of the West Glamorgan Conference ourselves, for the time being, and the previous Presidency has no part or portion of the supervision, matters, or means having to do with the Conference, and we shall no longer acknowledge any payments made to them. You will yet hear more if by their perversity they oblige us to reveal additional information.

Elder Thomas Harries has been called and set apart as first Counselor in the Presidency of this Conference.

Wm. Lewis, of this Office, has been set apart as chief distributor of the Conference in place of A. L. Jones, and from now on let the assistant distributors of this Conference send all book payments to Wm. Lewis.

FURTHERMORE.—We give notice that Elder William Lewis, Anglesey, has been authorized to preside over the Conway Valley and Anglesey Conference, and we approve, exhorting all the Saints to obey his counsel, fill his needs, and pray for him; and may the Lord bless all who do so, is the prayer of

Your fellow servant in the Kingdom.

D. JONES, *President of the Church in Wales.*

ATTEMPT TO ANSWER THE QUESTIONS OF AMOS CLARK, IN THE 13TH NUMBER OF THE "TRUMPET."

MR. ED.,—Your correspondent wishes first to know—"What is the 'gift of the Holy Ghost' which Peter promised on the day of Pentecost; what were its effects?" My answer is that the Holy Ghost has substance, existing in immeasurable abundance; he is omnipresent, and reaches through all of space, which is various intelligent particles mixed with all other substances. There is no other more lively substance in all of God's creations than this knowing, omniscient, and omnipotent substance called the Holy Ghost. The

“Gift of the Holy Ghost” is various of these heavenly particles having come together within the man, which is a gift from God to those who obey his commandments. Its effects are splendid—changing the man with respect to his nature, encouraging him to tell the truth, to love everyone, to do good, to work justice, and persuading him to use his members and his ability which were formerly used to build the kingdom of darkness, now to build the kingdom of God, &c.,—He is a comforter that consoles the poor, oppressed Saints, and his effects are so evident on them, that they can sing without worry in the midst of their adversity,—the former fears and consternations, through His strength, were chased away, and perfect love has been planted in their place; He increases the desire in man, as far as his strength allows, to lead everyone, at all costs, to obtain it. Such who possess a great fulness of that trust in their God, as Stephen of old, who “looked up *steadfastly* into heaven,” and at times see the glory of God, and Jesus standing on his right hand. The man who possesses the greatest fulness of that is the primary target of all the arrows of the children of the underworld: as in former days, the same cause again brings about the same effect. Its effects were all the spiritual gifts mentioned in the New Testament, such as—the word of wisdom, the word of knowledge, faith, the gift of healing, working of miracles, prophecy, discerning of spirits, new tongues, the interpretation of tongues, dreams, visions, &c. If brother Amos Clark wishes additional light on this, we direct him to the “Scriptural Treasury,” and the heading “Spiritual Gifts,” page 247, for we know of no sincere man who has failed to be satisfied there.

The second question is, “Can a man be in the church of Christ, and yet be destitute of the witness of the Holy Ghost?” He can; for example, if a gentleman were to adopt a child into his family, to be considered his child, perhaps the gentleman would not consider it wisdom to give him everything that he gave to the others of his family at first; it is possible that bland food would be best for his stomach, &c., yet it would be foolishness for him to think that he was not one of the family because he did not receive the same food, and if he complained perhaps he would not receive anything, and the consequences would be that he would then be turned out. A wise

father gives “milk” to the baby, and “strong food” to the strong, yet the baby is a child in the family although he does not know that. So it is in the kingdom of God; a man can be in it without *knowing* that he is; but if he hears the others testifying of that, and if he sees the others enjoying the promised blessings, that is the basis for his putting his faith in works, doubting nothing, and striving until he receives them,—then the man has done his part—he is in the church, and God will not be delinquent in imparting to him every “gift” in its own due time—He knows the best time.

The third question is,—“In what state is a man after being baptized for the remission of sins until he receives the Holy Ghost?” That man is in a secure state, if the one who administered the baptism had received authority from God, but he is not in as happy a state as he will be when he receives a *knowledge* of the truth through the Spirit of God. Consider the transgressor of the law who has been sentenced to death. There is the poor man in deep sorrow, with no hope; but he is encouraged to send a petition asking the governor to release him; after the petition is sent he is still sorrowful, thinking that the day of his execution draws nigh; after the governor declares his release, the inhabitants of the city say,—“That man is sure to feel very happy now, after he is saved:” no! he is still in the same pitiful condition, because no one has arrived with that news for him. So it is with the man who has been baptized; although he may be more joyful than ever before, he is not as happy, until he receives *knowledge* through the Holy Ghost, although his sins have been remitted.

There I have made a brief attempt to answer the first three questions this time, considering that an answer to all of them at once would be too lengthy, and unless some brother feels more able than I to write a more comprehensive response, you shall have the remainder next time, trusting that your correspondent from Rhosllanerchrugog has received a witness of the Holy Ghost before now, which gives him more satisfaction than he can obtain from

His humble brother,

Formerly from Georgetown,

THOMAS HARRIES.

DAILY SALVATION.

(From the "Millennial Star.")

SALVATION is what the world needs, and it is what the Saints should seek for. It is the only kind that will prove effectual and eternal. If, as each passing day comes round, the works belonging to it are performed in righteousness, the faithful man has secured his salvation thus far, and as long as he does this he is going on to perfection, and doing all that he can, and all that the Lord requires of him. This is the way, and the only sure one, of obtaining the gifts, powers, and ordinations of the Priesthood, and of coming to a knowledge of the principles of eternal increase. Theory alone will not save men, it must be combined with practice. The Saints may talk and sing about the bright things of the future, to stimulate their faith and cheer their hearts in the present hour of trial and affliction, but they will not *enjoy* salvation except in proportion to their performance of the labors that are immediately before them.

There is nothing of greater importance to the Saints than keeping their covenants, not only with the Lord, but with their brethren and sisters, their wives and children, and the Gentiles with whom they associate and do business. All covenants or contracts made under the laws of the land where the Saints reside, are binding, and if they would be blessed and prospered, both temporally and spiritually, they should do their utmost at all times faithfully to keep them.

No covenant made under these laws is of more importance than that of marriage. Many of the world, and possibly some of the Saints, have imbibed an idea that we as a people consider marriage contracts, made according to the laws of England and other countries, of but little or no force. On the contrary, we consider it of the greatest importance that these contracts should be faithfully kept until either the laws which made them binding, or the Priesthood, shall release the parties, and the latter exercises its power in this respect only in Utah. How can the Saints expect to keep covenants made under a Celestial Law if they prove themselves unworthy of the privileges

and blessings of a lesser one, and are not able to keep the covenants and obligations of the marriage state in their lightest form? All that the Lord requires of His creatures is to keep the laws and fulfill the obligations of the sphere in which they are placed. If the Saints will keep the covenants which they have made under gentile law, in purity of heart, and according to the light and knowledge they have, it will be accounted unto them for righteousness. They will then be fitted to receive a higher law, of which they would be otherwise unworthy.

Men should stand in their place at the head of their families, and continually bear in mind that it is a small thing to be a master, but a great thing to be a Father. Therefore, let all your associations with the Saints, with the world, and more especially with your families, be in the kind and affectionate feeling of a Father. You should seek unto the Lord in prayer and humility, that you may have power first to control yourselves. This is the first and most important step toward controlling your families, or anything else which may be in your charge. The spirit of a taskmaster is not the spirit of the gospel; therefore, heads of families should let all their chastenings in their households be in a meek and quiet spirit, and they should remember that the spirit which they exercise in their families will be the one which will preside there.

Much has been said about the spirit of revelation, and yet it is very imperfectly understood. It is the privilege of the Saints so to live as to receive revelations continually concerning all that is necessary for them to know in order to walk in the path of daily salvation, and control in righteousness everything committed to their charge. The operations of the spirit are so plain and simple that they are often unheeded, until bitter experience brings reflection, and it can then be seen when too late that its warnings were rejected. The Lord's ways are not like man's ways, and therefore the small whisperings of the Spirit which He has given as a guide for his people, will often suggest things for their good which they in their self-conceited wisdom may think absurd and ridiculous. The Holy Spirit is a sure, unerring friend, and blessed is the man who strives to know its will, and follow its dictates, for his soul is filled with wisdom.

Some perchance forget their God in the day of prosperity, and when evil comes upon them suddenly, they find that He is far from them. When they or their families are sick, they find that their faith is weak, and that they cannot grapple with the power of the destroyer. A knowledge of revelation and an increase in faith are matters of cultivation, and are only to be obtained through diligent application and experience. Salvation is a science of which the Holy Ghost is the teacher, and the only principle of progress is the most attentive obedience. Obedience to that will include obedience to all the authorities of the Priesthood, for they are dictated by the same Spirit. Obedience, in order to be of a saving nature, must be attended with the testimony of the Spirit that it should be rendered, and that cheerfully. That is, when the way is pointed out by the Spirit, it should be walked in, no matter how simple, ridiculous, or unnecessary it may appear in a worldly view, or how many difficulties, dangers, or apparently insurmountable obstacles may stand in the way. When the Lord directs, He will take care of the consequences, and it is not the business of the Saints to trouble themselves about them. It is this fearfulness in the hearts of the Saints, this want of confidence in their God and themselves, which continually hedges up their own way and blocks the wheels of this kingdom. The Lord is ready to stretch forth his hand, and make his power more fully manifest in rolling on his work, if He had a people sufficiently strong in the faith to endure it. Israel will be gathered as fast as they are prepared for it, and many now get to Zion who cannot endure the light that burns there. A Temple will be built just as soon as the Saints show by their faith and works that they are prepared for its blessings. Zion will be redeemed and the House of the Lord built, when a people are prepared to keep the pure laws which must govern there. Satan will be bound and the Millennium ushered in, in proportion as the faith of the Saints and the power of the Priesthood increase on the earth.

Everything admonishes the Saints that in themselves they will find all the obstacles which oppose their progress in the way of salvation. The Lord is ready and waiting to show them the way as fast as they will walk in it. Then let them be diligent in every good

word and work, seek after the counsels of the Spirit, and strive to realize that as each day passes by they have made some progress in the way of eternal life.

DREAM OF THE LOSS OF A GOOD MAN.

DURING some night in my bed,
When I was fast asleep,
I perceived my wife by herself,
Shedding tears and moaning.

I asked her, what is the matter
That you are like that in such bitterness?
The answer I received—pay attention,
“My dear husband has died.

“I could give alms to the poor,
When he was alive, without missing them;
We had everything quite contented,
With never a need to borrow anything.

“He was a faithful man, and quiet,
In the church of God a high officer;
I must confess to my shame
That I troubled him each day.

“I reviled him cruelly,
Using perverse language;
But now I feel
That was an awful thing to do.

“Oh, that I had but one chance
To be with him again—I would be contented;
All talk is now vain,
I am a widow and destitute.”

Cwmcelyn.

ISAAC REES.

MISCELLANEOUS, &c.

SELLING HEAVENLY (CHINESE) WOMEN.—From the “*Times and Transcript*,” we understand that the remarkable Ah Toy, she who kept a house of ill repute in San Francisco for the last three years, has started toward China.

She brought with her to this country, about a year ago, on a return visit to China, a large number of women, whom she had purchased for about 40 dollars each. Their transportation cost 80 dollars each. She has sold out her *stock* at various times for from 1,000 to 1,500 dollars each, to Chinese merchants and gamblers. When she was about to leave for China, she got rid of the rest for 800 dollars each. The "Times & Transcript" understands from Mr. Cawalls, the Chinese lawyer, that these women do not dare to oppose such a transaction, since they fear their fellow countrymen so much.

WATER.—I quote the following from the work of Dr. Pratt on the Virtues of Water:—"If people would drink water they would be free from a variety of diseases, such as Shaking, Palsy, Apoplexy, Lightheadedness, Headaches, Gout, Gallstones, Dropsy, Rheumatism, Hemorrhoids, and the like. Drinking water strengthens the stomach, enhances the appetite, protects the eyes, makes the senses lively, and cleans all the pipes of the body, especially the kidneys and the bladder." If it preserves the physical eyes, it also in the "Word of Wisdom of God" protects the spiritual eyes, by its use instead of hot drinks, tea, coffee, &c.—*G. Roberts.*

NOTICE!

Notice to Emigrants!—President F. D. Richards intends to send the ship "Australia," 1500 tons, out of Liverpool, on the 28th of this month to New York; price of passage is £3 15s; children from one to eight years of age £3 5s; infants 10s. One must be there on the 25th. Make haste.

BOOK RECEIPTS FROM JUNE 18 TO JULY 5.—G. W. Davies, £13 14s 6c; Jonathan Ellis, £2; John Davies, £1 4s; Griffith Roberts, £1 17s 6c; Hugh Roberts, 18s 6c; David Jones (Anglesey), 14s; Thos. D. Evans, £2.

. Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Offerings to the Temple.....	209
North Pembroke Conference.....	212
South Pembroke Conference.....	213
Flintshire Conference.....	214
Denbighshire Conference.....	215
Merionethshire Conference.....	215
Conway Valley Conference.....	216
Editorial.—Preaching the Gospel—Appointments.....	216
Attempt to answer the Questions of Amos Clark.....	217
Daily Salvation.....	220
Dream of the loss of a good man.....	223
Miscellaneous, &c.....	223

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 15.]

JULY 21, 1855.

[VOL. VIII.

WHAT DO THE MORMONS BELIEVE?

(From the "Mormon.")

WE often meet with persons who express surprise at seeing anyone of intelligence and gentlemanly bearing professing a belief and actually being a member of what is termed a Mormon community, or, more properly, being a firm believer in the doctrines of the Church of Jesus Christ of Latter-day Saints. This surprise arises, not so much from a knowledge of what that belief or doctrine is, as from the general report and newspaper accounts of a people deluded and led away by designing men; in fact, an entire corrupt, wretched, and debased community. Therefore, when repeatedly meeting with bright and intelligent-looking persons, who they cannot doubt have investigated thoroughly the principles before embracing them, they are perhaps led for the first time to doubt some of the charges brought against that people, and to question the veracity of gentlemanly editors, and even the correctness of some of the learned professions; and while meditating upon the possibility of some mistake among these gentlemen, he is led perhaps to review some of the reminiscences of the past upon which his opinion of this strange people has been founded, and to his astonishment, that notwithstanding the great weight of so much respectable

testimony against them for years, he recollects that, although they have been despised, repudiated, disgraced, driven, murdered, and obliged to seek shelter in the wilderness among savages, and abused and slandered even there, they still live, exist, and thrive; a subject which a short time since only elicited ridicule, merriment, scorn, or most supreme contempt, is now actually raising up these very wise dispensers of intelligence to expressions approaching a doubt, that they had perhaps misrepresented this singular people, at least in *one* respect; that is, in their having sense enough to live through their misrepresentations, slanders, and falsehoods. And now they proclaim that Mormonism is endangering the government; so much so as to require their Nestorian voices raised in tones of alarm to this widespread nation. Now these contradictory statements in relation to that people, connected with their evident energy, enterprise, and intelligence, which has been manifest in all their movements, naturally cause people to pause and inquire,—Where is truth to be found in relation to them? Not certainly with those whose testimony has for years past proved false. Where then can evidence be found in which confidence may be safely placed? If scarce ever can be placed in man, but it assuredly can in principles, of which we ourselves are left to judge.

The Mormons believe in God and Jesus Christ his Son, and the Holy Ghost; they believe in the Bible as the Word of God through inspired men, given to man for his benefit and use, and “Knowing this first, that no prophecy of the Scripture is of any private interpretation.” They believe the Scripture—the whole Scripture is given to be understood; not changed and modified to suit individual convenience or tradition; but literally in its primitive sense; and no man has the right to alter what God has said. The Mormons believe in the Bible as the revealed will of God to man, and they obey all its precepts, which the different denominations of Christendom *do not do*; more than this, while the several sects assume to hold the Bible as their rule of faith, they not only widely disagree in its meaning, but actually repudiate, and, in some instances, ridicule many of its precepts. And although Jesus says (Matt. xxviii, 20) “Teaching them to observe all things whatsoever

I have commanded you," yet professed modern "teachers" say you need not observe all things, for some things, they say, are "non-essential." The last sounds much like the serpent's revelation in the Garden of Eden, "The day thou eatest thereof thou shalt *not* surely die." As conscientious believers in the Divine Writ, we earnestly protest against diluting the Word of God with the precepts of men. But more clearly to illustrate the discrepancies between the doctrines taught for the Gospel in the modern times, and the pure Gospel taught by Jesus and his Apostles, we will quote from the Scriptures some of its doctrines, and contrast it with the present opinion of men, prefacing it with the words of John in his second epistle, 9th verse, "Whosoever transgresseth, and abideth *not* in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

THE DOCTRINE OF CHRIST AND THE DOCTRINE OF MEN.

Doctrine of Christ.—(Mark xvi, 17,)—"And these signs shall follow them that believe."

Doctrine of Men.—And these signs shall not follow them that believe, for they are done away and no longer needed.

D. C.—(John xiv, 12,)—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do also; because I go unto my Father."

D. M.—He that believeth on Christ shall *not* do any of the great works that Christ did; for such things have ceased from the earth.

D. C.—(Matt. xxiv, 31,)—"And he shall send his angels, and they shall gather together his elect from the four winds," &c.

D. M.—And there is to be no more ministering of angels, for such things are done away.

D. C.—(Rev. xiv, 6,)—"And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth," &c.

D. M.—There is no need of an angel to bring the gospel back to the earth, for we have it already, and our missionaries preach it; thus what need is there for it to be restored?

D. C.—(John v, 39,)—"Search the Scriptures, for in them ye think ye

have eternal life: and they are they which testify of me.”

D. M.—Search the Scriptures, but let them be explained to you by some famous and learned interpreter, instead of asking for God to explain them to you.

D. C.—“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

D. M.—Although the verse says for us to ask of God, the human wisdom of this enlightened age is now more certain, for if a man were to say that he had asked for wisdom from God and had obtained it in our days, it would not agree with our creed, and we would count him an imposter, and a believer in modern *revelation*, and that would be nothing less than Mormonism.

Apostles and Prophets are considered to be done away and no more needed; although it is said in Eph. iv, 12, 13, “For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into 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.

Thus the order and system of the Church and its doctrines are almost entirely thrown aside and considered useless. Though it was once thought to be necessary, “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” now it is not thought to be important, but every one take care of himself; and thus is the order of God repudiated by those that profess to be his servants, and many of the most glorious of the promises of God to man, are lost sight of, covered up by tradition and false teachers. And that which was declared by the prophet of old should take place in the last days is made useless by spiritualizing, and many are only left to fear and tremble because of the wickedness that is coming upon the earth.

THE UNITED STATES AND THEIR HUMAN
TRAFFICKING.

THE main bone of contention of the Americans now is the Slave trade; campaigning in its favor and against it is increasing and spreading day by day, and it threatens to overtake the whole country with swift and grievous slaughter; throughout the southern states clear threats are made and preparations to overcome the spirit of the north; through the eastern and northern states opposition to the slave trade has increased to such an extent that public meetings are held in their main towns and cities to lecture against the evil of it, and their journalists do not hesitate to announce that the day of its demise has already come, and to call for guns, swords, and all sorts of deadly weapons to kill the slave traders. The Northerners fume to the Southerners because of their rush in the Kansas election, while the South is quite indignant because Massachusetts has abolished the law which allowed the slave owner to reclaim his slaves who had escaped to the free states. The South embargoes its products from their markets without a consequent additional charge, while others advocate the banishment of Delegates of that state from the future Senate. Georgia and other states show a desire to continue slave trading with Africa; Southern papers applaud the efforts of the agitators from Missouri to force Kansas to be a slave trading Territory, and they threaten that it will have to be such despite any opposition. Says one of their chief reporters after blaming the North for interfering in the matter:—

“What is the result? When Kansas is opened to the South, a country suitable in every sense for slave trading, the North becomes incensed about it. Here the campaign begins. Paid immigrants are sent there to kill the hope of the South. But in defense of their laws and their homes Missouri prepares for the attack. It is far from the arenas of conflict, far away in the fertile fields of Kansas that the North and the South meet face to face, fanaticism and slave trading. It was a deadly contest, and slavery won.”

The people seem determined to stick to their guns, but the

language of the North is no less stubborn on the opposite side. The New York paper's correspondent writes from Leavenworth, Missouri:—"I shall add only that residents of the free States know little of the nature of our situation here, nor either of the only way to secure Kansas's freedom, *which is by fighting*. A fierce and general battle must be fought. Until that is done, more deaths will be the result. If you want to help those of us who have endangered our property and our lives for the cause of freedom, send us revolvers, and other weapons."

The *Tribune* supports the above, and "hopes that the friends of freedom will note this appeal, and meet the slave traders on the threshold, and that they will through the might of fixed weapons in the Territory undo the acts of the villains who gathered together, calling themselves the Kansas Senate."

From the other side, the *Western Argus* (pro-slavery) says, after revealing an alliance among the opponents of slavery to steal all the slaves from Kansas:—

"If anyone is to be exiled from Kansas, we know of no one more deserving of that than the anti-slavery people themselves.

"The fact is that the freedom-seekers of the West have decided to incite strife against the slave traders. It becomes ever more obvious that their desire is to have a civil war, and it is with a view to this that they make all their preparations, and since such is their aim, the sooner their destructive intentions are forestalled the better for the good of Missouri."

It can be seen that the two factions are quite heated, and no doubt the era foretold by old and recent prophets is not far, when he who does not steep his sword in his brother's blood must flee to Zion.

It is true there are a few moderate men, and there were never fewer on a similar occasion, yet there is no one who does not feel they are being oppressed by others, and nearly all are determined that the only way to achieve justice is through force of arms; there is no one who suggests hardly anything else now. There is no kinship between the spirit of the parties; the disease has seized the stomach, rooted in the political and religious body so as to become irremediable, and there is no recovery for it until double atonement is made for all the

innocent blood they have spilt on their battlegrounds; and not until their grass is reddened seven times more crimson with their own blood than they saw it by the Saints' blood will a righteous God's vengeance permit them to return their sword to the sheath. The black clouds gather a dark, terrible and ominous storm, with increasing ferocity; the roar of the distant crowds denotes its approach; while reflections of fanaticism, like the flash of forked lightning split the entrails of the heavy-laden clouds to reveal the horror, the ferocity and the widespread nature of the storm. The conclusion is hidden in its belly, however. It is known that there will be plenty of natural thunder and lightning close to them without making artificial ones from the west, and enough bloodshed closer than the Rocky Mountains to surfeit the appetite of the most bloodthirsty, without devising lies about the innocent in order to get an army to go thousands of miles to spill yet more Mormon blood—now blood of a different hue will be seen, and who will lament their pain or their death!

As can be seen even more clearly the bloodthirsty spirit reigns in the States, and seeming to set an edge on the swords of the North against the South, and the South against them in turn we quote the following from the "Michigan Expositor:"—"Civil war in Kansas appears more inevitable every day between the cruel agitators of Missouri and the residents of the Territory. The recent rush the Missouri agitators made on the election is increasingly awakening the spirit of the citizens; and they are undoubtedly preparing to defend their rights and their election at gun point. Now is the time for men of faultless courage and unwavering determination to go straight away to Kansas. Have we not hundreds and thousands of upright young men, who are willing to sacrifice their lives if need be to save Kansas from being blackened and polluted by armed savages from the hellholes and drinking establishments of St. Louis, and other places in Missouri?

"Because we have a helpless President, whose duty is to defend the Kansas settlers, but who takes no notice of the violence committed there; will the heroes of our country be as unconcerned as he, and allow the brave forerunners of freedom in Kansas to be exiled from that land by a band of Slave traders' minions? We trust they will not.

Forward then, to defend the freedom and purity of our election in Kansas. Forward in the campaign for the freedom of Kansas. Let the cruel insurgents of Missouri be shown that the men of Kansas are not cowards, and they will not tolerate being disrespected."

He in turn is answered by a pro-slavery journalist, who is published in the field of conflict, as follows:—

"Why do some of the Eastern Editors, who fight the Missourians so dreadfully at home, not come themselves to Kansas, and dare to fulfill what they advise others to do? We think they would look much better if they preached less and acted more. One could think from reading the eastern newspapers that an army of a million freemen was coming to drive the Southerners out of Kansas through force of arms. We fear their war-like appearance and their stunning threats not a jot. If there is truth in the old proverb that "rarely do barking dogs bite," we are fairly safe. We would be glad to see the plans of the northern Press being given an *attempt* of completion in their Territory. That would give us the opportunity to revel in the enjoyment of what we have desired for many a day, which is 'to walk to our press in the blood of anti-slavery fighters!' Come, then, we say, on your cruel mission, and we shall give you the same welcome as the immortal Jackson gave the British in New Orleans. We will make your wives widows and your children orphans, and fertilize our land with the rotted skeletons of freedom fighters. We would very much like to see the Editor of the 'Michigan Expositor' leading his procession of *rag tag* and *bobtail* soldiers across the prairies of Kansas. We would want to see him after his first battle with the 'armed host from hell,' and hear his view regarding the possibility of making Kansas a free State, 'easier said than done.'"

This is quite plain speaking, is it not? These spirits are ready, only a little time is needed for them to meet each other! It should be remembered that these are the same mob that exiled the Saints from Missouri: at that time, their lies were believed, and their cruelties against the Saints were praised by those who now see from being under the yoke themselves, who was to blame. At that time there was no offer of a helping hand for thousands of innocent people exiled in the depths of winter from their land by them, but now ready and

willing armies are gathered through "sectarian" sympathy, to defend merely a local in his cottage from arrogance! Houses, towns, fields, farms, and valleys, yes whole Counties almost that were plundered from the innocent Saints are in the possession of these attackers, and these will probably be steeped once again in blood before long, yes, when they are purified and cleansed through their own blood from their corruption, to be suitable for a second tenancy by their rightful heirs!

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 21, 1855.

TO THE PRESIDENTS OF CONFERENCES AND BRANCHES.—We call your careful and frequent attention to the financial accounts of the Church under your care; the duty of each one of you in his stewardship is to see that correct and clear accounts are kept of the Saints' contributions to the Perpetual Emigrating Fund, the Temple, and all other contributions that pertain to the church of God, and accurate records of their transfer from the one Treasurer to the other, and of the use that is made of every penny of them. The Saints reasonably expect you to defend their rights, through the proper use of their contributions, as well as in all other things; God expects you to prove your honesty and your faithfulness in this, and our own responsibility to the one or to the other cannot grant anyone the credentials to operate in a related area who is negligent in doing right, and keeping records that clearly show, with no need for the writer to accompany them to say what they are, what the contributions of each member are to every request; and to offer proof, we say, to their successors; and to offer proof to their lineage after them, and to offer proof again in Zion, when the test will come for the deeds of each one.

Trust is the main thing needed in the sight of the Saints to fulfill every requirement with promptness; for they know perfectly well that they are contributing to God in every just request, and there is

nothing that will create trust in their Presidents if they misuse their contributions, while on the other hand the satisfaction that proper use is being made of everything will encourage more generosity than anything else without that. The great importance of the Saints' trust in their Presidents, without which there is insufficient love or influence to preside, should compel each one not only to make proper use of all the contributions to their appropriate purposes, rather to choose, yes, to insist on making everyone believe and see that such is the case. This is the way to earn trust, to defend character, to prevent suspicion, and to double all *legitimate* contributions; the contributors deserve this, and those who desire the Saints' trust will do so. Make known, at least every quarter, what amount each member has paid in each branch to each request, and let every Conference be informed publicly, what amount every Branch has paid into each fund, so that if there is an error everything can be corrected and recorded in detail in the relevant books. We feel to encourage this with exactness, and anyone who is derelict in this will be held to be a public criminal, apart from the fact that it will lead one to suspect his motives and damage his influence.

There is hardly any sin more shameful in the sight of the Saints, more sinful in the sight of the Lord, and more intolerable in the sight of the Priesthood of the church than *dishonesty*. Dishonesty toward one's fellowman is inhuman—toward a brother is even more cruel, and toward the church of God is sacrilege! Robbing poor Saints of their halfpennies and their pennies they have contributed from their penury is a sin too wicked for one ounce of the Spirit of God—the spirit of *justice* to dwell for one second in the being that does it; but if any President were to betray the trust that sincere Saints put in him, because of his divine Priesthood, by doing so he would add treachery of the worst kind to sacrilege, which not only would make a “Judas” of him, and would cause every honest man to pass a similar verdict on him, but would tend to damage the influence of his brethren who are more honest than he; and in short, we do not possess the words that express the atrocity of the wicked thing which we have named! We trust that no fact will bring such an accusation to us against any of those who have received the sacred privilege of being stewards over the property of the *church of God*! If anyone sells himself into such sinfulness, we will not consider excommunication out of the church of God a punishment equal to the transgression

until the last farthing is repaid, rather the iron combs of the state should comb his hair morning and evening; let his joints be bent on the turning wheels of the torturers of rascals less deserving, and let him be loaded with a hundred pounds of iron for every shilling he keeps in his Judas-like purse from the possessions belonging to the innocent brethren of Jesus. And after he spends a miserable age like that he will have received only a few minor suggestions of the torments and pains of the punishments the Great Head of the church will cause him to suffer when he meets him beyond the veil, and we can imagine hearing all members of the church through the heavens above shouting their "Amen" when his fate is sealed under the double locks of the depths of the prisons on high! Beware of him!!

WARNING TO THE SAINTS!

DEAR PRESIDENT JONES,—I received a letter from Dewi Elfed Jones, while in Monmouthshire, complaining that he had been excommunicated from the church unjustly because of your animosity toward him, and trying to prove that he is not a debtor to the Offices, or to the Conference, except for a few pounds. I understand that he is also busy writing letters to various places, and I have seen some of them, full of lies known to me, trying to justify himself for that which I know him to be guilty of.

Since Dewi Elfed Jones has embarked on such a sinful task of falsely accusing you, and trying through false religion and lying assertions to create influence against you, I wish to have the opportunity through the TRUMPET to warn the Saints not to believe the evil things he says about President Jones, or anything good he says about me, since *he is the one who says it*. I consider the praise of such a man as Dewi Elfed Jones an insult to my character. I declare all the accusations he writes against President Jones to be lies from what I have seen, and that he is attacking his best friend; I know that President Jones has shown more mercy, long-suffering, and good will toward him than justice requires him to do. I myself went on his behalf, and I know of others who went at his request, to plead with Dewi Elfed Jones many times for a long time, to mend his ways, to live a life congruous with what he professed, and to

work righteousness, all of which he promised to do month after month, but he has descended into his current darkness by failing to do that, to the point that he takes pleasure in degrading and falsely accusing, by saying things that I know are lies, the man who has done the most good for him, and the most innocent of those he accuses, of any man in the country. Since Dewi Elfed Jones insists on going to his own destruction, it is a pity that he expends so much energy in trying to blind and poison other Saints to following him to destruction, and the worst of all is that he has devoted himself with such impudence to showing his malice toward you. This proves clearly to the children of the light that he is of a vengeful spirit, and is deserving of the chastisement he has received. It is a bad sign to see “the dog chewing on the switch.”

Allow me to inform the Saints that I understand, after looking carefully over all the accounts available, that he owes the Offices over *twenty pounds* according to the accounts kept by his own son, who received the calling of Distributor, and according to his own words, and those of others, he did not receive the money since his father had pocketed all of it. Besides that, it is my understanding that over *another twenty pounds* of the Conference's money is in his hand according to the accounts *kept by his son, who was his personal scribe*. His own books show that he had received over *fifty pounds*, in addition to over *forty pounds* for his own keep and that of his family, and about *ten pounds* for clothing, in *less* than a year's time, in addition to all the profit that came from Distributing Welsh and English books. From the above sum about *ten pounds* remain in his hands from the contributions of the Conference toward the building of the Temple of the Lord. He has denied this, and refused to give the money to those to whom it belongs, rather he quarrels with President Jones because he defends the church of God and the poor Saints against the misuse of their money. Therefore, I consider it my duty to the Saints and Brother Jones, to give this information of that which I know; and I know that President Jones has had ample cause to excommunicate Dewi Elfed Jones for more than half a year, had it not been for his desire to restore him, and my own resolutions to go with him for weeks to reform him, for which I am very sorry I did, because he has deceived me completely through his hypocrisy. Despite that it would be much easier for me to forgive him

for that than for the ungodly attempt he makes to harm the innocent, and to poison the minds of the Saints. I understand by what I hear from practically everyone in the branches I have visited, that the accounts of the branches show a great number of pounds in his hand besides the above. His own accounts, which are in writing at "Zion's Trumpet Office," to be seen by any who doubt, show that he owes the amounts I have noted.

DANIEL DANIELS.

We wish to add our testimony to the above, that the above noted amounts, and more, are owed by Dewi Elfed Jones according to that which his own accounts prove from his receipts from the Conference. We believe that he has received justice in his excommunication, and we are sorry for having been deceived by his assertions and fair promises for so long, but because he is in strong opposition to President Jones, and false accusing him, we consider it our duty to defend the truth.

EMRYS DAVIES, }
 WM. RICHARDS, } Former counselors to D. E. Jones.

We also testify, after a detailed review of the accounts of D. E. Jones, that the aforementioned amounts are missing, as well as additional amounts; we know that President Jones has dealt lovingly with him, and that he has done his best to restore him from his perversity, and that he has administered an overabundance of mercy to him, and that in every circumstance he has received hatred in return; and we know that D. E. Jones bears animosity toward President Jones, and that he has said much to injure his character in his absence for some time.

THOMAS HARRIES.
 WILLIAM LEWIS.

*Excerpt from the letter of President F. D. Richards after reading
 the letter of defense of Dewi Elfed Jones:—*

"To President Dan Jones,—Dear Brother,—I received from Brother Wheelock the enclosed letter, written by D. E. Jones, and I send it to you now, so that you may know the spirit of the man through his own speech, and that you will be better prepared to deal with him. I wish for you to deal fairly and impartially in every case of this kind where there is a deficiency of——. I cannot tolerate such business in the Church, being transacted under the mantle of hypocritical adulation of being a "true and faithful Mormon," as he says. There are many who can say, "My heart is in this work of moving this kingdom forward," while the kingdom is moving pounds into his pocket, as the West Glamorgan

Conference did into D. E. Jones's possession; and I cannot be so ready to believe him when he says, "I am ready to suffer anything for this cause," until he returns the amount of money which he has kept for his own use unlawfully. I am completely indignant at such devilish hypocrisy feigned to hide such accursed business. It appears that none of the church funds have been too sacred for him to divert from their proper purposes, and apply them to his personal use. He may not expect to regain my trust and association ever again, nor do I ask any other upright man to trust him, or to associate with him, until he repays the last farthing of the money that he has used so unlawfully. Such defaulters forfeit trust, and they sin against the worthy poor of the people of God, they betray the holy confidence given them by you and me, and they sin against the entire Church. It would be better for such characters to sell all they possess, enter into service with their families as bondmen and bondmaids until they repay the last farthing with interest, and by so doing give to the Church one proof of their honesty, than to contend with the authorities for a place or for the approbation of being alive when they are dead to righteousness. * * *

"F. D. RICHARDS."

[It is not a pleasure rather a grievous duty to publish the foregoing, yes, a *duty* forced upon us by Dewi Elfed Jones himself, by his having written letters to different places, several of which are sent to us by their recipients, loathing his malicious assertions to hide his sins by vilifying the innocent. The foregoing illumination of places where he has written in contradiction of the truth is required, and it is fair for the Saints to have the other side of the matter as he has given them the first side himself. Defending the truth against falsehood is the duty of every philanthropist, and here is the attempt of your—ED.]

LETTER FROM ANGLESEY.

Pentref Berw, June 23, 1855.

DEAR BROTHER JONES,—We use the present opportunity to inform you that we all have work at present, and brother Daniel Lewis is in Holyhead, where many workers can yet obtain jobs. Our masters say that they will soon need about six miners, and we would really like to see some faithful brethren come up, for there are here plenty of places to preach. We preach in several places every Sunday; sometimes we have a good hearing, and other times we are obstructed in the middle of a sermon by the elders of the Methodists; nevertheless, their behavior does not discourage us in doing the work of God. We

go about distributing tracts and preaching during the evenings of the week. We have not baptized anyone here yet, but we think that some believe secretly and that before long we shall capture their hearts. When brother Thomas Rees from Rhymney came here, he intended to stay here for two months, but now he is still here, and he would love to have his family come up; he has no way of bringing them now, and the rest of us cannot offer any help at present; we thought that if you, through your influence, could get some of the Saints of the south to do that for him, that would be a blessing for him and for us, so that we could lodge with him instead of with the world.

We feel very thankful to you for your care for us in sending of your substance to assist us; since we have jobs brother Lewis was allowed to keep what you sent, for he was in need. We are determined to do our best while we are here to prepare to go to Zion, hoping that our time in Babylon will not be long, as we long to go. We do not repent for having come here, for it is our privilege.

We are your brethren, and your fellow servants in the Lord,

E. S. MORGAN,	R. JENKINS,
ELIAS LEWIS,	W. VAUGHAN,
THOMAS REES.	

GREETING OF A SISTER TO HER FELLOW YOUTH.

DEAR fellow youth in the church of God,
I greet you if you will give me your ears,
In sincere confidence we work together,
In doing our part for the world.

As we recall the enormous privilege,
We all had of becoming Saints,
My mind is filled with longing,
To do our part for the world.

All the girls, and all the women,
Can offer to the world the perfect Word;—
We must testify boldly despite the wrath,
Before we can do our part for the world.

But as for the boys, they are able,
To do a great work in every kind of parish;

They will earn the priceless treasure,
 By doing their part for the world.
We know now without a doubt,
 That the Kingdom of God is worth everything;
 And woe to him of evil intent,
 Who does not do his part for the world.
 Let us determine to live faithful,
 To encourage all to come to God's vineyard;—
 Why do our brethren wait so long,
 Without doing their part for the world?
 A host will yet be seen in the city of peace,
 In Christ's company with happy faces,
 Those who went out from time to time,
 Doing their part for the world.
 The diligent Saint who did his work,
 Shall have God's peace at the end of his journey,
 And a golden crown and priceless pearls,
 For doing his part for the world.
 The brethren who have gone to Anglesey,
 Now show in sincere song,
 The only sure deliverance:—
 Thus they do their part for the world.
 Let no one obstruct any servant of God,
 From going to the field at the request of our Ruler,
 Rather let us all unite as one together,
 To do our part for the world.
 And then our Father will open the way,
 For us to go to our blessed land.
 And then the way will draw nigh for all—
 By doing our part for the world.

A GIRL FROM THE "NEIGHBORHOOD."

BOOK RECEIPTS FROM JULY 6 TO JULY 19.—A. L. Jones, £1 5s 4c; Wm. Lewis, £2 12s 7c; T. Morgan, £1 10s; E. Middleton, £9; Griffith Roberts, £1; Hugh Roberts, 11s 7c; David Jones, Anglesey, £1 8s 5c.

CONTENTS.

	PAGE.
What do the Mormons believe.....	225
The United States and their human Trafficking.....	229
Editorial.—To the Presidents of Conferences and Branches.....	233
Warning to the Saints.....	235
Letter from Anglesey.....	238
Greeting of a Sister to her Fellow Youth.....	239

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

AUGUST 4, 1855.

[VOL. VIII.

TWELFTH 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 BRETHREN,—Under the blessings of an overruling Providence for our preservation, we have renewed obligations of thankfulness and praise to our Father in heaven, whose protecting care has turned aside the shafts of death, and sheltered us, as with a mantle, from the scourges and devastations which have been poured out upon the earth.

We have truly realized that His power has been over us for good, and that these distant vales have thus far proved a safe retreat, wherein the Saints have found quiet, health, prosperity, and peace, while the indignation of the Lord has partially visited the nations. Our hearts are full of joy when we reflect how kindly the Lord has overruled seeming evil for good, and turned the wrath of man to His praise, by delivering so many of His Saints from wicked Babylon, and from the power of their enemies, before these scenes of woe, confusion, and distress spread desolation and affliction over the earth. At the same time we feel anxious for those faithful Saints who are still obliged to wait for deliverance in the midst of such fearful calamities.

The indications of the times and seasons, as they rapidly roll, are truly fulfilling the words of the ancient Prophet, that “the Lord has decreed a consumption upon the whole earth.” In the dispensation of the last days, we are truly gratified with the faithfulness of the Elders in going forth to proclaim the fullness of the Everlasting Gospel to the children of men.

Although a great work yet remains to be accomplished, still it has been carried to the most distant portions of the earth; and been preached to many of the principal nations in their native tongue. In North America and Great Britain it has been extensively preached and published. It has been preached and published in the French, German, Italian, Danish, and Welsh languages. It is also translated, and ready for publication in the Hawaiian language, and will probably be published the ensuing season. In addition to the foregoing, it has been preached to the Spaniards, Norwegians, Swedes, Icelanders, and the inhabitants on the Danube, the Nile, the Indus, and the Ganges. It has been freely offered, by the Elders of Israel traveling without purse or scrip, to all these nations, and to the people of Malta, Southern Africa, Ceylon, Siam, Australia, the largest and most populous of the Pacific isles, and to many other nations and people in their native language. Among all to whom the Gospel has been proclaimed it has found more or less of Israel; but it is worthy of remark that in those countries which were favored with the Gospel in the early ages of Christianity—that had the testimony of Jesus and his Apostles, we find the grossest darkness and idolatry, and the least susceptibility to the principles of our holy religion, while among the more enlightened portions, such as Western Europe, the English settlements in Australia, and America, and in the United States, it is more readily received by the honest and sincere inquirer after truth.

The missions during the past year have been usually successful. We have received intelligence from Australia which shows a considerable increase of numbers, and a constantly increasing inquiry after a knowledge of the truth. From brother Jesse Haven, who is still presiding and preaching in Cape colony, we learn that

quite a Branch has been raised since his arrival, mostly among the English settlers.

At Ceylon the missionaries were badly treated, and were soon obliged to leave the Island. In Siam they have been permitted to remain, but have made very little impression, except among the English, a few of whom have embraced the Gospel. This mission has been in the immediate charge of brothers Ludington and Savage, under the Presidency of Bishop N. V. Jones, whose location is at Calcutta. In this place also, as well as Bombay, Burma, and the Northern provinces of India, small interest has been awakened, and that mostly among the English; but the majority of them being soldiers in the British army, the Officers frequently prohibit their attending the meetings, or in any wise associating with the Saints. They also use a very powerful interest against our brethren in all their labors, even with the natives. In Hamburg, and in several of the European States, our Elders have frequently been imprisoned, and finally banished from their dominions. But in all of those places the word has been sown, and the native brethren, who have a right to remain, are preaching and teaching, as opportunity occurs, thereby laying a foundation which will eventually result favorably to the cause of Zion, by opening the way for the spread of the Gospel, and breaking asunder the bonds of bigotry, superstition, and darkness, which have so long enthralled the earth.

In England, Scotland, the Orkney Isles, Ireland, Switzerland, Denmark, Sweden, Norway, the Channel Island, some portions of the United States, the British Provinces, and the Pacific Isles, the work has been and is prosperous, continually adding to the Church, and opening new and more extended fields of labor.

In our own Territory we have been blessed with health, peace, and prosperity unequalled. Crops matured, and were more plentiful than ever before in these Valleys, although much damage was done by grasshoppers in the month of July, and there was hard frost and ice on the 30th of May, and the 15th Oct. It is the first time since we settled in these Valleys, that we could say there was a surplus of grain raised for the inhabitants, and although an unexpected, unusual, and large

amount has been drawn for the U.S. troops who quartered among us during the winter, from the 2nd of Sept. to the present time, we still believe there will be an abundance to last until replenished by another harvest.

(To be continued.)

LETTER FROM THE VALLEY.

Salt Lake City, May 27, 1855.

DEAR BROTHER JONES,—You know from experience that it is sweet to receive a letter from the land of our birth; that is how I felt upon receiving the first letter from you on the 14th of this month, although it is dated from January 24, 1855. The reason for its being so long in arriving was that the mail was three months in being brought in. There are better signs that it will be coming regularly from now on.

I am pleased to hear that the gospel is going forward, especially in the country where I myself labored. I hope the Welsh will use every advantage they have through you and your fellow laborers, so they will not be behind in anything.

My writing gift took flight some time ago, and I must be satisfied in being brief, and strive to give a little of the history of this place, lest I forget what I still remember. You will be glad to hear that the work on the temple is still going forward, and that it is being built of granite, which is to be carried here along a canal from South Cottonwood. I heard also that the Iron Works are in full operation, and that there is a call for an additional one-hundred-and-fifty persons to carry it forward. The furnace was working nearly two weeks ago, and the fire went out only because of a lack of help to obtain fuel. The building for giving endowments is finished and open, and some of the missionaries have already received their endowments. About one hundred and fifty were sent to preach to the Indians, and it is likely that a great work will be done among them. No one has yet been appointed to go to Wales.

The weather has been very dry until last week, when it rained sufficient to water the earth well, which brings better hopes for the

future. The grasshoppers are our worst enemy now, but I hope they can be conquered before they do much damage.

Very many splendid buildings are continually being built in this city; and if God will prosper me, I myself wish to finish my own house before next winter, if possible.

Brother W. S. Phillips now lives in a place called Box Elder, about 60 miles from here, and he has become a farmer.

I was surprised lately to see Sarah, the wife of David Evans, formerly from Cardiff, walking so straight and so flexibly, when I think back that she was unable to take a step in the old country, because of the weakness in her back. I told her at the time that I would write about her in my letter.

I shall end this letter, wishing for you to remember me to all the Saints and the officers, and especially to you and your Counselors.

Yours in the truth,

JOHN DAVIS.

DEBT OF THE WEST GLAMORGAN CONFERENCE.

IN a Conference that was held in this town on the 21st and 22nd of last month, the attention of the Saints was called to the debts that remain in this part of God's vineyard, some of them for years, and to our surprise and great happiness there were over a hundred volunteers who shouted out their names to contribute over £70 of money toward their debt as soon as possible, the last of them during this quarter. In praise of their ready generosity, to show the magnitude of their love for the Lord's cause, and to show how this their example says to all others who are in debt,—“*Go and do likewise,*” we shall acknowledge their payments in the TRUMPET as soon as they come to our hand, so their descendants also will see the work of their fathers; and because of the incomparable willingness of our dear sisters to give their names we believe that they also wish to keep themselves in the memory of the righteous, and prove that they are not guilty of the excuse that some men give for not contributing to God's cause. These men can no longer say of their wives as our old father Adam said, “the woman thou gavest me,” she hindered me. We believe that that was usually

a borrowed excuse; we thank the sisters that their present willingness has proved that our notion about their generosity is correct; we said that they would be the first to achieve completion, and we believe that too, and we believe that they will prove our statement to be true insofar as they are able—they are ahead so far! We rejoice in this zeal for the Church of God, for it gives additional proof of the strength of their love for it, and it opens their hearts and their pockets so that that God who repays an hundred fold, will have open space and worthiness to pour out his spiritual and temporal blessings on them. If we are disappointed in that, let us know at the end of the quarter.

They vied to be the first to make these promises, and with a smile—how much greater will be their joy when they *fulfill*? Time will tell.

The books are open for more names, and the Office is open for the payments. May the Presidents of Branches see to it that those who do not contribute like this, contribute weekly, and let the amount be recorded on the “Sheets.” For the volunteers who cannot come here, let the Presidents bring their contributions and names with them to the Councils, and let them be transferred together, or let those that are ready at the same time be combined to make a sum total and let these contributions and the names be sent through the *Post Office*.

We intend to publish the names of those who do not pay by the end of the quarter, if there is anyone, so that the others can assist him in fulfilling his commitment, if he fails to do so, for “it is better to forbear to vow, than after vowing failing to pay,” says God. “But, where there is a will there is a way.”

Not believing the brethren would be so generous, we promised to assist them in paying their debt; but, *we stand by our word* with PLEASURE, although we did not participate in creating it, nor will we receive any profit from it ourselves; yet, our desire to see the cause of God out of debt is so great, that we dared to promise to pay as much as half a dozen of the brethren that were in the morning meeting who gave the most, which will be seen by our name, and it has been paid, but not *first* as we had thought—*two sisters* went before us despite our best efforts! This is not to boast, rather to clarify what happened. Who will do better? Many can do so.—And the following are the names of those who paid until the 1st of August:—

	£	s.	c.
1. Mary Morgans, Neath	0	2	6
2. Sarah Walters, English Branch, Swansea	0	2	0
3. President Dan Jones	7	16	0
4. Thomas Harries, Formerly from Georgetown	0	10	0
5. Margaret Harries, his wife	0	10	0
6. John Walters, English Branch, Swansea	1	6	0
7. Esther Walters, his wife	0	7	0
8. William Lewis, Swansea	1	0	0
9. John Treharn, Aberafon	1	5	0
10. John Jones, Cwmbach	2	10	0
11. David John, Glandwr, Swansea	0	2	6
12. Elizabeth Jones, Swansea	0	2	6
13. Thomas Lewis, Treboeth	0	5	0
14. Margaret Lewis, his wife	0	5	0
15. John Evans, Treboeth	1	0	0
16. Richard Brooks, English Branch, Swansea	0	5	0
17. Mary Jane Cutcliffe, Ditto	0	3	0
18. Benjamin Evans, Cyfyng	0	5	0
19. Henry Mathews, Swansea	1	0	0
	<hr/>		
	£18	16	6

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

STATISTICAL REPORT.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN WALES, FOR THE HALF YEAR ENDING JUNE 30, 1855.

PRESIDENT,

Dan Jones.

COUNSELOR,

Daniel Daniels.

<i>Conferences</i>	<i>Br.</i>	<i>HP</i>	<i>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 . .	34	0	239	83	97	54	124	12	102	80	1741	R. Evans.
West Glamorgan . .	18	1	77	32	21	19	13	3	6	38	445	Dan Jones.
Monmouthshire . .	20	0	82	22	27	13	30	2	13	34	509	T. D. Giles.
Breconshire	7	0	28	4	5	5	7	0	2	9	138	T. Morgan.
Llanelli	11	0	63	17	6	12	12	5	7	30	313	Ben Jones.
Carmarthen	7	1	20	7	4	4	14	2	8	12	132	T. Jenkins.
South Pembroke . .	12	0	28	5	2	7	6	2	11	15	189	John Price.
North Pembroke . .	4	0	11	2	0	1	2	3	10	1	33	T. D. Evans.
Cardiganshire	5	0	14	4	1	1	3	0	3	1	106	Ben. Evans.
Merionethshire . . .	6	0	14	7	2	2	0	0	0	1	75	John Davies.
Flintshire	5	0	20	4	4	3	3	0	7	15	125	L. Davies.
Denbighshire	4	0	14	4	4	2	4	3	2	5	113	John Parry.
Anglesey and Conway	6	0	22	7	3	2	4	1	11	3	97	Wm. Lewis.
Total	139	2	632	198	176	125	222	33	182	244	4016	

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 4, 1855.

EPISTLE OF THE FIRST PRESIDENCY.—It will no doubt be a feast for the lovers of Zion, if not all our readers, to read, ponder, and consider the heavenly principles it contains; our fathers in the Lord show ever increasing care for the benefit of the scattered children of Zion,—the great tenderness of God toward Zion in all its temporal and spiritual circumstances, and it shows topics for rejoicing in the hopes for the future more than ever before.

The coming of this portentous period when the gospel will be sent to the seed of Abraham, beginning with the descendants of the one who had the privileged birth, namely Joseph, the remnants of whom are the American Indians, is the fulfillment of the ancient promise of God, which was renewed through the Prophet Joseph, and which has been longingly awaited by the Saints—the forerunner of the gathering of all the tribes to Jerusalem, and to the “great and marvelous work of the Father”—behold, it has come. The work has already gone out of Zion through the “hunters and the fishermen” a hundred and fifty at a time, and hundreds of the seed of Ephraim already enjoy the Spirit of their fathers! This suggests to us that the “time of the gentiles” is nearly coming to an end, and that only a short work remains.

Let us all awaken to fulfill our part, and it will be our pleasure to drink deeply of the spirit of Zion, through conforming to and fulfilling all that this Epistle commands.

NEWS FROM THE VALLEY.—We are happy to report that we have an abundance of good news in addition to that which the Epistle contains, which we received from a dear brother, a beloved wife (who wishes to send her kind wishes to the Welsh Saints, especially her acquaintances), and that we have received through the “Deseret News,” and through the kindness of our dear Counselor, and others,

putting their letters to the service of the public; despite that, because of the importance of other things please excuse us for reserving all, except for the letter of our revered Brother Davis, to print in the next issue. We give our word to delight you at that time.

THE VOLUNTEERS.—There is an earnest plea from every corner of Wales, by the Presidents and the world, for more of these heroes to be in their midst. Pastors J. Parry and Lewis Davies call earnestly and frequently on the brethren of the South to come to travel in their Conferences before this favorable weather comes to an end. Brethren, do not stop to sharpen your sickles until the harvest is past! Every day we look at you following in the footsteps of the faithful brethren who have gone this way lately! Do not delay, especially those who have already submitted their names. May others who are able come quickly with their names. Wm. Lewis, Anglesey, calls regularly week after week, for assistance to the Counties of Anglesey and Arfon, and the land of Llyn, which is an extensive part of Wales that has not one Saint among the tens of thousands who live there, nor has anyone made hardly any attempt to get them to come. Certainly there are thousands in Wales who have yet to hear the gospel, while hosts of preachers with their preaching are deafening thousands of others who do not want the gospel. Brethren, search out the honest, and warn all impartially, for the time you have is short, remember. Come, then, and do not delay! Let the Presidents search with us for volunteers in their Conferences, and send them here without delay.

The Glamorgan Area.—Elders Wm. Jones, J. Treharn, David Evans, &c., are forming an escort from their army to wage war for Jesus in this broad land, and they are calling for additional help. May the Lord greatly bless their labor. Saints of the Lord! pray for the volunteers, and for the blessing of our God on their labor. Our pages are far too small for us to say even the thousandth part of our feelings on this topic, but this we say from our heart: May the Spirit of our religion like a fire consume us with a zeal for the salvation to save the souls and lives of our fellow men from the disaster which is already nearly upon them!

TO THE PRESIDENTS. Our excuse for not postponing the following observations in this regard, is the great importance we see in it, and the absolute need there exists for a detailed and

thorough investigation into, and an immediate restructuring of the Distribution of the books, the debts for them we could say, and we trust that our request will not be ineffectual!

TO THE PRESIDENTS OF CONFERENCES AND
BRANCHES!

BOOK DEBTS.—There is a great need for a general reform—*thorough* in some places in this important operation pertaining to the church of God. After a long time of waiting for the promises received to produce facts and reduce the book debts, and seeing them nevertheless rapidly increasing still, with hardly an exception, this worrying, ominous fact forces us to direct the attention of those concerned to the cause of this, and to devise and administer an infallible and speedy remedy for it.

Complete blindness is what will cause anyone to think that paying for the books published by the church of God is too much of a burden on them; only a lack of taste in their spiritual stomach for nourishment to the souls causes that deadly disease in the mind, for the fact is the complete opposite; their primary benefit is the main objective of publishing, and their good is contained in their purchasing of the books, reading them, selling them, and in *paying for them promptly*. The welfare of the Saints is what the servants of God have in mind as they publish the principles of life through the press as well as through preaching to them, and those who are not willing to pay the expense of the one and the other fairly, forfeit their right to the benefit of the service of the one as much as the other. But we need not reason on that point; for, alas, it is not a lack of the Saints' taste for books, neither is it their neglect in paying for them that is the chief cause of the debt increase, although there is room, and a great need for improvement in this, as we shall soon prove.

It is among the Distributors that we have found the greatest disorder of all. Through an investigation into this business lately we have gotten hold of some keys to unlock the mystery as to why the book debts have increased; namely, that the assistant distributors too frequently have kept the accounts of the receipts only in their memory, without considering the sacredness of that money, finding it very convenient to answer their personal requirements, to pay the shop, to buy a new dress for the wife, to

pay the expense of a trip to the seaside, to wander about, go gallivanting, or anything else for which there may be a call at the time; intending to give the money to their chief distributor at some appointed time, to be sure, when they receive the “draw,” the “pay,” or some other large sum of money after the death of an aged aunt, or untold wealth that will manage after ages in the *Chancery* to be on the point of coming into his clutches! Oh no, he’s not even thinking about dishonesty in the matter, of course, but failing to reach his goal at the promised time, there is nothing to be received but resolutions for a time, until those have soured, and he has withered,—the Spirit of God has retreated from him as from a plague, and by then you will get a tongue lashing if you ask for money, and finally away with him to the world believing that he is then free from them! If the Presidents of Branches recognize something similar to the foregoing depiction, we ask them to tell us who is to blame for letting such a one have such a long rope? Oh no, neither the Distributor nor the President should be permitted to use one penny of the book money, or any other money for any purpose except to put it in the intended fund. If an assistant distributor has not turned in money at every council, let the president look into the reason for that immediately, and if he does not obtain satisfaction bring him to the Council, and if he is unrighteous not only remove him from being a Distributor, but let the appropriate justice and satisfaction be done for all the Saints for his transgression against them, for the assistant distributor is a servant for the Branch, of their own choice, and they are his surety for paying his debts. So it is with the chief distributor for the Conference; and it is especially the duty of the President to put men to look into the business, and it is the duty of anyone who knows of negligence in this to report that to his President, and then, if he does not reform, to us. So it is in the branch also.

In order to forestall such confusion, and facilitate the proper organizing of accounts, we have published sheets designed for the Distributors to make up the books on hand according to the price of the Office, with the debts of the branches on one side, and the demands of the Offices opposite them on the other side, the difference will prove the Distributor’s personal debt, which every President should see that it is paid at the time. With one proviso, the sheets can answer for the assistant distributors, which is that they are not allowed to count personal debts on their sheets, for credit is completely forbidden by the law of the church. But if the distributor accepts the responsibility of

doing that as a favor to his subscriber or subscribers for a time, it should be noted that it is he who takes responsibility for doing so. Lately we have seen long lists—huge columns of the names of persons who owe book debts for a few shillings to pounds! Good heavens! no wonder that several of them have angered God by doing that, and apostatizing from the church because of it, some in other countries, from here to Australia, with the name of some officer who has not paid as much as one penny for the *Trumpet* for more than a year. No less than £9 14s of personal debts like this with hardly anyone responsible in any branch, and lesser sums in other places! Brethren, such extravagance with God's possessions is completely unrighteous! God does not give a greater oversight responsibility to those who can be so careless and profligate in a stewardship so small as presiding over a Branch, or distributing books! The profit from the books (as if there existed profit instead of loss as well) is to be used for carrying forth His work, remember, namely for emigrating home the poor, building Zion, and its temples, &c. Mend your ways, then, Brethren. *Let every distributor go at once to those debtors, and get them to pay* at once—ten to one it is easier to do so sooner rather than later; and if he fails to get payment let him write their names and the amounts owed with precision, and let him give them to the President of the Branch to be read in public at the next meeting of the Saints, and if he does not answer the warning let a council of the elders of the Branch judge what he deserves. Let this be done as soon as possible, for if it is seen then that there will be unavoidable loss through excommunication, or, if it is because of poverty that the Branch will be so generous as to pay for the honest poor, the sooner the better for them to understand how much it will be, *and pay that amount immediately. This should be done every quarter, as well as a collection every quarter to make up for the loss if there is one during the quarter*, because of some deficiencies, which, if it cannot be completely prevented from now on, will be forestalled as far as the Presidents are able, we trust.

Under every circumstance the Distributor is responsible for all that he receives until he can pay for it, for, as noted, without permission of the Branch he has no right to grant credit on its behalf. While it is a pleasure for every Branch to pay all legitimate debts for the poor, we hope that the President will foresee the shame

that will cover him if he allows any dishonest persons to become a burden on his Branch!

It is the responsibility of the Presidency also to assist the Distributor, by exhorting everyone in the meetings, &c., to purchase books, and for all who wish the benefit of men and the favor in God's eyes to help the Distributor to sell the stock on hand in every way they can; for distributing pamphlets is as beneficial as preaching, leading, or any other contribution to the work that God requires of us, and will be rewarded as such.

There is one other thing I wish to call to the attention of the Presidents and Distributors, in connection with distributing books, as follows:—profit is permitted for selling the books of about one pound of every six, seven or eight, according to the notice on the books; a third of this goes to the assistant distributors, and the other two thirds to the chief distributor; now, it is not right that they hand over eight or ten pounds' worth, without worrying too much about receiving the money for them, so long as they receive their part! No faithful Distributor, if *honest*, will keep the portion owing to him first, as a “waving of the sheaf,” without bringing the harvest into the Offices. It is true that he is to be compensated, since he has a responsibility to the Conference or the Branch standing surety for him, but he should not take his compensation in money from the firstfruits of everything he gives out; otherwise, we see that he has taken the pick of the crop from off all that is on hand in every branch, and has made little or no effort to sell them, perhaps. Remember that it is not *spreading* the Church's property as much as possible that is a Distributor's job, but *collecting* the money for everything is as incumbent upon him as is the *distribution*, and *paying* it in to the Offices *without delay* is as important as either. We see clearly that permitting the Distributor to pay himself from the first money that comes to hand for his part of everything that has gone out would be to put a skimmer in his hand to gather all the sweet cream from the dishes of milk of his neighbors, and leave his successor to sell “skim milk,” with no pay for his trouble, or to leave them there to go moldy and send for others so that he can do the same thing! But that is not, brethren, how we learned Christ, and that is not how anyone should deal with the possessions that God has put under his care. Only a worthy effort of the Distributor to collect *all* that is owing will entitle him to receive his

share of the money he pays *in*, and not to pay himself in full for all that *goes out* from the little that first comes into his hands.

There are yet other consequences of not paying for their books, that are even more important and more damaging than those that have been mentioned, especially to the debtors, namely, the fact that negligence, if not this *dishonesty*, angers God, and deprives the guilty of his Holy Spirit. This is a lamentable fact, but one that has been proved undeniably to many, besides to ourselves, through too many examples: and if anyone doubts, let him search the history of the deeds of those men who are lukewarm in the cause, and who dwindle into darkness, and if they do not find sufficient proofs that this is the beginning of the blight—the moss that causes the greenness of the tree to wither, if this is not the root of the evil and the beginning of the damaging consumption in nine out of ten cases, let us be persuaded of our misconception. In an examination into this deadly plague before a Council of scores of officers lately, many of them testified that they had clear proofs that the poorest and least productive were nearly always those who contribute least toward carrying forward the cause of God, who are most reluctant to pay for their books, so that is a byword with many that almost without exception their spiritual and temporal poverty are the results of their neglecting these important duties. And is not this principle consistent with all other principles in the church of God? Is it not according to their works that God will reward all his children? Every Saint knows that God will bless him the more faithfully he fulfills his duties; that also proves that the less one does the less he will obtain, the less he contributes to the cause of God the less God will bless the remainder that he has. If this is not true in all things it is not true in anything; if it is not true in things pertaining to money it is not true in that which is called more spiritual; and if that is the case, the religion which asks for either is not divine. The personal welfare of the needy is what prompts us to call the detailed attention of the Presidents to this, then, as well as to other things. Let the man who feels that he is getting poorer, the more he struggles against the Spirit of God and feels that this Spirit is retreating gradually from him, let him search inwardly and ask himself if it is not his neglect in paying to God and his cause his just requests that is chiefly responsible. At least, it is a fact too hard to hide that there are signs of heaven's smile—prosperity

and blessing on the body and soul of the generous contributor, on his family and his possessions, while there are completely opposite effects on his nearest neighbor whose heart is too closed to contribute a little of his abundance to the God who lends it all to him and his *life* besides.

The diligence of the Presidents is commendable in sending the teachers, and in going themselves after the weak and trying to restore them to activity, but if they properly understood their ailment, they would encourage them in the first place to work justice with God in these things—here is the root of the evil, or closer to it than many thought! Here, then, is the way to restore the weak to faithfulness. It is true in almost every case that the medicine is bitter, as in this case; yet, the more bitter it is to the mouth the greater is its need for the stomach, and so it is in this case. We exhort those who suffer this illness to take this infallible medicine for their bodies, their comfort, and for their souls.

Let us not be considered as speaking too bluntly on this matter, and let not the innocent think that either; our duty is to the honest Saints, and to the unfaithful for their restoration to the church of God, according to the stewardship entrusted to us to watch over these things; and the ominous future in face of the worrisome fact that the debt of the Welsh Conferences to this Office has increased by £123 7s 8³/₄c in the last six months, and to the Liverpool Office as well, until it ends up that the sum of £616 11s 9¹/₄c is owing for books to the former office, and not much less to the latter; these staggering figures are what motivate us to summon all to their duty.


In light of this we have published the TRUMPET every other instead of every week, as was done before, and in the previous quarter we sent hardly any halfpenny pamphlets to anywhere, while knowing perfectly well that the Saints are capable of selling several thousands of pamphlets every week, without costing them a penny of their money, just their faithfulness, if they would only accept the responsibility. But the fact that the debts increase the fewer books they receive, on average, proves the need for these observations, and a thorough investigation of the Presidents into the causes for that, and to see that there is proper organization, righteousness and faithfulness in this matter as in all other things, lest the Spirit of God entirely leaves them, because of their neglect; and we are so steadfast in this matter that we do not believe that God will bless their efforts with much success until they cleanse their churches of this “Achan,” or this

“Jonah.” We expect to enjoy the pleasure of seeing the effects of these observations, through the Presidents’ awakening to the work in earnest, selecting the books on hand in their branches, volumes, &c., that are clean and tidy in the stock they hold, and put those that are not marketable in the hands of the Saints to sell to the extent possible, and pay the distributors for them. May you put these matters into order, and may you go forth in righteousness, and you shall have the corresponding blessings of heaven and earth, an hundred-fold more than anyone has ever imagined.

BOOK DEBTS FOR THE VARIOUS CONFERENCES, FOR THE QUARTER
ENDING, JUNE 30, 1855.

Monmouth, £65 11s 2¼c; East Glamorgan, £175 15s 1½c; Brecon, £9 17s 11c; West Glamorgan, £154 8s 6¾c; Llanelli, £61 4s 8½c; Carmarthen, £27 10s; Cardiganshire, £16 14s 10¾c; Flintshire, £22 10s 5¾c; Conway Valley, £12 3s 4¾c; Denbigh, £17 18s 0¾c; North Pembroke, £7 7s 7¼c; Anglesey, £18 15s 4¼c; Welsh Branch Liverpool, £2 8s 5c; Herefordshire, £4 2s 1c; Merioneth, £13 17s 11¾c; South Pembroke, 6s 4½c; Liverpool Office, £5 19s 7¾c.—Total, £616 11s 9¼c.

BOOK RECEIPTS FROM JULY 19 TO JULY 31.—B. Evans, £2; B. Jones, £9 1s 7½c; G. W. Davies, £3 6s 5c; C. Harmon, 8s 2c; W. Lewis, West Glamorgan, £5 2s 7c.

 The Account of the General Conference of Zion, and the delightful accounts of several Welsh Conferences, together with interesting correspondences were pushed out of this issue, which we shall endeavor to push in at the first opportunity.

*** Send all letters, containing orders and payments to *Capt. Jones*, “*Zion’s Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
Twelfth General Epistle.....	241
Letter from the Valley.....	244
Debt of the West Glamorgan Conference.....	245
Statistical Report.....	247
Editorial,—Epistle of the First Presidency,—News from the Valley,—The Volunteers,—The Glamorgan Area,—To the Presidents.....	248
To the Presidents of Conferences and Branches.....	250

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

AUGUST 18, 1855.

[VOL. VIII.

TWELFTH 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,*

[Continued from page 244.]

OUR public works have steadily progressed. The *adobe* wall around the Temple Block has been completed, and a large amount of the stone coping prepared, and some put on. The endowment house on the Temple Block is finished, and a large share of the Temple foundation is laid. The Sugar Factory, on Big Canyon Creek has been put into operation, and the South Wing of the State House, at Fillmore City, is in progress of completion.

The Seventies have built a commodious hall which has been very constantly occupied during the winter, although it was not begun to be built until the 13th of August.

Country and city improvements have been extensive, astonishing every beholder with the eminent success and prosperity which have attended all our exertions. How truly may we attribute all these blessing to that kind Father who has shielded us from our enemies, and showered down his blessings upon us. He has caused the earth to bring forth, in its strength, the grain and rich

fruits thereof for the sustenance of man. The elements have also been propitious, and the moistening nurture of the early and latter rains has not been withheld; neither have the mountain streams failed to furnish their usual supply. There has also, a much greater supply of goods been brought into the Territory, than heretofore, for which, however, the demand seems constantly increasing, although large amounts of clothing are manufactured by the people. Home manufactures and productions have been a part and portion of our domestic economy, and should be practiced by every Saint. It is the only path in which we can walk with any assurance of securing our freedom, and of perpetuating that liberty which we inherit, as a rich legacy, from our ancestors and our God.

Our holy religion brings us in contact with long established error, and the traditions of centuries, which are prevalent throughout the world; hence are we necessarily a peculiar and separate people, whose best interests and preservation depend upon union and self-dependence, upon practicing virtue, industry, and sobriety, and manifesting our faith by our works in magnifying our Priesthood, and in serving our God by keeping ourselves pure and unspotted in this wicked and adulterous generation.

For this cause we gather out from the world, and for this cause we should rely upon our own skill and ability to produce, from the native elements, every article of food and raiment necessary for our use or comfort.

Brethren, be wise, and eschew foreign productions as articles not suitable or designed for Israel, and draw your supplies from nature's great storehouse—the rich and abundant, though undeveloped, resources with which we are surrounded, and which are clearly within our grasp.

As wickedness, discord, and confusion continue to prevail and increase upon the earth, the Saints will discern that the time is not far distant, when they will probably be obliged to pursue this course for their own salvation. How much easier then for them to be preparing when surrounded with peace and prosperity. How much better to do what is proper, and necessary to be done, under the most

favorable circumstances, than to wait until stern necessity compels. We say then, to the Brethren and Sisters in all these Valleys of the Mountains, learn now to make your own clothing, and encourage the home manufacturer and producer; and let those who intend to come here to reside bring all manner of labor-saving machinery, and such articles for its construction as cannot be readily procured here. Also bring cotton and *teasel* seed, and seeds for raising all kinds of vegetable dyestuff, and all kinds of fruit and flower seeds, also grafts, and grape cuttings; procure and drive the best kinds of stock. And let those who have the things now named preserve them with care, that the best of all kinds of fruit and stock may be cultivated, and the poorer qualities improved, that in our midst may be found an abundance of every thing that will contribute to use and comfort, or that will delight the eye or beautify the earth. For the encouragement of fruit growers, we merely mention the fact that, for the last four years, *peaches* have ripened upon trees growing from seed planted by us, since our location in these Valleys, and apple trees have, though in less quantities, been bearing two years, and bid fair to produce much fruit the present season.

On the 27th of June the Conference appointed at the adjournment of the April Conference, commenced, and was held two days, during which many missionaries were sent to the United States, among whom was Elder John Taylor, of the Quorum of the Twelve Apostles, who was to proceed to New York city, with the view of there publishing a newspaper. John Smith, son of Hyrum, was chosen Presiding Patriarch over the whole Church, and was ordained to that office, with all the keys and authority thereof, on the 18th of February. This was to fill the vacancy which occurred by the death of our beloved and lamented Patriarch, Father John Smith, who died on the 22nd of May, 1854, aged seventy-three.

Father John Smith was the brother of Joseph Smith, senior, who was the father of the Prophet and the first Patriarch in the Church. He was succeeded in that office by his son Hyrum, upon whom he conferred it before his death, and after his decease, father John Smith was chosen, Hyrum having no son old enough to fill the office at that

time. The respected and beloved Patriarch went to his rest full of days and honor, having run his race with patience, and endured unto the end, and was lamented by thousands upon whom he had laid his venerable hands to confer a patriarchal blessing, by virtue of his held office and Priesthood. He will long be remembered by the Saints as a father whose blessings were counted of great value, and which will remain a comfort and consolation through all the various changes of life's pilgrimage in the flesh. Having suffered persecution in common with us and our brethren who have gone before, he was broken in body; and although permitted to live a few short years in quiet and peace in the Valleys of the Mountains, still the infirmities were upon him which were caused by the many exposures and troubles through which it has been the lot of the Saints to travel; but the vigor of his mind and intellect remained unimpaired to the last.

Thus has another of the noble men of the earth gone to his rest, prepared to come forth with glory, immortality, and eternal life, when the keys of the resurrection shall be given unto the Priesthood of the Almighty to again administer its power upon the earth.

During the past year we have enjoyed tranquility with native tribes, having concluded a treaty of peace with the Indian Chief, Walker, whom we met for that purpose at Chicken Creek, in Juab County, on the 11th day of May last. We have great cause to acknowledge the hand of the Lord in restraining these savages from literally drenching our settlements with the blood of the Saints, and in preserving our brethren from utter destruction, for nothing but His Almighty power has prevented such a catastrophe.

Some of the Settlements seeing, and feeling by sad experience, the imminent peril they were in, have undertaken to partially secure themselves by fortifications, &c.; but we are grieved at being obliged to say that these defenses generally remain in an unfinished condition, and many of them are of but little value. How long the Lord will continue to extend his protecting care, and indulge his people in such inexcusable carelessness, and indifference to his counsel and gentle admonition, remains to be seen. It appears that the very moment when peace again smiles upon us, danger is forgotten, and we at

once relapse into the same careless indifference which has always characterized our actions in these Valleys, so far as regards our being well prepared to meet our steadfast enemies. We say unto you brethren, do not longer indulge in such criminal neglect—do not longer trifle with the counsel and urgent entreaties of your brethren, but improve the present moment of peace and prosperity for making yourselves secure, and in preparing against a day of trouble.

Toward the Indians continue to exercise patience, charity, and forbearance; give them your faith for their reclamation from their low estate; pray for them, and teach them also, that the principle of improvement and enlightenment may possess their minds never again to be rooted out, that they may learn the ways of the Lord and rejoice in the true knowledge of the God of their fathers.

We realize that the Lord has been gracious, and is answering the prayers and supplications of the Saints in their behalf. We realize that His Spirit has been poured out upon them, and to this cause we attribute the power which has restrained them from more extended and active hostilities. We exhort you to feed and clothe them as heretofore, but never lose an opportunity of teaching them to work, in order to gradually teach them the way to industriously provide for their own wants, a course mutually more beneficial than to sustain them in idleness. Providentially, indeed, have we been thrown into their midst, bringing with us our holy religion, and our civilization. As we have been abundantly blessed with the good things of the earth since we came, let us impart freely unto these degenerate sons of Israel, of such as we have received, and not, as too often the case in the conduct of the whites toward them, condescend to their level, thereby debasing ourselves and abusing their confidence, but seek to raise and exalt them to us, that they may in very deed become a “white and delightsome people,” in whom the Lord can take delight, even as in days of old.

Indian chief, Walker, died after a few days' illness, near Fillmore city, on the 29th of January; and the Utahs have chosen his brother Sen-a-rock, commonly known among the whites by the name of Arrow-peen, to be their Chief.

Owing to the ignorance of the Indians, and to their having so little understanding of the nature and obligations known to civilization, the laws have seldom been enforced against them. However, in the case of the unprovoked murder of the two boys of Bishop Weeks, of Cedar valley, while engaged in getting wood and poles from the canyon, two Indians, the principal actors in that scene, were hanged on the 15th of last September; having been tried and convicted before the U.S. District Court, the Hon. Judge Shaver presiding. Again, in the case of the massacre of Captain Gunnison and party by the Pahvan-te Indians, in the fall of 1853, a number of them were tried at Nephi, before the Hon. Judge Kinney, of the U.S. District Court of that district, which resulted in three of them being convicted of murder in the second degree, and they were sentenced to the extent of the law of the United States in such cases made and provided. In this case, we understand that there were many extenuating circumstances which appeared to mitigate, on the part of the Indians, the perpetration of this horrid massacre. It was a time of war between the whites and the Indians, and this particular band had just previously suffered the loss of one of their chief men by a party of white emigrants, who killed him while passing through their country, without even a cause of provocation. This so enraged the Indians, that although they had not previously participated in the war, they straightway commenced gathering up their forces to come against the settlements, and to join the other Indians already engaged in hostilities. It was at this moment that Captain Gunnison and party arrived in their country, while prosecuting his duties in exploring a location for a railway across the continent, thus furnishing them that opportunity for retaliation which they were so earnestly seeking, and which was so fearfully visited upon the innocent. This should prove a lesson to all travelers who wantonly shoot the Indians; for though they may pass in safety, peradventure the very next travelers may fall victims, as a consequence of their inconsiderate and worse than savage barbarity. All persons having knowledge of law and at the same time treating the Indians so inhumanly, should be held responsible for the results of their acts; which, as in the case of the lamented Gunnison, are

almost certain to be visited, on the first opportunity, upon some who were entirely unconnected with the aggression.

It cannot be expected of the Indians, in their present low and ignorant condition, with all their traditions and ferocious natures upon them, to understand and act in accordance with the provisions of law which they never had the least knowledge of, nor any opportunity for obtaining such information. Therefore it becomes those who profess civilization to set them an example, and not, while pretending to execute law upon them, be more brutal and murderous than they are with each other. Let all such persons consider these facts and act wisely, lest the blood of their victims be found upon their own skirts; and brethren, be careful lest you also trample upon the "oil and the wine," make shipwreck of your faith, and lose your salvation in the kingdom of our God.

At the October Conference several of the brethren, who had been absent on foreign missions, were present, having returned with many Saints; and although the last company did not arrive until the 28th of October, it was a time of rejoicing with us all, but especially with those who, having safely passed through death and suffering, were permitted to associate in peace with those having a common faith unto themselves, and to listen to the instructions of the servants of God in Zion. Every countenance beamed with joy, and nothing occurred, during the three days which the Conference lasted, to mar, or in the least disturb, the peace and unity which universally prevailed. Elder Horace S. Eldredge was chosen to take the place of Jedediah M. Grant as one of the seven Presidents of the Seventies.

Since the October Conference, but little has occurred differing from the usual routine of our business.

The winter has been unusually mild, and work has progressed in many respects, almost as well as in the summer.

The Legislature held their usual session of forty days, and adjourned to meet on the second Monday in December next, in the new State House in Fillmore city.

Various associations for religious, literary, and scientific purposes have been formed, and much useful instruction has been imparted,

as also in many evening and day schools, which have generally been kept in operation during the winter, in all the wards. Amusements have also had their time and place, and, with the exception of a little disturbance caused by a few disorderly U.S. troops, a general time of quiet, good order, and peace, has prevailed in all the settlements.

In accordance with their respective appointments, Elder John Taylor repaired to New York, Franklin D. Richards to Liverpool, Erastus Snow to St. Louis, Orson Spencer to Cincinnati, and Parley P. Pratt to California.

Owing to the irregularity of the Eastern mail, we have but little information concerning their success; but we have learned that a stake has been established at St. Louis, and that a newspaper called the "*Luminary*" is published weekly. We have not yet learned whether other stakes have been established, or whether other papers have been published; though a press has been obtained in California, which will be put in operation the ensuing summer, under the charge of Elder George Q. Cannon.

Elder Amasa Lyman still labors at San Bernardino, California, and the remainder of the Apostles are at present with us, laboring as opportunity occurs in the various settlements of Utah. Elder George A. Smith is still engaged in the history of Joseph Smith, and will in a few months probably have it finished and ready for the press.

At this April Conference just adjourned, the reports and exhibits of the financial affairs of the Perpetual Emigrating Fund Company, and the Church, were fully presented, from which it appears that the capital stock of the Perpetual E. F. Company, amounts to \$71,005.14³/₄, although scarcely a dollar of it is at present in available means that can be used for the purpose of emigrating the poor Saints. This arises from those who are in debt to the Fund neglecting to pay for their emigration. There is now owing to the Fund, from this source alone, about 57 thousand dollars, which, if it could be realized in available means, would very much increase the operations of the Company, and assist many thousands to come, who are looking and praying for deliverance through this source. By every light in which it can be viewed, the brethren who have been assisted by this Fund,

for their own, for their brethren's, and for the kingdom's sake, should cancel their obligations thereto. The subject of emigrating the poor Saints, taking them from the overpopulated districts of the older countries, where, with their utmost labor, they can scarce procure subsistence, and where lack of employment frequently renders life itself precarious, and bringing them to a land where by industry they can soon acquire a competence, and rise in the scale of intellectual existence; commends itself to all the Saints, and is worthy of their faith and most active benevolence.

The reports of the financial affairs of the Church show that the resources have been generally invested in buildings, and making public improvements, such as the Council and Endowment House, Tabernacle, wall around the Temple Block, store houses, Temple, &c. In order to successfully prosecute our business, we find it necessary to have a considerable amount of active capital to enable us to furnish materials, and supply clothing and articles necessary for those who are constantly engaged in the public service.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 18, 1855.

EPISTLE OF THE FIRST PRESIDENCY,—For this epistle, which is filled with explanatory examples of divine wisdom, we provide abundant space in this issue at the cost of several home and foreign correspondences. The righteousness of President Young in his behavior toward the natives, not only through judging them according to their understanding of the law they break, instead of destroying them indiscriminately as other governors do, but also his winning them over through kindness, gifts, and sending farmers into their midst to civilize them and to teach them to produce their own

food teaches all the Governors of the world a lesson that is worthy of emulation in civilized countries, and is evidence of his superhuman temporal and spiritual judicial suitability.

The departure of the soldiers from their midst is a timely deliverance for the Saints; but it would have been far better for their morals and for the well-being and purity of the women of the woods, had not the States sent examples of their civic and military officers there to "civilize them" with a lesson which it behooves only their own husbands to teach them. It is praise to the morals of polygamous Utah that such fornicators failed to have prey from their midst other than the lawless savages, and we can say to their credit also that even though they have lived in their midst for years, we have not heard that even one of the "Mormons" has been guilty of teaching them the chief false lesson of Christianity of the world, and the reader will agree that it would be more praiseworthy for the States to teach chastity to their officers before dropping them among savages, and that they have a more needful task to cleanse all their chief nurseries of monogamous Christianity of such monsters before uttering a word against the morals of the polygamists of Utah. In what "Christian" country would the feminine chastity of its inhabitants force such men to feed their passions with such forsaken things as the Utah Saints forced the American soldiers to do? Where is the city or the town where thousands of its women would not run after them to get to enjoy the wickedness which fills the women of Utah with horror? Facts such as these testify in favor of the chastity of the Saints more loudly than do all the shrieks of false teachers and false accusations of the Editors of the world to the contrary.

Another topic that is given attention with great interest in the Epistle is the accomplishments of the P. E. Fund, and the Saints throughout the world rejoice greatly that the Leaders of the Church in Zion are providing so diligently for their gathering home to enjoy peace, examples and teaching that teach them in the way of eternal life. Where else, or from whom else are they to be had? We are confident that their examples in this deserve to be imitated by all those Saints whom they seek to benefit in this praiseworthy effort they make in

this important matter of emigrating the Saints. We believe that they tell the truth when they say there are sufficient means among the British Saints now, if properly used, to transport all of them home. The Welsh Saints could do so as well if they strived together; but instead of that, we ask, how great a desire do those in Zion think the Welsh have to gather, when they learn that the total contributions to this beneficent Fund, in three months, are not enough to emigrate two persons! Again, we say, imitate their generosity instead.

The discoveries that have been made lately in Utah of iron ore, coal, &c., are of great worth, and the success that has been had lately in mining them and making them useful to the inhabitants, increases their opportunities and abilities to build Zion. It is intended to transport coal to Great Salt Lake City more cheaply than it is now to transport wood, and it will not be much longer now that they are forced to transport their dishes and their iron machines over a thousand miles through uninhabited land. Doubtless the "everlasting hills" will reveal the rich contents of their bowels for the benefit of the Saints as soon as they can make proper use of them.

The arrival of the civic officers and the soldiers in Utah has produced one benefit albeit against their will, on that of which the world cannot lose sight, namely that of sending their favorable witnesses to the cleverness, wisdom, and goodness of President Young, and the morality, diligence and excellence of the inhabitants. Although the Editors and the politicians of the world threaten an invasion of Utah, an end to Polygamy, and the death of Mormonism beneath the heels of the aforementioned army, behold them having gone away from Utah without having done the one thing or the other, having found no treachery, no unfaithfulness, or even any occasion to bother with the Saints, and it would be good if they were to take with them the corruption they brought there. Who knows what the Editor-wolves will do now for they must howl and screech at something to be sure, even if they had to make a bogeyman or take their own shadows as an excuse? But the creatures of the twilight are never long without imaginations that satisfy them, and before long the truth like the

radiance of the morning proves that they were not barking at the horns, hoofs, teeth and tails of beasts, rather at clumps of thorns!

Above all else, may the Saints scrutinize, understand, and remember the truthfulness of the portion of the Epistle that says that all they do to build Zion is above self-interest, and that is thus they secure for themselves the prize at the end of the race, and that it is through consecrating themselves and all they have to building the kingdom of God that they will enjoy the riches and glory of that kingdom when it comes in its primordial power. An example worthy of imitation is President Young's offering of all he possesses, which is judged to be worth about two hundred thousand dollars, to the service of the church, and as does the best, it will win the imitation of all the faithful of Zion.

In short, we greatly rejoice in the news that this Epistle contains about the condition of Zion, and in the principles that it offers for our consideration, and it is our desire to enjoy more and more of the Spirit that produced it so as to fulfill all it requires of us, and that will be a good enough heaven for us now.

TWELFTH GENERAL EPISTLE, &c.

[Continued from page 265.]

THE tithing furnished our resources for all of our public improvements, and this is generally paid in grain, vegetables, stock, wagons, labor, and other property, and but very little in money, and with the exception of what is needed for the use of the men employed, has to be turned into cash to procure such other articles as are necessary for properly prosecuting business. The constant investment of the funds of the Church in permanent improvements, trouble of changing, and delay in converting into cash, sometimes unavoidably involve us in debt; but if the brethren will be faithful and punctual in paying tithing in kind, it will relieve us of all embarrassment, and furnish sufficient for all the needful purposes for which it is used.

Brethren, as you wish to hasten the building of a Temple, and the rolling forth of the work of Zion's King, put your shoulder to the

wheel, render effective aid to her cause, and make her interest your own. Remember that all you do to favor Zion is only favoring your own interest, that it is for yourselves that you are laboring and toiling in your labors, and consider the reward which is laid up at the end of the race. It should be deemed a blessing as well as a duty to have this privilege. No greater favor could be bestowed upon this people than they enjoy in having a part and lot in this matter, in being the humble instruments in the hands of the Great Jehovah, in bringing to pass His purposes upon the earth in these last days, in being the recipients of the eternal truth, light, and knowledge emanating from Heaven's King, in whom is all excellence, power, and glory.

Incomparable delight and happiness fill the soul of the faithful Saint, who has the testimony of Jesus and the Spirit of the living God to enlighten his understanding. Happiness supreme and life divine fill his bosom, as he seeks to impart the gladsome intelligence to his fellow species, that they also may be partakers with him in the glorious cause, and share in its blessings. Thus our Holy Religion absorbs every feeling, desire, ambition, motive, and action of our natures, and renders every association in life tributary thereto,—it forms the vitality of our existence; it enters not only into our spiritual but also into our temporal organization, and controls us in all our affairs. This is true of every person who has tasted the good word of life, has received the Holy Ghost, and continues to walk in the light, and be led by its gentle influence. This is salvation in the kingdom of God, it is glory celestial, and exaltation. This is the work that makes angry the adversary, who fears the overthrow of his kingdom and power upon the earth, that causes Satan to rage and seek to destroy the Saints of the Most High, as he did in the days of Jesus and of his Apostles and followers.

Hence the persecution and martyrdom which wasted the faithful from the earth, and caused the apostasy of the ancient Church. The world overcame and destroyed them, and seeks to overcome and destroy us, for they are actuated by the enemy of all righteousness, the arch deceiver, who desires the overthrow of the work of God.

Therefore, brethren, be on your guard, be faithful in prayer and watchfulness, in faith and good works, lest you enter into temptation and darkness comes upon you; lest you get bewildered and led astray, and unwarily imbibe an apostate spirit which will lead you to deny the faith.

The consecrations of the Saints have been delayed for a time, in order to obtain the form of a deed which should be legal, in accordance with the laws of the Territory. This has now been accomplished, and many are deeding their property to the Church. We wish it distinctly understood that no person deeds his property unless he feels it to be a privilege, and prefers to do so of his own free will and choice. Neither do we wish any person to deed any property which is encumbered by debt, or liabilities. Pay what you owe, and then if you would be independent, keep out of debt, improve upon your inheritances, and the stewardship which is committed to your trust, that being found faithful over a few, you may be made ruler over many things.

Let the Saints abroad in the world devote all they have for the spread of the Gospel, the gathering of Israel, and helping the poor, who are faithful and true, to come to Zion; and it is believed there are means sufficient among the Saints in England, and other places, if properly distributed, to emigrate all the faithful. If those having means would be liberal enough to freely impart to the needy, simply retaining sufficient to accomplish their own emigration, and trusting in the Lord for future means of subsistence, they would be blessed by the Lord and their brethren, and rejoice in having wrought salvation and deliverance to many of the meek who shall inherit the earth.

Let those brethren who are willing to devote their means in this way, do so in wisdom, by giving it into the hands of our authorized agents, whom we have appointed to that business, and not pay it, as is too frequently the case, to irresponsible persons who scatter it to the winds without doing any good. Let all things be done in order, and through the proper channel.

It is a very common occurrence for those having means when they come into the Church, to lose every dollar, by their business transactions with the world, before they gather with the Saints, or have contributed much to aid the cause of Truth. When stripped

of every thing, they are ready to come, regretting that they had not devoted their means for the building up of the Lord's, instead of the devil's kingdom.

The best way is for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can without too great a sacrifice, and then "gather up for Zion," without unnecessary delay; for the devourer and tempter are abroad in the earth, and the Lord has commenced his pleadings with the people by fire and by sword, by pestilence, famine, and tempest; escape therefore, while the way is open before you.

To all the honest in heart throughout the world, both of high and low degree, we say "Repent, and be baptized for the remission of your sins," obey the ordinances of the Gospel through the administrations of the servants of the living God, for the judgments of the Almighty are upon you, flee therefore from the sinks of iniquity and corruption, lest the fiery indignation of the Lord also consume you with the wicked, of whom He has decreed that He will empty the earth.

Saints, in the Valleys of the Mountains, unto you we say, Raise grain, sow, plant, water, and harvest in the proper seasons thereof; cultivate no more land than you can cultivate well, save and preserve your grain, that nothing be lost; take care of your animals that they be not stolen by the Indians, or driven off by the white thieves who annually make their predatory excursions through our settlements; fence pastures for your stock, that you may preserve the grass in your immediate vicinity for their use; and let the transient herds pass beyond the settlements, to where range is plenty and not occupied, and there will be less danger of their mingling with those belonging in the Territory.

Prepare good granaries for your grain, where it can be kept safe, and clean from dust, and lay up your surplus in store, against a time of need.

Finally, brethren, be one in faith and in effort, and walk humbly before the Lord. Keep sacred His commandments, and your covenants. Seek continually unto him for wisdom and knowledge, that you may enjoy the light of his Spirit, and be thoroughly furnished to fulfill every duty incumbent upon you, by virtue of the

Holy and Eternal Priesthood of Almighty God, with which you are clothed, in a manner that shall best subserve the advancement and rolling forth of His Kingdom upon the earth.

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 JEDEDIAH M. GRANT.

PAYMENTS TOWARD THE DEBT OF THE WEST GLAMORGAN
 CONFERENCE, FROM AUGUST 1ST TO THE 11TH.

	£	s.	c.
1. David Davies, Newton, Glamorgan Area	0	2	6
2. Mary Davies, his wife	0	2	6
3. William Thomas, Newton	0	5	0
4. William Owens, Swansea.	1	0	0
5. Enoch Lewis, Treboeth	0	10	0
6. John Thomas, Wig.	0	5	0
7. Margaret Thomas, his wife	0	2	6
8. Thomas Perkins, Morriston	1	0	0
9. Mary Ann Wood, English Branch, Swansea	0	5	0
	£3	12	6

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

RECEIPTS FOR BOOKS FROM AUGUST 1 TO 11.—George W. Davies, £4; John Davies, 3s; B. Jones, 16s; Thomas Morgan, £1; Wm. Lewis, West Glamorgan, 7s.

SCHEDULES FOR THE CONFERENCES OF THE NORTH.—Flintshire Conference on the 26th of August, Denbighshire on the 2nd of September, Anglesey and Conway Valley on the 9th, and Merionethshire on the 16th.

ADDRESSES.—Mr. Thos. D. Giles, 4 East Lane, Tredegar.—Mr. Edward Middleton, 4 East Lane, Tredegar.

CONTENTS.

	PAGE.
Twelfth General Epistle.....	257
Editorial.—Epistle of the First Presidency.....	265
Twelfth General Epistle.....	268
Payments toward the Debt of the West Glamorgan Conference	272

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

SEPTEMBER 1, 1855.

[VOL. VIII.

MINUTES OF THE GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Great Salt Lake City, commencing Friday, April 6, 1855, at ten in the morning.—President B. Young presiding

THE First Presidency and seven of the Twelve Apostles were present, together with the Seventies, High Priests, Bishops, &c., and the Tabernacle was crowded.

President B. Young said that twenty-five years ago today the Prophet Joseph Smith organized this Church with six members; reviewed the rise, building up, and marvelous increase of the Church, and gave much useful instruction, all of which will be found in the full report.

At two in the afternoon, singing; prayer by C. C. Rich, singing.

The Authorities of the Church were unanimously sustained,—the First Presidency, namely President Brigham Young, and Heber C. Kimball and Jedediah M. Grant his Counselors, President and members of the Quorum of the Twelve Apostles, John Smith the Presiding Patriarch, Presidents and Counselors of the various other quorums, Edward Hunter Presiding Bishop of the Church, the High Council, together with all the other authorities, and George A. Smith as the Historian and General Recorder of the Church.

Not one negative vote was given, thus demonstrating a union which the world cannot realize.

Several bishops were released from their offices, and others were put in their places.

Fifty-three persons were voted to take missions.

President Grant said that active and energetic men, those who will do their duty, and magnify their Priesthood, are the men who are generally wanted to fill offices, go on missions, &c.

Elder Hyde related a portion of his experience down the river Danube, when he went on his mission to Jerusalem.

Fifteen more young men were voted to go on missions.

The meeting was closed with prayer by Elder Hyde.

April 7, 10 o'clock in the morning.—The Tabernacle not being large enough to accommodate the thousands of Saints present, the Conference convened in the new *Bowery*, which was being built at the north end of the Tabernacle, which will seat about 12,000 persons.

Singing and prayer.

After releasing a bishop from his office and putting another in his place, President Young spoke about the Tithing report, the deeds and duties of bishops, the building of the Temple, and about consecration; and he said that if the Bishops would not do their duty, each one of them would be released, and others would be put in their places.

The report of the Treasurer of the Perp. E. Fund was read and approved.

Elder P. H. Young exhorted the Saints to constant prayer and diligence, and asked a blessing upon the bread.

Elder Lorenzo Snow compared the present day with 25 years ago, and alluded to the time when the Elders were traveling without food or shelter to proclaim the gospel to nations afar off, and asked a blessing on the water.

Elder Woodruff said that the more Conferences we have, the better they all are; it was music to his ears to hear testimony of the truth; he referred to the dedication of the Temple in Nauvoo, and to the wars and distress among the nations.

Elder C. C. Rich said,—For the past 23 years I have known of a surety that this work was true, and that this Church is led by the hand of God; he spoke on the union of the people, and living to receive the blessings; if we do the best we know, we shall do first rate.

President B. Young adjourned the Conference until the 6th of October next, remarking that if we were to continue a whole week, but a few of the Elders could have the privilege of bearing their testimony: he remarked that he that imparts truth as fast as he receives it, will grow in grace and in the knowledge of the truth. The first mission to Joseph, who was a pure Ephraimite, was to gather Israel. He instructed the Saints how to live and avoid disease, and strenuously advised them to observe the Words of Wisdom; and to cease using tea, coffee, tobacco, spirits, and all such articles, and raise their children healthy; this people has got to do it. He then blessed the Saints.

The choir sang, and President Heber C. Kimball closed with prayer.

T. BULLOCK, *Clerk of the Conference.*

[We shall quote from the sermons of the Conference in the coming issues.—ED.]

LETTER FROM THE SPANISH FORK CITY.

City of Spanish Fork, March 28, 1855.

DEAR BROTHER WM. WILLIAMS,—With pleasure I shall use the present opportunity to write you the following lines, hoping they find you firm in the faith which was once given to the Saints. I am glad to inform you that I have arrived at the end of my journey, healthy and safe, toward the end of September, and I am enjoying excellent health to the present time, thanks be to God for that.

I confess my failure to write to you earlier, but the overabundance of snow has prevented the mail wagon from crossing the mountains. Salt Lake City is 7 miles long by three miles wide, and the roads have been organized from the East to the West, and from the North to the South, and the place is so level that one can see from one end of the roads to the other.

There are some splendid buildings here: the Tabernacle is a remarkably large building, and is very gloriously decorated. I attended the Conference in October, but the Tabernacle, despite its size, was too small to hold the congregation. I must say that I have never seen in my life such a polite and wholesome looking crowd; I could only say in my mind that "the smiles of Heaven are on this people." I was struck with surprise as I saw the carriages flooding into the City from every corner of the Territory.

Oh! how lovely it was to have the privilege of sitting in the Tabernacle of the Lord's congregation, among thousands of brothers and sisters, to listen to the Prophets and Apostles of God preaching the principles of heaven, without anyone saying "old saints," "false prophets," &c., or throwing stones at the windows as I saw in conferences there.

Oh! how lovely it is to dwell with the people of God! I say to you, brothers and sisters in the Fan Galch Branch,—be faithful in keeping the commandments of God, and strive to come up to the mountain of the house of the Lord, to be taught in his Holy laws! And as far as living here is concerned, there are good places to live: yes, I say, three times better than there; all live on their own land and in their own houses, and as far as I have seen there is an abundance here of all things to eat. The price of wheat now is one dollar per bushel. There is an abundance of potatoes, &c., and all kinds of vegetables. The craftsmen earn three dollars per day, common laborers from a dollar and a half to two dollars per day;—there is plenty of work for everyone. I say to Eleanor to take heart to come here, and not to listen to the fools spreading their lies about the Saints in Utah; I *know* what kind of a place is here, and I advise everyone who wishes to serve God to come here, for I am content in my heart.

I have obtained 20 acres of land, and have begun to till it, and I intend to build a house between now and winter, so that when you come here I shall have a place to welcome you. Remember that I shall be expecting you in the fall. Send a letter back as soon as you can, with all the particular news since my departure. I am your faithful brother,

DAVID DAVIES.

LETTER OF SISTER DANIELS.

Salt Lake City, May 27, 1855.

MY DEAR HUSBAND,—I hope that this letter reaches you, and finds you healthy and happy as we all are here; thanks to the God who owns us for his watchful care over us. We received your letter (the one you wrote in Carmarthen,) on the 13th of this month. You could understand our joy in hearing from you, about your health and your success, your faith and your determination to spread the kingdom of God among our fellow nation.

As we read the history of the world, and your letters, we perceive clearly that that which was prophesied is coming to pass on the inhabitants of the earth, that “the earth will be made empty of its wicked inhabitants,” saith the Lord, through pestilence, famine, and the sword,—that which the Latter-day Saints have been preaching for years back in Wales and England, Turkey and Russia, and along the banks of the Danube river, for many miles, saying, “Flee toward Zion, and stay not, for I will bring evil from the north, and a great destruction. The lion is come up from his lair, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.” Although such things were once foolishness in the sight of the proud of the earth, now their own eyes see them. There is nothing but destruction that awaits those who refuse the message of the Latter-day Saints, for it is God’s way to save man, and we know only this providence is strong enough to do it.

This City is becoming a very large place; a lot of building continues, and the Temple is going forth quickly at present. They are cutting a canal from the City to Big Cottonwood Canyon, to carry *granite rock* to finish the Temple. The health and success of the land, from all accounts that we have, are better than in any other place under the sun,—peace and cooperation reign here, and we believe there is no other town or country that can say that.

We had a particularly good Conference last April, which continued for two days. Many were called to go on missions among the red people of the forest, to preach the gospel which their fathers

refused. President B. Young said that the nations of the earth have proved themselves unworthy of salvation, and that the time has come to go to the scattered sheep of the house of Israel, in North and South America; thus over a hundred and fifty were called to go to them; of that number one Welshman was called, Joseph Parry, and he has now left. Hundreds of the Indians around here have believed the Gospel, and have been baptized lately. They testify that the "great Spirit" has told them that the Saints are good people, and that they must not do any harm to them. Also they are very fond of the Book of Mormon, and they understand that it gives the history of their fathers. In short, the Lord is beginning to fulfill his promises among this people, as he said through the mouth of his servant Nephi, (see page 73 of the Book of Mormon).

The Jeremy family is healthy and sends their regards to you, and also the family of Brother Jones; remember me fondly to brother Jones. I shall close now by sending our love to you.

Your dear wife,

MARY DANIELS.

LETTER OF HENRY HARRIES.

G. S. L. City, May 27, 1855.

DEAR BROTHER DANIELS,—I came to understand through your last letter to your family, that you wish to have additional news of this Valley, and I thought it would be useful for me to write a few lines to you. There will be some great changes here by the time you return: the City is growing rapidly, and there are a great many splendid buildings being built this summer. President B. Young's house, an extremely beautiful building, is being finished, and he has another house under construction. The new Tithing Office has been built close to Brigham's old Office. It is said that they raised one thousand and fifteen bushels of wheat in Ogden City last year. There are good signs for wheat yet this year, but it has been very dry since planting time until last week, when it rained and freshened the land nicely. A canal is being made from Utah Lake to irrigate that side of the Jordan. Walker, the Leader of the Indians, has died, and in his place

is his brother Arapeen, who today preached from the platform.

I shall close now, wishing you success, and all blessings you may receive now and forever. If you succeed in getting some of my relations to obey, please send word about them.

Your brother in the faith,

HENRY HARRIES.

ATTEMPT TO ANSWER THE QUESTIONS OF AMOS CLARK, IN THE 13TH NUMBER OF THE "TRUMPET."

[Continued from page 219.]

THE 4TH question is, "Why would not everyone receive the Holy Ghost *when* it is administered to him?" It can be a lack of faith and ignorance that keep them from receiving it; there are many who neglect, and others who do not teach them, possibly, that it is necessary to pray earnestly for it,—every man must look constantly toward heaven, for without doing so there is no one who receives this gift, and if they were to pray throughout their life while refusing the laying on of hands of authorized men, they would not receive the "*gift* of the Holy Ghost." Perhaps it will be necessary for someone to purify himself through living a virtuous life, before his temple is suitable for the Holy Spirit to dwell therein. It is a fact that there are many who receive the Holy Ghost when confirmed by the Elders, or at the time they administer the ordinance of the laying on of hands, but God does not have a *rule* that this will happen every time. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and *ye shall receive* the gift of the Holy Ghost;" he did not assure them that they would receive it at the time, or *when* it was administered to them. In another place, it is said, "And *after* Paul laid his hands on them, the Holy Ghost came on them." Again, "Then laid they their hands on them, and they received the Holy Ghost." It cannot be determined from these quotations whether they received the Holy Ghost at the moment it was administered to them or after that, but all may understand that it was by the laying on of hands of the apostles that the Holy Ghost was given. And allowing that they all received the Spirit at the time,

that does not place an obligation on God to impart it to all the same way; for even though the laying on of hands of authorized men is the means or the rite through which the Holy Ghost is received, yet it is only according to the will of God that He blesses the administration of it by imparting the gift that He chooses, at the time, or under whatever circumstances he wishes. There were not many in the days of the apostles who received any gifts that showed any particular wonders, or any visible difference from the other Saints at the time, and many times they were not particularly aware of its *reception* when the ordinance was administered to them. Paul said to the Corinthians—"Now concerning spiritual gifts, brethren, I would not have you ignorant;" Paul concedes here that some of the Saints were ignorant of the spiritual gifts, and thus not all of them had received them, although all had been baptized and had received the laying on of hands. It would be good for all to understand that men receive some influence of the Holy Ghost, such as an "enlightenment of the Spirit," without receiving, *when* it is administered, any outward or obvious gift. Perhaps brother Amos Clark feels to a certain extent dissatisfied that God has not imparted some special gifts to him; but let him remember that he is a child, and if he is a good child, the delay of his Father in giving such gifts to him, is for his good. The behavior of a mother toward her child when it begins to walk comes to mind; she opens her arms while calling to it, and when the little one tries its best to come to her, she moves after it encouraging it to follow her, and after it arrives that will cause its faith to double by the next time, and by that its ankles strengthen, thereby causing its trust to increase by the time a more important circumstance comes. The beloved of God are not blessed every time *when* they obey,—frequently they must work through faith, and faith is indispensable before a man can gain determined boldness to seek the promised blessing, and it is useless for anyone who doubts to think he will receive anything from the Lord; but the stable-minded man, who draws near with clean hands, determined, yet patient until the time a beneficent God imparts the blessing, unwavering, nor allowing his faith to weaken, he will receive the blessing, and his faith by doing so will be doubled by the next time to receive an even greater blessing; thus we see that the delay of our

Father in imparting the blessing when one obeys turns frequently to the benefit of the Saints. God knows best what is for our good, and we seek to be faithful until we receive it.

(To be continued.)

Formerly from Georgetown.

THOMAS HARRIES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 1, 1855.

CONDITION OF THE CHURCH OF GOD IN WALES.—It is with pleasure we report that we understand, either through meetings, through letters, or through elucidating facts that the Presidents of the Conferences in general are awakening to this important work of properly warning their fellowmen of the importance of this last message from heaven—the restoration of the eternal gospel, and the only salvation that God offers to the world from the judgments, the famines, the pestilence and the wonders that He is about to pour out upon the wicked. For the purpose of doing that effectively, not only should every office be encouraged to search for every opportunity he can get to preach and to testify; not only should that be done by the influence of the Spirit of love, and being earnest in persuasion, but also we consider that the supporting joint witnesses of the Saints, especially through their godly examples, and their spotless lives are indispensable to have success with the good seed that is planted. The wisdom of the divine Spirit they possess compels them to take care that this endorses and gives force to the good word; and that they do not allow anyone to pull down through improper behavior that which the faithful endeavor to build up in the kingdom of God. Let every person be brought to the accurate scales of *Discipleship* which was given freely to us by the Great Head of the Church; for unless they walk according to this rule their baptism is vain as well as all their other professing; only he who

continues faithful in keeping all the commandments of God until the end will be saved.

There is too much room to fear that the Saints rely on doing their "first deeds" only, as if they believe that obeying only the old duties they perceived to be their obligations when they first came into the church were all that was necessary; as long as they transgress no particular laws, but come fairly regularly to meetings, pay the occasional penny toward carrying the work forward, or not—as they wish, and as long as they can scrape along with it somehow without getting excommunicated, it will be all right with them in the end. Quite a lot like this is mentioned by some about their beginning with the Church, and they try to excuse themselves to some extent from fulfilling that which is expected of them now, "because," they say, "things like that were not required when I came into the church years ago." We do not hesitate to proclaim that to be sectarianism, yes, too much so to continue to the end in the Kingdom of God, rather we warn everyone we love to beware of it. We covenanted with God as we went into the waters of baptism to obey "*every word that proceedeth* out of the mouth of the Lord" through his servants. An increasing Kingdom is the Kingdom of God in this meaning; He clarifies the mysteries of his kingdom "line upon line," "a little" now, so they can understand it and do it, which will make them worthy of "a little" a second time; and thus we see that after doing the little that He commands, the new lesson will be received, and each most recent lesson is as indispensable to the salvation of the soul to life as was the first; and he who refuses to fulfill the most recent, is a vow breaker, and he forfeits his right by so doing to the privileges of the house, and to additional teaching of the One whom he had promised to obey. That is the spirit of apostasy; and after being excommunicated from the church of God, he raises his voice the loudest to testify that it is the Church of God, or no doubt that it was, but that unfortunately wicked men have brought new and oppressive things into it, something which he cannot abide.

There is another class to be found who go to the opposite extremes from the above; their entire effort is for new things while disregarding the old; in their great avidity for heavenly things to satisfy their needy taste, their soaring spirits grasp onto all the mysteries published in Zion through the *Journal*, *The News*, and all

except that which pertains to them in particular to fulfill in the areas where they are, and not infrequently they are found teaching their Presidents in the lessons that pertain to the residents of another country, under circumstances completely different from their own, as if they were already there, without being able to discern or do anything of that which is required of them here. While reaching for knowledge is good through every means, and especially that which is published in Zion and through the *Star*, and all the publications of the church, yet there is need to clip a little off the wingtips of those birds which fly from the nest before developing feathers. A good lesson for them to learn would be the fact that the only way to arrive at the enjoyment of those blessings and lovely views is by listening to and carrying out all the counsels of those who have been placed as leaders to them while they are here; that it is only from step to step, from faith to faith, and from strength to strength, that they reach the enjoyment of that which they expect.

We would like to impress on the mind of each one of the Saints the fact that daily salvation is the only kind that will be beneficial, and that it is to be had through daily obedience to what they are taught. To the wise man fulfilling the present lesson and receiving a new lesson is reasonable, expected, and indispensable to increase his understanding of the progress of those he expects to live with in the heavenly land. To those two classes we say that "the letter killeth, but the spirit giveth life" is correct now as it was in the time of Paul; the teaching of the Priesthood that is in their midst is the rule and the life of the Saints, and devastation is sure to take place on those who refuse their daily sustenance, thinking that either the past sustenance they received in their infancy, or the imagined sustenance they will receive in Zion is sufficient to sustain life. Let the earnest and timely calls of the stomach for sustenance to the body remind the Saints that the soul that resides in the body is a person as dependent on timely spiritual sustenance for its welfare as is the body.

We have a word or two for another class of people who are too ignorant of their own good, namely those who consider that they are bound to fulfill spiritual duties, as they call them, such as being moral, prayerful, charitable, and godly, but they consider that they are free to choose whether to contribute of their *time* or their *possessions* to the work of God. We say, that he who has not consecrated himself and all

he possesses to the Lord gives him a “blemished sacrifice,” while He requires the firstfruit and the unblemished of all things, or that he is a covenant breaker if having consecrated himself and his all, he refuses the service of one or the other when it is asked. Obedience to the one commandment of God through his servants is of equal importance to fulfill as is the other. While the Spirit of God has prompted the Leadership of their Church to ask the Saints to pay eighteen shillings and a halfpenny yearly toward building the Temple of the Lord, and while the one and the other are commanded to impart of his substance, as God blesses him, to the Emigrating Fund to gather his children to Zion, we cannot conceive of any excuse sufficient to excuse anyone from obeying who neglects to do so. There is great need for all the Presidents to preach, to lecture, and to *explain* if they wish, or to somehow get the Saints to properly understand the duties of contributing to these beneficent Societies, and to pay their debts to the church for books. We fear that there is excessive negligence of teaching this beneficial principle to the Saints; the fact that no one who neglects them willfully can claim any right to privileges of the Church of God proves there is a lack of proper understanding; furthermore, the smallness of the contributions to the one and to the other is an alarming fact that proves to the Presidents that their work of *teaching* is deficient, which proves they are guilty of the sin of neglect, which has become practically intolerable. As proof of this, let the Presidents compare the contributions of the Saints to these things with the contributions of the same number of Saints in any other country; for example, look at the contributions of the Conferences in England, which are published through the *Star*; look in issue 34 of this year's volume, and you will see that one Conference, containing but 241 members, has contributed more to the P. E. Fund and the Temple than the thirteen Welsh Conferences to the same things!!! Goodness gracious! think of it! you must reform at once. We see that another Conference containing only 670 members has paid more by several pounds than over 4000 Welsh Saints have paid! Presidents! who achieves this great feat? What do you say! is it not high time to wake up, if ever this is to be done? Furthermore, there is another example in Scotland containing about one-fourth the number in Wales that has paid more than twice the amount toward the Temple

and the Perpetual Emigrating Fund as all of Wales paid during the previous quarter! Again we ask in surprise what the Presidents think should be done? How can they expect to have the Spirit of their offices or the smile or favor of God on them while succumbing to such sluggishness and inexcusable neglect that this shows! We cannot think of allowing things to continue like this any longer. It's no use blaming the poverty of the Saints, for the Welsh Saints we know of are in a far better condition than those who have contributed that which has been noted. Oh no, not imparting of that which one can is the way to poverty, while a blessing on the charitable contributions of the poor will enrich them, and it is the fault of the Presidents that all the Saints do not understand this through experience.

Brethren, God requires you to see to it that these Societies and the Distribution of the books receive your strong support, and frequent clarifications equally as much as he expects you to preach, baptize, discipline, or anything else he commands you to do; and consequently, how can neglecting the one or the other not be a sin against him? Hopefully, we need not attempt to explain to *you* the necessity of doing this, but just to call your prompt attention to these things, in order to see a thorough and prompt reform. To avoid the disappointment that results from promises of huge sums at the end of the quarter, we have published convenient *Lists* to keep a record of all that is paid, and so that all will have the chance to pay their small amounts weekly, which were each one to pay but a halfpenny per month, would be pounds more than what has been received so far in Wales. Let every officer who has the responsibility see to it that collectors who have the proper *Spirit* are sent around every Sunday morning with the *Lists*, to receive the contributions of the Saints for the one or the other of those put before them. Every President should consider the neglect of this as a sin, and behave toward it as it deserves.

WAR BETWEEN THE STATES AND THE WESTERN INDIANS.

NEWS to the States pours in daily from different parts of the western borders, and from traders, mountaineers, travelers, and hunters from the lands of the Indians, that there is quite widespread excitement

through the majority of the Indian tribes to the west, north and southwest to the Rocky Mountains and further; that they have formed an almost unanimous alliance to resist the oppression of the United States; and that already over 3,000 of their braves have warred in a place called "Ash-hollow," on the trail that leads to, and is not far from Fort Laramie. The last messenger says that they have robbed the oldest of the old traders among them, some who have lived in their midst for close to 40 years; who have married squaws, and raised children in their midst; but the hatred of the Indians is so great now against the whites that they have robbed these of hundreds of horses, their goods, and threatened their *scalps*, after forcing them to flee from their midst for their lives. They have never done this in any previous war with the whites. Now, they dare the soldiers the Government sent to defend the emigrants, &c., to come to meet them, that it will be their pleasure and their *sport* to kill every single one of the men with the red coats, while they dance around to the sound of their music and their drum, and then escape into the forest. They mock the idea of being conquered by the United States.

An army of Indians attacked Fort Kearney, and after driving a number of the Pawnees in before them, they stole the animals belonging to the place from their herdsmen. The soldiers shot into their midst, but fortunately for themselves and the place, no one was wounded; otherwise, they certainly would have killed every white man around the place, because they were far more numerous. It is good to say that they were satisfied to go around with their booty without killing anyone. There are about 4,000 soldiers of the Government on their way to the western strongholds, but it is feared they will be too late to save the lives of the few that are still there.

A gentleman of French origin who had married the daughter of the Indian chief, by the name of "Four Bears," among the large tribe called the Sioux, came with his father-in-law into Council Bluffs, with 60 lodges (families), because they refused to join with the rest of the tribe to fight against the white people, which the others were apparently extremely eager to do. It is reported also that the Sioux have taken a Mormon camp of twenty wagons, and that there are in their midst about twenty women and children, but no white men. It does not say that the women and the children are white either; but sufficient to disprove that story is to say that there was no camp of the Saints that had started in time to be within a thousand miles of

the place the story indicates, and the Sioux would not go so far into the country of snakes to take such spoil.

No matter what God allows the Indians to do with the Saints who immigrate to Zion this year across the *plains*, we know that according to their faithfulness there is a promise of protection of the almighty arm of Him who has never forfeited his truthfulness, and in obedience to whose call alone they go; if nothing else I would not fear the consequences of obeying Him. But for the comfort of those who are fearful concerning their contemporaries there, we say that the Indians do not consider "Mormonees" as Americans, and consequently as enemies, rather as their friends. We were glad for our life while traveling in their midst to be a "Mormonee." They shouted in greeting, "Americani?" We would answer, no, that we were "Mormonee;" upon hearing that their countenance would change, down would come their rifles and their bows and arrows, and they would always run forward to shake hands cheerfully! We could not help but be surprised by this influence, but more than likely it was a superhuman cause, and one which will be of great benefit and protection to the Saints now, since the Indians have heard of the Americans' oppression of the "Mormonees" in Missouri, and have mourned greatly because of the martyrdom of our Prophet and our Patriarch, to the point that it has all brought about a brotherly sympathy, and the humanity they have induces them to be defenders against "Christians!"

YEARNING FOR ZION.

TRIBUTATION of the latter days,
 Is burdensome and difficult to bear;
 I pray to be delivered,—
 O Lord hear my lament;
 May the time hasten and come,
 I am looking to see the day,
 When from the present oppression,
 I will be completely released.

Daily I long for Zion,
 I would love to go there to live;
 Many good things are said
 About Zion—the abode of the children of God;
 True love and unity there flourish,
 Among all the inhabitants of the land;

My soul yearns for Zion,
 You can believe it—I tell the truth.
 Because of my desire I would swim the ocean,
 If only I could reach the shore,
 I must yet wait a little while more,
 Perhaps the dawn will come soon;
 I shall be content with the will of heaven,
 Be that whatever it may;
 In due time I shall be remembered,
 I shall go home in my turn.

Taibach, near Aberavon.

THOMAS RICHARDS.

PAYMENTS TOWARD THE DEBT OF THE WEST GLAMORGAN CONFERENCE, FROM AUGUST 11TH TO THE 23RD.

	£	s.	c.
1. George Cutliffe, Swansea English Branch	0	10	0
2. Wm. Lewis, Alltwen	0	5	0
3. Margaret Lewis, his wife	0	5	0
4. John James, Alltwen	0	3	0
5. Ann James, his wife	0	3	0
6. Wm. F. Williams, Alltwen	0	10	0
7. Mary Williams, his wife	0	10	0
	£2	6	0

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

RECEIPTS FOR BOOKS FROM AUGUST 12 TO 17.—W. Lewis, West Glamorgan, £1 19s 3½c; Griffith Roberts, £1; Isaac Jones, £1 8s 10½c.

* * Send all letters, containing orders and payments, to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

CONTENTS.

	PAGE.
Minutes of the General Conference	273
Letter from Spanish Fork City	275
Letter of Sister Daniels	277
Letter of Henry Harries	278
Attempt to answer the Questions, &c.	279
Editorial.—Condition of the Church of God in Wales	281
War between the States and the Western Indians.....	285
Yearning for Zion	287
Payments toward the Debt of the West Glamorgan Conference	288

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

SEPTEMBER 15, 1855.

[VOL. VIII.

“TESTIMONY, FAITH, AND TRUST.”

(From the “Deseret News.”)

I BELIEVE in the Lord Jesus Christ, in the work of redemption, in the principles of salvation and lives eternal; in the covenants of the work of the latter days, the coming forth of the Book of Mormon, in Joseph Smith, as the Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints; in the revelations of Heaven through him, and in the principle of eternal lives.

One says, “O, I have such witnesses that my faith is established, yes, I have such trust in the work of the Lord, and in the testimony of his servants, so that I could stand before the world to proclaim these principles. I know that these things are true; yes, I could face the muzzle of a cannon, for I would prefer to die than to deny these things; yes, I know that Brother Brigham is a Prophet, and successor to Joseph.” Allow me to ask, do you know this through the witness of Jesus, or are you relying on the witnesses of men, and on the expressions and reasonings of the Elders? If you do not have a witness of Jesus, endeavor to obtain it without delay, and strive from day to day to keep it, remembering that without it you cannot possess that faith that leads to eternal life—without it you will not have the kind of trust in the Lord that will give you the privilege of entering into his presence, or that will sustain you

in the day of trial. I do not mean those trials of persecution we have from our enemies; for when we are persecuted, that is when we are strong; in those circumstances man is generally invulnerable. Very seldom do we hear of a man's leaving the cause of freedom while the army of the enemy is pressing in on him, rather it is the trials of a lighter nature that generally cause the fall of the Saint; or at that time the enemy is more likely to reach us. We feel that this or that brother has not done very well; or we feel that we have an idea of how to organize some things better than those that tended to be done. We begin to complain, to place blame, to give way to our feelings, the devil comes in to help us along, and before long we are driven from our place, and before we know it we are caught in the snare, and as the spirit of the devil comes nearer, and we give place for it to influence us, the Spirit of the Lord withdraws, and soon we are crippled in a cloud of darkness, left to wander, and soon we forget the Lord; this is how, to within a hair's breadth, we are misled in every case until our downfall is complete.

This is the path taken by every person who has left the truth; many were considered to be pillars in the church; many whose faith had become proverbial; many who had stunned the world with their witness, and their teachings had been listened to, and received praise and popularity; many who had recognized the power of God, and through whose administrations miracles were wrought, and the sick were healed; and there are even those who received the ministering of angels who have been led astray, and by giving way to evil influence have left the Lord, the One who bought them, and they have turned aside and been overcome. Therefore, brethren, let your trust be in God, may the focal point of your faith be in him, having learned through the revelations of Jesus Christ; and let your faith be established by the testimony of Jesus, which is the Spirit of prophecy, and let it be strengthened by the Holy Ghost, so that you will be blessed in the name of Jesus Christ. Amen.

A LATTER-DAY SAINT.

LETTER OF PRESIDENT H. C. KIMBALL TO HIS SON
IN ENGLAND.

G. S. L. City, May 29, 1855.

MY DEAR SON WILLIAM,—I received all of your letters when you were confined to your room by the smallpox. When the mail came in, I was on a journey to the southern settlements, in company with Presidents Young and Grant, and others; to the number of about twenty-eight carriages, which continued to fall in with us through the different settlements. We went to San Pete, Fillmore, Parowan, and Cedar cities; the brethren from Fort Harmony came up and spent the Sabbath with us. At Fort Harmony, the fort is between eight and ten feet high, 200 feet square; and the iron works were getting along very well; from their pocket furnace they had run some six or seven charges, and had made some *castings* from 200 to 250 lbs. each, while we were there; and they were casting machinery to start a forge hammer, to make their own machinery, and had cast some excellent specimens—one specimen of wrought iron was sent up to this city, as good as ever was made, and every prospect as good as could be possible. One difficulty was, they were deficient of men to carry on the business to good effect; our intention is to raise sufficient help from Great S. L. City to send down to them immediately, that the works may be forwarded. They have built and completed a very large furnace, which they will soon have in operation, and they are doing well, and prospering in that region of country.

When we went down, we examined a very beautiful coal bed in San Pete Valley, which will be opened immediately, and coal will be brought to this place, and delivered at 30 dollars per ton, to supply our blacksmiths and machinery, which it is supposed will be far cheaper than wood, and is as good as any I ever saw in Old England, and I am glad to say there is an immense quantity of it. It is in the mountains, right west of where we cross the San Pete river to go to Manti.

We left Cedar city for home on Monday morning, and arrived here on Sunday morning at half-past nine, being five days and

half an hour in traveling from Parowan city to Salt Lake City (270 miles). On our trip we preached at most of the settlements, exhorting them to improve, and remove their barnyards and other receptacles of filth outside the walls, adorn their cities, make the places glorious, and fruitful; this was our main preaching, that they might improve upon their talents, and build good houses and barns, to qualify themselves to be master builders here, that they may be able to qualify themselves to be master builders in the Holy Jerusalem.

A week or ten days previous to our going south, brother Brigham and myself went north as far as Box Elder, exhorting the Saints to observe the same, and awake from their lethargy, and serve the Lord, listen to counsel, obey His commandments, and prepare for those things that are speedily coming upon the world. I can say, we found the Saints in general, both in the north and south, on the improve, both in spiritual and temporal matters; and there are those things transpiring in the Valleys of the Mountains that awaken all to a sense of their duty, not only abroad, but at home.

From this place south, as far as we went, the grasshoppers have cut down the grain, and there is not fifty acres of any kind of grain now standing in Salt Lake Valley, and what is now standing they are cutting down as fast as possible. In Utah County the fields are pretty much desolate. In Juab Valley, not a green spear of grain to be seen; neither in San Pete, nor in Fillmore. In Little Salt Lake, they are still sowing; also at Cedar city. Since that country is so much later, the grain is not yet up; but the grasshoppers are there, ready to sweep it down, as soon as it comes up. In the north, as far as Box Elder, the scenery is the same: where they cut down the wheat, it seems to kill it, so that there does not seem to be any chance for recovery. I suppose there is three times the amount of grain put in, than there has been at any previous time in the mountains; and there seems to be one entire desolation, and, to look at things at the present time, there is not the least prospect of raising one bushel of grain in the Valleys this present season; still

the grasshoppers may pass away, so as to give us a chance to sow wheat and corn late. I may say that there is more green stuff in the gardens in Great Salt Lake City than there is in all the rest of the gardens south, still there are a great many of the gardens in the city entirely ruined. Brother Staines told me this morning that he had 500,000 young apple trees come up, and they are all cut down to the ground; and many gardens where the *peach* trees were full of peaches, every leaf and *peach* is gone. You never saw a greater prospect for *peaches* than was manifested in Salt Lake Valley, mine with many others still stand good—loaded with *peaches* so that many of the limbs hang down, burdened with fruit. My plum trees are loaded this year, for the fourth time.

Now with all this desolation staring us in the face, we have not seen one face with a downcast look, rather all look lively, cheerful, and pleasant, with the exception of the faithless and apostates; we are in hopes that their sorrow will increase—that they will start for California, or some other place, and that speedily—not a great many left now, as a good many departed some time ago. My feelings are, and have been,—that if the Lord should so order it that our crops are destroyed, I shall take it as a forewarning, that there would have been a greater evil come upon us than a famine for bread. I have no fears, neither have the righteous, that we will starve, inasmuch as we are faithful and will keep His commandments; the Lord has said, it is His business to provide for the Saints, and He will do unto us as He has hitherto in our times of want.

Colonel Steptoe left here with his command about the time brother Brigham and I went north. He sent a part of his command south, while he went with part north. . . . The Gentiles have pretty much left us, and we feel very happy, for we had rather dispense with them, and go without bread—for, if we have no bread, they will not be very apt to come to us. As I have said and now say, I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated

their blessings; and I can truly say, William, of all people who now live upon the earth, we, the Latter-day Saints who are living in the mountains, have the greatest reason to be thankful, for we are blessed, for we seem to increase in property and in the comforts of life; they seem to come upon us spontaneously—many do appreciate it and many do not: and of all the sins that man can be guilty of, the greatest is the sin of ingratitude to our God, who has so abundantly blessed us. Methinks my son William sees these things more plainly now, than he did before his eyes were opened to see the starvation and poverty in that old world where he now resides.

My family, with yours, are comfortable, have good houses, plenty of good clothing, good flour, potatoes, and other vegetables, plenty of milk and butter, and among a good people that worship and serve their God. We are all at peace among ourselves—that is what the world cannot say, nor any two sects or parties on the earth; our union is increasing daily, and we can acknowledge the hand of our God in all things, and see his handiwork among the nations.

Last fall, after Colonel Steptoe with his command came in here, with Judge Kinney, Mr. Hohnan, and many others, we treated them as gentlemen should be treated, and invited them to our parties and habitations, and feasted them, and tried to make something of them. While doing this, they began to take unhallowed liberties with the females. Sometime in February last, brother Grant and myself were at meeting; brother Brigham, being unwell, was not present. I got up to speak, the Holy Ghost fell upon me, and I spake as I was moved upon, and exposed their wickedness and abominable corruptions in our midst, and they took offense.

Brother Jedediah backed me—it was quite an earthquake for them. Previous to this we were the finest men that lived, and they had expressed it publicly and privately: and afterwards they said, there was not a meaner set of men than we were, from the Governor down, and they were ready to take our lives. This trouble was brought upon us in consequence of their breaking through the bulwarks with women; and some poor miserable

devils, who had the name of Saints, and unfortunately were in the shape of men—some who professed to be Saints, came out pretty stiff on Jedediah and me, thinking we were wrong, and said, if President Young had been present, we should have received a chastisement from him, and expected we should be chastised by him when he did come out. When he did come, he came out for sure, he backed our testimony, and went far ahead of us. You may be assured it brought much silence, and great contempt upon those who had censured us. . . . *Judge Shaver is a gentleman, and has proved himself, thus far, a good man; and minds his own business.* He is the exception to the general rule.

Elders Hyde, Heywood, and some dozen or more of the missionaries to Israel started for Carson Valley, two weeks ago.

[Then he gives an account of about a hundred other missionaries also, with their teams, the animals, and other necessities, who were going to settle in among various tribes of Indians, or Israel, and he says,]—The Indians, in all our travels, are perfectly peaceable and friendly, and are more intelligent—they have become good workers. Kanoshe, with his men, has got quite a farm on Corn Creek. He is living in a respectable house. We went to see him. He, with eight or ten of his men, went with us to Cedar and back. He went in a wagon and took his *squaw* with him, so as to be like the big Chiefs. He preached to the Indians at Cedar city and Parowan. At each place the Indians dropped their chiefs, because they were lazy and would not work. Arrapeen has been up here with his tribe,—he is the Chief in place of Walker; they are all kind and good. Arrapeen went into the stand last Sunday, and exhorted the Saints to listen to Brigham, take his counsel, and do as he said.

The Temple foundation to the commencement of the basement story will be completed in about two weeks. The work is going on first rate on the public works. Brother Brigham's second large house is nearly up, and many improvements are going on in the city.

The price of flour here is at present £1 5s, and wheat is 8s 4c per

bushel.

Now I'll speak of things in the family. Your mother is enjoying very good health, and is in very good spirits; so are all of my wives and children, and they have a good spirit, and their hearts and affections are becoming placed on heavenly and sacred things, and doing the best that they know how. . . . As for our horses, cattle, and sheep, they are all doing extremely well; where there has only been 300 lbs. of wool, this year I have had 425 lbs. Almost as many lambs as there are sheep this year. I can say we are all doing well and have the comforts of life, and this is general among the Saints in the Valleys. The presiding brethren are all well, and send their regards to you.

God bless you all with life, peace, prosperity, and eternal lives, in the name of Jesus Christ. Amen.

I remain, your affectionate father,

HEBER C. KIMBALL.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 15, 1855.

NEWS FROM UTAH.—Among the many bits of interesting news that have come from Utah lately, there is none that has captured more of the attention of the corrupt Editors of the world, nor any that has appealed to their taste more than the destruction done by the grasshoppers and the locusts; some of them boast that this is the judgment of God, sure to bring “Mormonism” to a more pitiful death than could all their enemies throughout the world; they believe that the famine will force the Saints to leave Utah in search of food; the United States cannot transport food so far away to feed more

than 50,000 people over the winter. But despite how sad it is for the Saints to suffer such a loss, it is good that they have a better God to rely on, than on the mercy of the "Christians" who drove them from their midst to perish if they would, and we will be surprised if the tables do not turn after this, just as it was not exiled Joseph who went back to Canaan, rather those who exiled him were forced to come to him for food. If things do not turn out that way, again, despite how black the present clouds may be, we do not know anything about the purposes of God for his children or the world. The eyes of the Editors and the Reverends of the world see the purposes of God only as far as the grasshopper jumps; however short its hop is, the shortsightedness of the wise men of the world is just as short. The Saints are aware that God has said that it is His business to watch over his children, and He will do so better than they can do themselves, if they obey His commandments. It is He who has called them there; it is He who has given them the task of building Zion and her temples, and as surely as that it is He who will feed them also, no matter how that may be done. We are pleased to understand that the Saints are sufficiently faithful to expect salvation from the Lord in this distress, as did Israel of old. If the judgment begins from God's side, where will the ungodly and the sinner stand?

We are informed through the more recent news that the seagulls have come in clouds again after the grasshoppers, as during the first season of their settling there, and let those who mock us in our adversity beware lest the birds of heaven prove themselves more merciful and inspired than they. But this we know, that this like everything is a test of the faith of the faithful; and although some will fear to gather there according to the word of the Lord, that will not affect the pure in heart, so as to deflect them from going there.

FOREIGN INTELLIGENCE.—From the "*Luminary*," from the 14 of July, we glean the following:—That the Honorable Orson Hyde, (who the Editors of the States declared was in St. Louis at the same time searching for ten new wives,) together with the Hon. G. P. Stiles and J. L. Heywood, have gone from G. S. L. City to Carson Valley, to establish a new County in the Territory. Our revered brother, the Editor, has gone to the Valley, intending to return before winter, and

has entrusted the *Luminary* to the able Editorship of our dear brother Orson Spencer; that Elder J. T. Bell, the late president of the mission in the Mediterranean Sea, and his wife, have died in the camp on their way to Zion; that Elder Sechrist, the president of the camp, died by overworking himself in searching for the camp animals who had strayed. The camps of the Saints have been quite healthy until now, except for a few with Cholera, which has taken away some of the Saints of Texas, who were in the camp of President Blair. The Indians had not troubled any of them until then. John F. Flourney has petitioned the senate of the State of Georgia to permit Plural marriage; but we have not heard what success he had. Great success has followed the immigration of the Saints this year along the new way to St. Louis; from among about 1,200 who emigrated on board the two ships, the "Juventa" and the "S. Curling," not one died on the sea or land until St. Louis, which, in comparison to the frequent deaths that took place among all the other emigrants except for the Saints, was cause for much surprise throughout the States, and was lifted to the wind by the newspapers in general.

From the "*Mormon*" for the 28th of the previous month, we glean:—That all the camps of the Saints, except for two or three, started on their way from the camp site, Atchison, before the 8th; the others started within three or four days, and they transported with them the engines of a steamboat, which Brigham Young will make to navigate on the Great Salt Lake; our revered President Daniel Spencer was there healthy at that time; may the Lord bless him that he may return healthy and soon. The Saints who run the P. E. Fund farm, at Mormon Grove near Atchison, and the other Saints who are gathered there to prepare to go forward next year, had quite a feast and a lovely time; they loaded all their tables with toothsome products of the farm itself, which was remarkably fruitful and expectant of helping the poor Saints in the future. General success is following the efforts of the Elders who are traveling through America, from Canada to Texas, and many of the old Saints who had gone to sleep are awakening and preparing to go home to Zion; Elder G. Q. Cannon has landed in San Francisco with the intent of Overseeing the press there under the Editorship of P. P. Pratt, and of publishing the Book of Mormon in

Hawaiian. It is said that the Saints in the San Bernardino settlement have discovered an abundance of gold in the mountains near them; but we trust that it is iron ore, lead, coal, or the like, lest the "yellow god" attract worshipers there to corrupt their morals, and turn their paradise into a hell for them. The Saints have made a new settlement in the valleys of the Vegas, between their southernmost settlements in the Great Basin and San Bernardino, near the Virgin River, not far from where it discharges into the navigable Colorado river. It is said that Col. Steptoe had not refused the Governorship of Utah, but that he sent word to Washington that he would take the office were he to have his place in its army after serving his time in that office, and a response back was expected soon. The revolution in Mexico is growing fierce, and hasty preparations are being made along the Rio Grande, &c., to join three states into a republic, and join the union of the United States. A new gathering place for the Saints in the Islands of the south sea is quite successful, and the natives of the various surrounding islands come there willingly to labor under the supervision of the American brethren.

CONVERSATION BETWEEN A SECTARIAN,
A MORMON, AND AN ATHEIST.

[Continued from page 135.]

Mormon.—I have no doubt but what you will be satisfied, Mr. Sectarian, with the order of the New Testament to prove the divinity of religion.

Sectarian.—I will, for the infallible rule there tells me that many believed in Christ when *they saw* his miracles, but first I prefer to hear how one may have proof of the divinity of your religion, before debating further like that.

M.—I prefer to show the true and only way, to taking the trouble now to prove that God's purpose in working miracles was not to convince men to believe his word, although the chastisement of Christ to sign-seekers, and the fact that they did not believe the miracles they saw, should prove the point clearly, or it should prove

that God was disappointed in his expectation. Your denial of the last forces you to believe the first; but, since false signs and wonders, etc., were made, it seems to me that the most correct way to come to a *knowledge* of the truth of the doctrine is through believing the testimony of God's servants, obeying their message, and receiving the enjoyment of the gift of the Holy Ghost, who alone can enable you to properly discern divine things, and through whom God reveals them, and without whom no one can discern the things of God, for Paul says, "The things of God knoweth no man, but the Spirit of God," and thus he who refuses a religion that promises this, without proving it, does harm to his own soul, you see.

S.—Do you wish to show that no one can discern whether your religion is divine or not without giving obedience to its requirements first? Although I do not believe that anyone knows that his religion is divine, or that God gives revelations, I do believe that that which is in the holy scriptures is sufficient.

M.—"The things of God knoweth *no man*, but the Spirit of God."

S.—Yes, surely, no man, *no one* else but the Spirit of God.

M.—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might *know* the things that are freely given to us of God." Those who possess the Spirit of God are the ones who know the things of God, and no one else can.

S.—Well, I hope that I have the Spirit of God, no matter how lowly I am—the dust of the earth: and if I do, I am fit to discern godly things.

M.—Your earlier denial of modern-day revelation proves the opposite, for through God's having given revelation through his Spirit his children were able to recognize that which was of Him; that is how Peter was able to acknowledge that Christ was the Son of the living God,—"Blessed art thou, Simon Bar-jona, for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven." What does Paul say?—God has explained them or revealed them to us by his Spirit. Then blessed art thou, Simon, for it was not by *seeing* a miracle that thou has acknowledged His Son Jesus Christ, which is life eternal, but by the gift of God, namely the Holy Ghost, through whom divine things were revealed also to the Corinthians. Another proof that through believing and obeying the word of God

is the only way to *know* and to *discern* the things of God is the fact that "faith cometh by hearing [and not by *seeing*], and hearing by the word of God," for "how shall they preach, except they be sent?" The way to recognize who has been sent by God is to remember that God has not sent a single servant to the world without letting him know what word to preach, and saying, "Thus saith the Lord," or without truly proving his word to his adherents.

S.—Then there is a way to know, but one cannot know before obeying?

M.—"Now we have received the Spirit, &c., that we might KNOW." Not knowing before receiving the Spirit of God, namely the Spirit of wisdom and revelation (Eph. i, 17), which you have denied; and one cannot receive the Spirit of God except by pleasing God, through faith, after it comes by hearing; consequently, you cannot know before receiving the Spirit of revelation, or receiving that before believing the word of God through his servants, and obeying it.

S.—Then in what condition do you say that I am in if I am destitute of that Spirit?

M.—That of a natural man, or uninspired; and the apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Would it not be transgressing a rule of God to attempt to convince a man through seeing while He says beforehand that they are foolishness unto him; and would it not be foolishness, since he *could not* know them, namely the things of God?

S.—It is true that that is scripture, but you set yourself above being judged, whether you are right or not, without obedience to you.

M.—Yes, we do, for he who is spiritual discerns all things, and he is *not* discerned by the natural man.

S.—Well, we shall speak again; I must search more into the matter, and properly organize some questions that are on my mind.

Judge.—I would be glad to hear more about a God who gives revelation, but there is no ground on which to refuse the fair offer of our Mormon friend. Good day to you until we meet again.

Swansea.

WM. LEWIS.

SEVASTOPOL MASSACRE!

(Can be sung to the tune "MEN OF HARLECH.")

ALAS! from the tumult and the wars,
That are in Russia and her regions,
Men are killed by the thousands,

In Sevastopol.

The armies of England, France, and Turkey,
Are now enraged,
And hurling fiery balls,

Into Sevastopol.

Great howling follows,
And all the people are afraid;
Setting the houses on fire, and the little children
Are dead in the massacre:

Alas! from the great lamentation and the howling,
Heard from by their dear parents,—
They are in affliction and misery,

In Sevastopol.

Sleep escapes them because of their fears,
The horror of treachery after the battles,
They fear being made into pieces,

In Sevastopol;

The sound of their voices is heard in the distance,
Because their wounds are so painful,—
Thousands lost their limbs,

In Sevastopol:

Mothers are seen there,
Weeping at their doors,
Grievously feeling that a great judgment,
Is killing their relations:

They feel that their dear friends,
Have been killed by their enemies,—
They weep daily in their longing,

In Sevastopol.

Pestilence is killing thousands,
In the land of Russia and her regions,—
They are also shivering from the cold,

Near Sevastopol.

The object of attention, all the peoples,
 The city of tumult of all the nations.
 The dwelling place of the ghosts of cruel wars,
 Is Sevastopol;

The fountain of worries,
 From which signs originate,
 That the anger of God is on mankind,
 For refusing to live honorably;
 O, that all the peoples could know,
 That Russia and her wars,
 Are signs of the God of heaven,
 In Sevastopol.

Flint.

THOMAS CONWAY.

PAYMENTS TOWARD THE DEBT OF THE WEST
 GLAMORGAN CONFERENCE, FROM AUGUST 24 TO
 SEPTEMBER 10.

	£	s.	c.
1. Thomas Richards, Aberafon	0	2	6
2. Mary Richards, his wife	0	2	6
3. Ann Llywelyn, Abercennffig	0	0	6
4. William Llywelyn, ditto	0	0	6
5. Mary Basett, Cwmafon	0	2	6
6. William Hanwering, ditto	0	5	0
7. Hopkin Jones, Morriston	0	15	0
8. Gwenllian Jones, his wife	0	8	0
9. John Perkins, Llansamlet	0	10	0
10. Thomas Fisher, Swansea (English)	0	7	6
11. Edwin Fisher, his son	0	2	6
12. Elizabeth Llywelyn, Wig	0	2	6
	£2	19	0

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

MISCELLANEOUS, &c.

NEWS FROM EUROPE TO AMERICA IN SIX DAYS.—The Port of St. John, Newfoundland is prepared to receive the steamships that carry the letters, from which place they can send news with the Telegraph from within six

days of their departure from these ports. At the beginning of 1858 it is intended to do that within practically as many minutes!

THE BATTLE OF TCHERNAYA,—which was fought, June the 16th, at the foregoing place, near Sevastopol. The unified armies had made great preparations for the enemy, which they expected daily, and which came and had a very warm reception by the hosts established near the bridge and on the tops of the nearby hills. It was not long before 8,500 Russians were wounded, from which they left 3,000 dead on the field.

SEVASTOPOL OVERTAKEN.—Through the news which came with the *Electric Telegraph*, dated September 9, we are informed that the town of Sevastopol is in possession of the unified armies; that the Russians have escaped to the north side of the port, and that all their ships have been destroyed, except for a few steamships which they used in their flight.—If this is true, as it likely is, although the flying news of the Electric Informer has not always reported the truth, one can determine that a great sacrifice has been made,—that human blood has flowed in streams, and has paid dearly for Sevastopol. This is easily determined when we remember that unsuccessful attack on the Malakhoff and the Redan, the chief defenses of the town of Sevastopol, when entire regiments were cut down by the emissaries of death sent from the cannons of the enemy.

CONFERENCES OF THE SOUTH.—East Glamorgan on the 30th of September, Brecon on the 7th of October, Monmouth on the 14th, West Glamorgan on the 21st, Llanelli on the 28th, Carmarthen on the 4th of November, Cardiganshire on the 11th, North Pembroke on the 18th, and South Pembroke on the 25th.

RECEIPTS FOR BOOKS FROM AUGUST 18 TO SEPTEMBER 6.—Wm. Lewis, Anglesey, £1; Ben. Jones, £2 4s 3c; Lewis Davies, £2 10s; Griffith Roberts, £3 0s 7½c.

*** Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

CONTENTS.

	PAGE.
Testimony, Faith, and Trust.....	289
Letter of President H. C. Kimball to his son in England.....	291
Editorial.—News from Utah—Foreign Intelligence.....	296
Conversation between a Sectarian, a Mormon, and an Atheist.....	299
Sevastopol Massacre.....	302
Payments toward the Debt of the West Glamorgan Conference.....	303
Miscellaneous, &c.....	303

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 20.]

SEPTEMBER 29, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT J. M. GRANT,

Delivered in the Tabernacle, Great Salt Lake City, March 11, 1855.

I AM thankful for the blessings that the Lord has vouchsafed to bestow upon His people. If I do not at all times in public express my gratitude to our heavenly Father, yet I feel grateful and thankful for all His favors, whether I utter it or not. I have reason to believe that all the people feel the same, that is, all who feel right, all the Saints, all who live up to the religion they profess.

We have received many testimonies of the goodness of God, our heavenly Father, in sickness and in health; he has heard our prayers, and supplied our wants; in distress he has administered unto us consolation; and when the light of his Spirit is upon us we comprehend clearly the dealings of the Lord, but when that Spirit is absent from us we do not so clearly comprehend his mercies and blessings bestowed upon us individually, and as a people. I presume that in the order of the providences of God he has considered it necessary at times, to leave his children to themselves, without the aid of any special influence of the Holy Spirit, that they may learn to comprehend and appreciate it when bestowed upon them.

For instance, the blessings you enjoy every day for a week, a

month, or a year, you do not prize so highly as you do the blessings you receive more seldom. Deprive a man of any common article of food, even the bread you now enjoy, keep it from him for a week, for a month, or for a year, and when he again obtains it he will appreciate it very much. It is measurably so with the Spirit of the Lord; we do not enjoy it at all times, we do not receive it under all the circumstances of life, the same as we do under some special condition that we may be placed in, where we particularly need the Spirit of the Lord to assist us.

We pray for many things; and I have heard some people pray in a manner that they would be very sorry, in their sober moments, if the Lord should actually answer their prayers. If the prayers of the people were written down, so that they could read and reflect upon them, I have no doubt but what they would wish to have a new edition. I have heard people pray for the Lord to do this and that; indeed, I have heard them pray for him to do a thousand things that they themselves would not attempt to do; they would actually consider it sinful to endeavor to accomplish what they will petition the Almighty to perform for them.

A man's works should agree with his faith; if he has faith to sustain his words, if he has faith to sustain his deeds, his works should correspond with his faith. I must be right in my faith, to be right in my works. If the tree is bitter, the fruit will also be bitter; or in other words, the tree is known by its fruits, and faith by its works. If a man's works are good, his faith is also good; if his works are bad, we infer that his faith is bad also, and very just inferences too. All men should be judged by their works; this is a correct criterion to judge every person by. Many of the Latter-day Saints have correct faith and correct works, while some profess to have correct faith, but exhibit by their works that their faith is actually not good. How can I tell whether your faith is good or not? I can only judge of it by your works. If your works are good and in accordance with the law of God, with the Book of Mormon, with the Book of Doctrine and Covenants, and with the rules of right, I have a right to infer that

your faith has produced the works I behold; that the tree, or stem, if you will allow me the expression, from which they grew, is a good one. But when we see a man's works vary with sometimes a little good today and tomorrow, and perhaps the third day he performs evil, to believe that man is correct in his faith, in every sense of the word, I cannot.

We speak of faith as the first principle of our religion. If it is the first principle, other principles grow out of it. We cannot create principle, we can only discover it. If you were to discover a new principle, you would err in saying that you had created a principle, that you had brought one into existence. Principle eternally exists, and man cannot create it. If you discover any law in mathematics, in astronomy, or any principle or law connected with the sciences, this is no proof that you have brought into existence a new law, or process of law, for the principle existed before you made the discovery.

We have the faculty to make discoveries, we have the faculty to discover, we have the faculty to learn and understand the first principles of the doctrines of Christ. Faith, being the first principle of our religion, is established in the mind by hearing, it is established in the mind by evidence and by testimony.

I cannot believe everything that my neighbor may wish me to believe, I cannot always believe to please my neighbor, while I have no evidence perhaps to believe as he does. I have no testimony to receive what he has received, and I reject it. My neighbor is then offended, and calls upon me to have faith, to believe as he does. If he would only produce sufficient evidence and testimony for me to predicate my faith upon, to produce in me confidence, or establish in my mind faith, then I could believe as he does. Faith then comes by hearing testimony, or by testimony being produced, or brought before the mind.

The testimony you have received of the religion you profess is just as different as the religion you profess is different from any other religion. The Methodist, for example, founds his religion upon the

kind of testimony he receives; he is taught by the presiding Elder, the circuit rider, the local preacher, the class leader, the exhorter, or some of the lay members, certain principles, or in other words, testimony is produced to convince him that such and such principles are right, and his belief is based upon the testimony that he is capable of receiving and appreciating. Then faith corresponds more or less with their discipline, or articles of faith; they believe there is but one God infinite, eternal, from everlasting to everlasting, without body, parts, or passions. Their testimony for that belief is only to be found in their discipline and traditions, and has been handed down from father to son, from their grandmother, the Church of Rome, to their mother the Church of England; they actually believe it, write it, and publish it abroad.

Their notions of sprinkling, pouring, and other works correspond with their belief. If they believed it right for a man to be invariably immersed, they would teach him so; if they believed it right for a man to be baptized only by pouring, they would teach him so; if they believed it right for a man to be sprinkled to answer the requirements of heaven, they would teach him so. Hence you discover that their works would correspond with their faith; if they had no faith, they could not believe either in immersion, sprinkling, or pouring. If a believer in immersion, he will practice it; his works will correspond with his faith, and he will go forth and be immersed. How do you know he believes in baptism by immersion? By his works. What evidence have you that that person believes in immersion? 'Why,' says my brother, 'I was present when he was immersed; I heard him tell the Elder, or the Priest, that he required immersion at his hands, and he went forth and backed up his faith in it by his works.' This would be correct reasoning. 'But,' says one, 'I believe in having water poured upon my head.' How do you know he believes this? 'I was present, and heard him require the priest or elder, to pour water upon him, and the priest complied with his wishes, and his works proved to me that he believed in pouring.'

Another one says to the Priest, 'I wish you to sprinkle me; I require this because I believe that sprinkling is the best mode.' What evidence have you that this man believes in sprinkling? His works

prove it. The simple fact that you were present and saw him sprinkled, or heard him request the administration of the rite, convinces you that he had a certain kind or species of faith. Do all people have one faith? No, and their works are as varied as their faith. If there are diverse kinds of faith, there must be diverse kinds of works.

If there is but one faith, there can be but one mode of baptism. Dr. Clark asserts positively that the Colossians were buried with Christ in baptism, that is, they were actually immersed. He says the Greek Testament reads that they were immersed, plunged, buried,—that they were covered up. How do you know anything about the Colossians? What process of reasoning would you pursue, to lead you to the conclusion that the Colossians believed in immersion as the only mode? That they were actually buried in water? Again, if you inquire whether the Corinthians were sprinkled, how would you know their faith? Says one, 'I would know it by their works, for I know that their works would correspond with their faith. And if the Ephesians had the ordinance administered by pouring, I should know it by their works.' What does the Bible tell you? That there is one faith, one Lord, and one baptism.

If the Catholics had the same faith that the Colossians had, could they pour or sprinkle? Certainly not. If you say that one portion of the people of God are poured, another portion sprinkled, and another immersed, you introduce schism and false doctrine, and then different works follow. As quick as you have the Colossians immersed, the Corinthians poured, and the Ephesians sprinkled, you introduce the doing of three kinds of labor. But if there is one faith, and they all had the right kind of faith, if they had all attained to the like precious faith delivered to the Saints, and one portion was immersed, then the balance were immersed also. If the fact can be established that one portion of the Christian Church was immersed, it will establish the fact, beyond the shadow of a doubt, that all the rest were administered to in the same way. The people of God are under the necessity of having like precious faith, and their works therefore would also have to agree. If Dr. Clark was correct, and I have no reason to dispute the learned doctor, that

the Colossians were immersed, the balance of the people of God in all the ancient Church were also immersed. If they had but the one faith, it is impossible to introduce pouring and sprinkling. If you introduce pouring, then they had the pouring faith; if sprinkling, the sprinkling faith. But if you prove that one portion was immersed, you prove that they had the like precious faith, and the rest must of necessity be immersed. This is the way I reason upon the subject.

Again, if they were immersed, they were confirmed by the laying on of hands, as you learn by the same scriptures. If the ancient saints believed it necessary to lay on hands, and the Latter-day Saints should believe it to be unnecessary to lay on hands, how could you make your faith agree with theirs? How could you introduce a new doctrine and argument, and reconcile your faith with theirs? They actually believed in the laying on of hands in confirmation for the reception of the Holy Ghost.

The Methodists, Baptists, Presbyterians, Church of England, all believe that was the practice of the ancient saints. All who believe in the Bible will agree that that was the faith of the ancients as exhibited in their works; therefore if any of the modern Christians reject it, we have a right to assert that their faith is known by their works. We have a right to say that their faith agrees not with that of the ancients. But my faith agrees with that of the ancients. I believe and practice the very works which they practiced. I believe in baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and, if any are sick among you, in sending for the elders of the Church, in anointing the sick with oil, and in praying for them, that they may be healed.

(To be continued.)

OUR CONTEMPORARY TIMES.

(From the "Luminary.")

IT WAS SAID by one of the remarkable characters in the ancient era, that perilous times would come in the last days; he said many

other important things, but since he was a professed Saint, a zealous follower of the contemptible Nazarene, a well-known dreamer and worker of miracles, not much credence was given to his sayings, and his righteous blood was shed; generations have gone by, the last days have come, and with them the perilous times the Prophet mentioned.

The "*Morning Herald*" of this city says the following concerning this matter:—"The times do not bode well. The mood of men's thoughts has become gradually worse, until the 'bond of brotherly love' which should join men together has become undone, unfortunately. Throughout the entire land the spirit of disregarding and breaking the law reigns, which causes great evil, and threatens more lamentable and frightful results. It appears as if human understanding has lost its regulating wheel. Establishments and laws bound on reason and conscience, and which should govern in the hearts of all men, have been turned aside, disrespected, loathed, and spat upon. Boundaries and defenses set up, we fear, by the wisdom of a *better* generation, to defend possessions and freedom, have been thrown to the ground by blind fury, in obedience to, and disregarding all things except the satisfaction of mad passions."

Who would have believed a few years ago that perilous times would come in our own dear America? the Prophet Joseph predicted this, it is true, but who believed him at that time? But despite how strange that seemed, we have the nation now groaning under the harsh pressures of the times, the hearts of men are no doubt failing them for fear of the things which are coming on the earth; some are pained and afflicted because of the drying up of the wells of water, others die of hunger, and there are myriads going to destruction because they are destitute of the knowledge of the truth which God revealed to us, while wickedness and corruption are increasing, and threatening before long to curse the earth with dissolution and destruction.

The ancient and modern-day Apostles have foretold these things, and have strived to hold back the stream of wickedness and corruption, as it rushed through the Christian nations; but the force of the torrent was too great. The huge stream of the popularity of

the world rushes heedlessly and unopposed to the vortex of misery; some are snatched by the whirlwind, and struck by pestilence, and are killed on the battlefield, and they fall prey to the treacherous murderer, or they die somehow in the destruction of the nations.

The Lord spoke to his servant Joseph, saying, "For after your testimony cometh the testimony of earthquakes, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds, and all things shall be in commotion, and surely, men's hearts shall fail them; for fear shall come upon all people, and angels shall fly through the midst of heaven, crying with a loud voice, saying: Prepare ye, O inhabitants of the earth, for the judgment of God is come."

If these messengers do not bring the heedless and the ungodly to repentance, and to a proper understanding of their condition, their cause is hopeless, and their destruction is sure.

This is a sad depiction of the condition and fate of the Christian nations, people who boasted of their civilization and their Christianity, but we are bound to confess the witness that is brought against them, for out of their statute books and their own mouths they stand condemned, for they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 29, 1855.

VISIT OF THE EDITOR TO GWYNEDD.—The day following our departure from Swansea, we spent the Sunday and the Monday, the 19th and 20th of August, with the Cardiff Saints, where we greatly rejoiced to see their unity, their love, and their zeal; large crowds listened in the afternoon and the

evening to the word of God in Welsh and English, with attentiveness and zeal clearly evident of the Spirit of the gospel, and they all vowed to devote themselves to even more faithfulness, to living properly and to paying their debts to the church for books, &c., as well as making the indispensable preparations to emigrate the next season. Tuesday morning we went on the trains through Newport, Hereford, and Shrewsbury toward Liverpool; along the country the wheat had been harshly beaten down by the recent rains, several acres in some places with the grass growing through it; £1 per acre was being paid in some places for cutting it. We do not ever remember seeing more abundant crops as there are this year in general, and especially from Wrexham to Caerleon.

On Wednesday, to our great joy, we were received with a very warm welcome from our Reverend President Richards, our old friends C. H. Wheelock, Ferguson, Grant, and many others, with whom we spent a truly delightful time listening to accounts of their journeys, and an account of Zion and its causes throughout the world, until Saturday afternoon, when Elder Ferguson, President of the Irish Mission, came with us to Wrexham, and Sunday morning to the Rhosllanerchrugog Conference, where we found a host of Saints gathered. Pastor Parry, President Davies and the general body of the Officers and the Saints warm in the Spirit were waiting for us and for President Richards, who had promised to visit them, but he was kept from doing so by illness. It was obvious to us that the Spirit of the Lord was strong in their midst before our arrival, and the accounting of the deeds of the Saints, their contributions to God's cause, their love for one another, and their praiseworthy efforts to pay the old book debts, for which several pounds came into the Conference together with their unanimous commitments to sell tracts and zealously warn their neighbors; to pay their debt to the Temple fund, and for books, &c.; all this showed their determination to prepare to emigrate whenever the Lord opens up the way for them. During the afternoon and evening an attentive hearing was given to Elders Davies, Parry, Ferguson, and the historian, testifying to them of the divine nature of this mission—the way of salvation, the destruction that is about to come upon the world, and that Zion which God has set up as the only “refuge” for his children to escape the wrath. We were delighted at the unity without exception among the Officers and

the Saints, and may the great Lord of the harvest make all his servants powerful reapers that they may gather all the wheat from that part of his vineyard into the barn before winter is upon them.

On Monday, the 27th, we received the comforting news by a letter from President Richards, that President D. Spencer had returned to Liverpool from the States, that all the Saints of the Perpetual Emigrating Fund had received an offer to emigrate from St. Louis to the Valley this year; that the Lord had gone before him to all the merchants, and prepared their hearts to supply the needs of the emigration with food, animals, wagons, and with all things they desired on their own conditions with incomparable good will, and that his blessing followed in a remarkable way after all the efforts of the emigrating Saints, and that they were all on their way toward the Valley before President Spencer's departure from Atchinson. We are all thankful for this, and we pray for His assistance to transport thousands more home in the coming season. We went in the company of Pastor Parry, Ferguson, and Davies, and we preached in Brymbo, and Tuesday night we had the pleasure of preaching to an even more numerous crowd of attentive listeners on the street in Mold; and, judging from their soberness, there are many there who are searching for the truth.

On Wednesday Brother Ferguson returned to Liverpool, the two other brethren went ahead toward Abergele, and we to Northop where we preached our best to several dear relations, and while the truth sank into their more tender hearts of the most honest, until the loving tears ran down their cheeks, with others, where the Calvinistic spirit had planted its forked claws more deeply, as on rocky places, the good seed shot back into the sower's vessel,—may the great God who owns it water it and may the seed sprout where it took hold, until it brings forth fruit that will blossom in time, and ripen in his everlasting vineyard.

On Thursday, the 30th, we arrived in Flint, and we returned to Liverpool; we were happy to find President Richards in improved health; Brother Spencer had left for Germany, and we had the dear friendship of the brethren of Zion, the sweetness and essence of which no one can know without having been there!

On Saturday, the 31st, we went in the company of President Richards, Ferguson, and Scott, to Abergele, where we received a warm welcome from Presidents Parry, Davies, G. Roberts, &c., all

of whom practically contended with one another for the first chance to show their kindness toward us, which will long be remembered.

On Sunday, September 1, the Saints flooded in cheerfully from every corner to the Conference, and for our comfort nature wore her Sunday best; she removed her veil from her face so that her heavenly "stars" could observe through the blue sky their youngest brethren in Conference. Her angry, scowling clouds withdrew; her breath blew smoothly through the district, and her sun beamed cheerfully on the scene. Such a setting is not often repeated—only once has its like been known! While step-by-step beside the Lamb's APOSTLE, who honored three of the order of Melchizedek with his presence, and as we trod the road, we sensed with our soles something approaching sanctity; meanwhile the bells of the belfry screeched hoarsely—"This is the way to heaven," and many heeded them; though the Calvin and the Wesley more earnestly drew the multitude after them in an opposite direction; throngs of men, and the fairest flowers of the land, as well as the grey-haired, the stooping, and the doleful awaited us; the scowl of the one, the snarl of the other, and the undertone of the multitude saying,—“There's the Captain, the father of all the deceivers,” “the husband of many wives,” and “false prophets of the age,” &c., who thereby clearly proved that we are not known in the land that reared us. Our mind ran back thirty years, when on these very roads there spritely played a ten-year-old lad—the buck, the kid, not much more than that. Angels of heaven around him would come; he perceived the light of the gospel, throng-like he would gather the children of the town to the surrounding fields to instruct them in faith, repentance, “baptism for forgiveness,” and the “gifts of the Holy Ghost” as promised; he would be persecuted by all for this, and so he wandered across the seas, islands, and continents of the world seeking brethren of the same belief, whom for his comfort, *an angel had promised him*. After twenty years of untiring travel, he attained the object of his desire—the chief pearl of the world and the treasure of all treasures. From the distant western world, across eight thousand miles, he returned from the land of gold, and he bore with him not a shipload of that dross; otherwise, he would have had hosts of friends; rather, he offered them something ten thousand times better than worldly riches. Their uprightness and stubborn faith, together with the present scene, was the fulfillment of a vision. Were everyone a judge there would be none among them who could assess the feelings of the uninitiated better than this writer when many facts compelled him to know the truth of the situation;

when he saw those whom he had previously thought were the best of people arrogantly scorning the words of life in the mouths of an apostle and truthful emissaries of heaven alike; when he heard them calling the truth false and the false true, the darkness light and the light darkness! The powerful influence of false religion is truly incomprehensible.

After receiving the statistical report of the Conference, and settling their cases, calling officers, sustaining the authorities, having the sacrament, and giving various interesting counsels in the morning, Presidents Scott and Richards preached in a particularly effective manner; on the duties of the Saints to emigrate with all haste, that the Saints needed to keep their sight fixed on this important matter more now than ever, and make all the preparations for emigrating the next opportunity. The latter said that the black clouds that darken the atmosphere of the world are a sign of tempests that will be dangerous for the emigration to Zion, besides the judgments of God hanging over the States, and almost destroying them; who knows but what God would spare them for yet a little while, as he promised to spare Sodom, if there were more righteous among them.

In the evening Elder Ferguson delivered an excellent lecture on "The Temple of the Lord." On Monday President Richards returned to Liverpool, and on Tuesday the other two brethren went to Ireland.

EXCERPTS FROM THE ACCOUNT OF THE VISIT OF THE FIRST PRESIDENCY TO MANTI, &C.

(To Gen. D. H. Wells.)

ON the 12th of May, 1855, we got under way at 7 in the morning (after camping overnight in the San Pete Valley), and went as far as the crossing on the San Pete river, where several of the Companies remained, while the others went with 8 wagons, 1 carriage, and about 15 on horseback, toward the coal beds, about 5 miles from the path. After arriving at the entrance to the Canyon, we turned the animals out to pasture, and we set guards to watch them, while the rest of the Company went a mile and a half up the Canyon to the coal vein. To our great delight we saw that it was not fictitious, for we ourselves saw it and handled it, and we took samples with us back home. One of the brethren took a bagfull to Fort Ephraim, where

it was tested in a blacksmith's forge, and it made an excellent fire to smelt iron.

The part of the veins we saw is in a nook of the Canyon, and at first sight it looks like lumpy jagged rock. At this point it is about 25 feet from the place where there is an outcrop of bare coal, along which there is a small stream of water running. The highest coal is 3 foot 4 inches thick, and there is clay between it and the coal that is beneath it; under that there is a thin layer of clay, about 2 inches thick, which it is expected will end further in; under this is the lowest coal, in an excellent vein of 5 inches thick.

Since we were not ready to dig, we could not determine the condition of things further in than the surface, but from all signs there is a fair outlook for practically an endless abundance. I am trying to get the people of Manti and Fort Ephraim to make a road to it, and to begin working it, so that we may have coal in Salt Lake City this summer.

The people in every settlement we were in, are as if rubbing the scales from their eyes, and becoming more aware of righteousness and making general improvements, which gives me great joy.

For as far as we went on our journey, the grasshoppers are much more frequent, in places generally, than in G. S. L. City, while the fields of wheat, which a few weeks ago promised an abundant harvest, are destitute of grass or sprouts.

The health of the people in the settlements is good. We had good company, and an excellent spirit reigns in general.

Your brother, &c.,

BRIGHAM YOUNG.

EXCERPTS FROM LETTERS OF GEO. A. SMITH,
CHIEF HISTORIAN OF THE CHURCH.

Parowan, May 14, 1855.

EDITOR OF THE 'DESERET NEWS,'—Henry Rollands, Esq., is on his journey there, and he has a heavy load of *groceries*.

Good health prevails here. Wheat is still being sowed by the farmers, since spring is so late. The grasshoppers are much more numerous here than are the battling armies in the Crimea.

Exactly 150 men are needed in this county to carry forth the Iron Works successfully; those for which there is the greatest call are haulers, miners, colliers, limeburners, sawyers, quarrymen, stonemasons and carpenters, engineers, *charcoal* burners, *fillers*, *founders*, &c., &c. The people are eager and encouraged with the work, and the successful continuation of the furnace working for a fortnight satisfied the most skeptical, that all that was necessary was for it to be properly fed, since it had to be extinguished for lack of materials. Machines are being set up, and are working; iron, nails, &c., are being melted.

The U.S. *Rifle Company* is in Little Creek, on their way to California. The horses under their care went wild, running 30 miles, and some were damaged considerably.

Parowan, May 18, 1855.—The southern mail arrived. Wanaup, the Chief of the Paiute tribe, was visited by Judge Kinney, and Mr. Hurt, the Indian Overseer, who gave presents to him, and he received them very gratefully and kindly. The wind and the dust are strong and frequent. The farmers have to irrigate the land before sowing, because they had such a dry spring. The wheat looks very good; the grasshoppers are not doing damage yet, except for a little in Red Creek. President Young and others arrived here today. * * * *

G. A. SMITH.

LONGING FOR ZION.

I am happy under pressures
 When I remember the hour,
 The Saints of the Lord will be seen
 In the beauteous dawn of Zion;
 All living in unity,
 And love throughout the entire land,
 And serving the Lord
 The Saints will do with a pure heart.

We shall go across the sea,
 Happy to join the choir,
 Which is in the Salt Lake Valley
 Learning to praise the Lord.

There we shall have the pleasant association
 Of the dear and brave servants of God,
 Who are hard working
 And diligently at the helm;
 The best of the whole earth,
 Will have met together,
 To learn the just laws
 Of the Sovereign of all the world.
 We shall go, &c.

O hail, that happy morn,
 Blessed the dawn of the day,
 When the faithful are seen,
 With their feet moving freely,
 Bidding farewell to Babel
 And her oppression of every kind,
 Receiving their blessings
 In the lovely Temple of God.

We shall go across the sea,
 Happy to join the choir,
 Which is in the Salt Lake Valley
 Learning to praise the Lord.

Pyle.

JOHN BOWEN.

MISCELLANEOUS, &c.

BOY WITH HORNS ON HIS HEAD.—The *Caddo Gazette* says that two horns are growing out of the forehead of a black boy, a year and a half old; they resemble the horns of a deer, six inches long, the tip of one forked recently, and they are growing remarkably fast!

LOCUSTS IN RUSSIA.—“The locusts visited Odessa lately in such great numbers, that the city was darkened by them at midday. Great damage has been done by them this year throughout all of southern Russia.”

We can hardly pick up a Welsh or English newspaper but what the coming of the grasshoppers to Utah forms for it topics about which to *prophesy*, and to predict either that the “Mormons” will starve if they stay there, or that they will need to move from there. False prophets always prophesy their wish, but we foresee that this fan too will be a great blessing to the faithful Saints, as it will winnow the chaff from the threshing floor to the land of gold.

PAYMENTS TOWARD THE DEBT OF THE WEST
GLAMORGAN CONFERENCE, FROM SEPTEMBER
11 TO SEPTEMBER 24.

	£	s.	c.
1. Emrys Davies, Aberavon	1	0	0
2. Margaret Davies, his wife	0	5	0
3. Gwenllian Dafydd, Aberavon	0	3	0
4. William Eastman, Aberavon	0	6	0
5. Anne Eastman, his wife	0	6	0
6. David Lewis, Aberavon	0	6	0
7. Benjamin Davies, Alltwen	0	5	0
8. James J. Davies, Alltwen	0	3	0
9. Rees Davies, Alltwen	0	5	0
10. James Morgans, Alltwen	0	3	0
11. John Morgans, Alltwen	0	6	0
12. David S. Morgans, Alltwen	0	2	0
13. David Morgans, Alltwen	0	2	6
14. Mary Morgans, his wife	0	2	6
15. William Morgans, Alltwen	0	0	6
16. Eliza Morgans, Alltwen	0	2	6
17. _____, Alltwen	0	10	0
18. Lewis Lewis, Cyfyng	0	2	6
19. Mary Lewis, his wife	0	2	6
20. Joseph Sawyer, English Branch Swansea	0	5	0
21. Henrietta Sawyer, his wife	0	3	0
22. George Watts, English Branch Swansea	0	3	0
£5 4 6			

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises. Strive to fulfill the vows before the Conference.

RECEIPTS FOR BOOKS FROM SEPTEMBER 7 TO 20.—Evan S. Morgan, £2 14s 11c; Hugh Roberts, £1 11s 4½c; George W. Davies, £10.

CONTENTS.

	PAGE.
Discourse of President J. M. Grant.....	305
Our Contemporary Times.....	310
Editorial—Visit of the Editor to Gwynedd.....	312
Excerpts from the Account of the Visit of the First Presidency to Manti, &c.	316
Excerpt from the Letters of G. A. Smith.....	317
Longing for Zion.....	318
Miscellaneous, &c.....	319
Payments toward the Debt of the West Glamorgan Conference.....	320

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

OCTOBER 13, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT J. M. GRANT,

Delivered in the Tabernacle, Great Salt Lake City, March 11, 1855.

[Continued from page 310.]

Now I want to dwell a little upon the point of anointing the sick with oil. I do not know but some use the ordinances of God too commonly, and on too slight occasions. Some, if they get a sliver in their finger, will call for the laying on of hands and for prayer to cure the wound; or if they get a little gravel or dust in their eye, they will want you to lay hands on them to eradicate it; and so of other little complaints for which we already have simple and known remedies. I do not wish to teach this, but I wish to teach you the doctrine of the Bible. 'Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' This is the doctrine of the Bible, mark the words. If any of the Apostles are sick, let them send for some of the rest of the Apostles, and let their brethren Apostles administer to them, and they shall be healed; the Bible does not read thus. It does not read that only the renowned in the Church shall reap the benefits of this institution,

but it says, 'Is *any* sick among you?' &c. Suppose God has a true Church upon the earth in this age, what mode would that Church adopt in case any were sick? Says one, 'If they had the same faith as the ancients, they would perform the same works.' How shall we ascertain whether the Latter-day Saints have the like precious faith with the Apostles? You know that the Apostles said they had the like precious faith. How are we to ascertain that we have it? If any are sick among you, you will send for the elders of the church, and let them anoint you with oil in the name of the Lord, and the prayer of faith shall save the sick.

You see at once that it is necessary for your works to correspond, and for you to send for the elders of the church. Do you see this practiced among the Latter-day Saints? Some of them must first try the physician, have the head shaved, take a dose of calomel and *gamboge*, have a blister plaster on the back of the neck, and another all over the bowels, besides one on each hip; in short, they must have six or eight large blister plasters on them at once. After trying all this, and running up a bill with a physician of from six to seven hundred dollars, they then send for the elders. When James is about dead, having had two quarts of blood taken from him on Saturday, and another on Monday, and when the life is nearly drawn out of the poor fellow by physicking and bleeding, why then they send for the elders, and ask them to pray for him. When a man or woman sends for me after taking such a course, I feel insulted, if I do not act so. I go to the house perfectly good natured apparently, and administer, but there is a frown of indignation within me. I feel that they have insulted the Priesthood, trampled upon the order of the House of God, and treated lightly his holy ordinances. I am not anxious to exercise faith for such persons, for I think that they are fools, and let them die the fool's death.

If the Saints of God actually have the faith of the ancients, let them practice the doctrine in their works. A man will tell me that he is a Mormon, that he believes in the faith of the ancients, when at the same time he practices everything else but their religion. My rule is to practice our religion. If I want a drink of *catnip* tea, or

of *composition*, or of *lobelia*, it is all right, but I will first practice my religion. You know that it is hardly allowable in Utah to drink any more than five gallons of *lobelia* at once, for the Assembly of Deseret once had the matter under consideration.

I wish to see the Saints practice their religion, and carry it out, and if they cannot live by their religion, then die by it. That is the doctrine. I want my religion if I am going to die. Most certainly, that is the time I would not like to lay it by, for it would be unwise to do that, since that is the very time that one needs it the most, and is the time when he should be immersed in it. I want to see the Saints actually show by their works that they have the faith of the ancients.

When the Elders go forth to preach, and people are healed by the laying on of hands, some have said, 'We cannot expect the sick to be healed in Zion; we cannot expect to see miracles when we are gathered to Zion.' That is the very place for the sick to be healed, and the place where the people of God should exercise the most faith, and be the most diligent in keeping the ordinances of the Lord's house perfectly. You have only heard the theory taught abroad, but you have now come home to practice what you have been taught in other lands.

If any are sick among you, let them send for the Elders of the Church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil when they should and might use it. I have seen the Elders try to cast out devils, and to accomplish it they have fasted, and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil, and anoint the person possessed of the devil, and the devil went out forthwith. That taught me a good lesson, that God Almighty, when he speaks, means what he says; and if a man's works are right, his faith will be right; and if his faith is wrong, his works are wrong. When a man whose faith is right goes forth to administer to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil, your prayers will

not rise higher than the fog, and you know that it seldom rises much higher than the tops of the mountains.

If I am sick, and send for an administrator, I want him to fulfill every word of the Lord; and if there is anybody there you don't like when you come to me, invite them out of the door. When devils are in the house, and you don't like them, cast them out, but be sure to administer the ordinances right. When an Elder comes to administer to the sick, and is afraid of greasing his fingers, or of dropping a little oil on his vest or pants, and says, "O never mind the oil, there is no virtue in the olive oil; you might as well drink it as anoint with it; besides, I might grease my gloves; I will dispense with it," I want such a man to walk off. If I was sick, and he came to me in that manner, I should say, 'You are a poor, miserable hypocrite.' That is the way I should feel and talk. Let a man, when he has the right kind of faith, practice the works thereof: and when God says, Anoint with oil, anoint; I don't care if it runs down your beard as it ran down Aaron's, it will not hurt you. When a man complies with every requisition of heaven, his works and his faith are right. He offers up prayer for the sick, he anoints with oil, and lays on his hands. When his works are right they will correspond with his faith, and men and women will be healed.

This is just as sure as the law of mathematics. I never saw it fail, and it never will fail; I tell you this in the name of the Lord God of Israel. The grand difficulty is, as brother Kimball says, people play with these things as a cat does with a mouse until it is dead; and so it will be with the ordinances of God when a part of them only are performed and a part omitted, for in this way the channel of the Lord's blessings is stopped up. The Saints who are sick need not expect that they are going to be healthy when only half of the ordinance is administered to them. If a man wishes to be healed, he must be administered to lawfully in that way God has appointed, and live his religion.

A great many people partake of the Sacrament, and at the same time are thinking, 'how many teams can I get tomorrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get

one like hers? I wonder if it is going to be a good day tomorrow, or whether it will rain or snow?' &c. You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who has an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings desired, and in offering thanks for the blessings enjoyed.

We talk about being one; now if our faith is right, let our works correspond. If you have faith to pray, and prayer is offered up in the stand, pray too; and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every Saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before Him, and He has decreed that He will answer their prayers because they are united. When a sick person sends a request here for the benefit of our prayers, it is not sent that one man alone may pray for that person, but that the prayers of the assembled Saints, individually and collectively, may be offered up for that person. Hence everyone in the Tabernacle of the righteous should lift up his voice and pray for that sick person; it is your duty to do it. And when you partake of the Sacrament, you should discern the Lord's body, and believe that, by the virtue of his sufferings, blood, and death, you are redeemed. You should realize that it is no little, trifling ordinance, but was instituted by the great God for the benefit of His people, and to commemorate and perpetuate the sufferings and death of His Son.

I wish to call upon you to be faithful, to have the right kind of faith, and to exhibit it by your works. What is the testimony of the Latter-day Saints? Our religion is as different from other people's

religion as our testimony is different from theirs. When Joseph Smith bore testimony, he told the people that an angel from high heaven had spoken to him, that he had been ordained by authority from Jesus Christ, and sent forth to preach the Gospel. Did you ever hear the Methodists bear such a testimony? If not, how can you expect them to have such faith as the man who believes the testimony of Joseph Smith? The Methodists have no such testimony, only as they have it from the Latter-day Saints. Joseph also said that he had seen the dark regions of Hades; did you ever hear a Methodist bear that testimony? No. Here are Elders of Israel who have seen company after company of angels, who have seen the sick healed, the ears of the deaf unstopped, the tongue of the dumb loosed, and the eyes of the blind opened. You will hear them testify that they have seen the glory of God; and that by the spirit of prophecy, they have seen war, pestilence, and famine coming upon the earth. The Methodists do not pretend to have such testimony, and of course have not such faith. You may go to any sect you please upon the earth, and their faith corresponds with their testimony, more or less.

The Latter-day Saints have testimony, and faith comes to them by hearing the word of God, but it comes to others by hearing the words of men.

We have testimony that Christ lives, and sits on the right hand of God; that angels have administered to the children of men on earth, and that our God hears and answers our prayers. Our faith is different and our testimony is different from the rest of the professing world; and, in order to have them agree with us, they have to hear and receive the same testimony, the same doctrine, and the same weight of argument that we have, for faith comes by hearing the word of God. The people of God in these last days differ from other sects of religionists. How can it be otherwise, when our testimony is so different, when the first proclamation we heard was so different? when the restoration of the Book of Mormon, its translation by the use of the Urim and Thummim, the gifts and blessings of the Holy Ghost, the administration of angels, and everything connected with

our religion, are so different from that to which the world have been accustomed? They believe that *calomel* will heal the sick—we believe not, but that the anointing with oil and laying on of hands will; and we practice accordingly.

It is no wonder that the Latter-day Saints believe differently from other folks, for their works are different, and their testimony is different. We believe in gathering together; the Lord God has spoken to us from the heavens and commanded us to gather. They do not believe in gathering to where the Almighty can talk to them; they do not even pray for the Lord to send an angel to speak to them. The Latter-day Saints try to live their religion, that they may converse with angels, receive the administration of holy messengers from the throne of God, be sanctified in their spirits, affections, and all their desires, that the Holy Ghost may rest upon them, and their hearts be filled therewith, and become competent to bear the presence of angels. May the Lord bless you, and wake you up upon these points of doctrine, that your faith and works may ever correspond, and that your blessings be equal with those of the ancient people of God, in the name of Jesus Christ our Lord. Amen.

MORMON BRAVERY.

FROM the *Luminary*, for August 18, 1855, we quote the account of Mormonism in a place called Fort Riley, which was taken out of the *St. Louis Republican*.—"The Government had a considerable number of workers there until the appearance of the Cholera in its most frightful cruelties. The workers fled by the hundreds for their lives, except for a company of Mormons, who stayed, not as we supposed, to close themselves up and to pray without ceasing, which they had already done for when the trouble would come, and had already prepared themselves to withstand it, but to clean, whitewash," &c.

The *Republican* adds:—"If the general Government needed men who would stay at their posts steadfastly, it would be supplied by Mormonism with men of the proper mettle, whether it would be in

Mexico—fifty men for Fort Riley, or if fifty thousand were required for the safekeeping of the nation, all could be obtained from Mormonism, who challenges the world equally with their patriotism and their determined bravery.”

SUCCESS OF THE GOSPEL IN TEXAS.

THE success of the gospel in that place during last summer has been sufficient to deprive some of the Methodist “synagogues” of their followers, and even their teachers, who preached their *Farewell Sermon* to them, which caused considerable commotion in the “*Society*,” to the point they threatened to tar and feather the presiding brethren if they did not leave the country soon, and if that would not do, they would “make holes in their skins.” Very Christian!

In various places in Texas the Saints have renewed their covenants through baptism, and while they are kept from preaching by frightful attacks, curses, and threats of the mobs, who are desirous of carrying out a second time the atrocious deeds of *Haun's Mill*, Carthage, Nauvoo, &c., all the Saints prepare to flee to Zion with the coming emigration, and it is expected there will be a great host of them at that time bidding farewell to their “Christian” friends.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 13, 1855.

EMIGRATING.—“Come out of her [Babylon] my people,” is the call of God on the Saints through the mouth of an *angel*; “come out of her” the voices of the emissaries of heaven have said for years, and the Spirit of God echoes the call continually to everyone who possesses it, until it makes the hearts of thousands ache to obey it. “Not with haste or by flight,” despite that, say the previous calls, but the “Main point” of the

message by now is "To your tents, O Israel," let the consequences be what they may. Our seers call from Zion now, loud and clear,—

"Home, home children of the Lord,
There is a call to come immediately."

The children of Zion shout throughout all their expanses,—"Home, home, all our relations and acquaintances;" the snowy tops of the "everlasting mountains" echo the "home, home" to the ends of the earth; HOME is the reverberation of every call throughout the world, and home is and will be the loudest and longest sound of your very own TRUMPET, Welsh Saints, from now on; let *home* be the echo of every Saint—HOME says God himself!

The time is passed to pick and choose one of this branch and another over there, and for the others to stay behind to carry the work forward in this country; it is too late now to keep back any family because they provide lodgings for the Elders; there is no further obstacle for an officer or President to go home because he is needed here; there is no longer any excuse that good interest is available on money in the Banks here, that there are better rents for houses, or that relations frown—that great-aunts or a grandmother threatens to leave their property to others; or that there is hope for rusty old locks of trunks of past ages to be broken; in short, we know of no legitimate excuse to justify neglecting this last call. We say this in answer to the frequent requests for counsel on these things, and we hope that we will be understood by everyone that "*home, home*" as soon as you can will be our answer for all.

In past years we haven't much encouraged the Saints to emigrate—there was no need, for they ran before us, and we are now but echoing with our might the exhortations of heaven; nor does it depend on us to explain the why's or the how's nor the consequences or causes of this hurried call; He who calls will do that before long; yet we could, if we did not have more necessary work before us, give a hundred and one reasons for the preciseness of the call, followed by a whole series of conclusions whose outpouring proves the concern of the call, the Caller's care for his children, and the salvation in obeying it; whether the States' desire for Cuba is to cause anguish to Britain, and to put a chasm between them across the Atlantic—whether the deadly endeavor of the beast of the "slave trade" is to stain the road to Zion

with blood, the red blood of black and white, north and south mingled, or whether the yellower race of Laman is to avenge the oppression of my "Uncle Sam," and reclaim their fathers' inheritance: whether He is going to release the reins of the stallion of war to canter back from the east to trample our country under its hooves, whether it is the plague and pestilence that are about to mow down the people of our country, or whether the severe black famine after this plenty is to shrivel the intestines of those who are deaf to the call, it is not for us to answer at present. Whether it be God's intention to have enough "salt" to salt the States for a little while again, as he once desired salt to clear away the stink of Sodom; whether his desire be mainly to build up Zion, her temples, and developments with speed, so that her children are endowed with authority to "bind up the law and seal up the testimony" more strongly, or what his reasons may be, is of no importance, they could be myriad.—O men! when an earthquake churns up the foundations, the walls split into shreds, and the building is a higgledy-piggledy heap about to fall, does one stand in the middle to wait and see which section falls first? O no, it is enough that God is calling; that is why his children obey his request.

But several of the Saints say, "It is not for lack of desire rather the lack of means that is keeping us here; our chief concern is that we do not see the possibility of getting enough money to emigrate. We answer, we have never heard of God's asking his children to do anything that was impossible for them to fulfill, regardless of the cost in devotion or money, and we do not believe that our Almighty God, He who owns the earth and all its mines, the sea and all its pearls, and He who reigns among all the kings of the earth, has called his Saints to emigrate without intending to assist them, also to fulfill that *if* they themselves do all they can to that end. This "if" is the axis on which it all depends; God helps them who help themselves, and thus the emigration of each one is within his own reach—no one need be left behind, and if anyone is, it will be his own fault. God did not mean for Noah to build an ark, or to go in it, without meaning to assist him; He did not expect Israel to cross the Red Sea without moving it out of their way, or bring about his other feats without intending beforehand to help them in that which they themselves could not do. Perhaps the Saints of weak faith think that God is asking more than

they can do; the poor man who has a home filled with little children does not believe it possible for him to emigrate with all of them across the seas and continent about eight thousand miles away—it is easier to believe that God is a “harsh master” asking for that which cannot be done, and consequently the poor man does not make the effort. With more reason his disciples could have said that it would be impossible for them to “flee to the mountains” from Jerusalem “when they *already* saw it compassed by armies.” They could have asked how they could go out since all the gates were closed, of course, and were they to scale the walls, whether it was possible for them to escape through the innumerable armies of Titus Vespasian, would it not have been better for him to give some other sign that would have led them out earlier while that was still possible? They could easily have believed that their destruction was unavoidable while mothers were eating their children, and everyone was thirsting for the blood of his friend from within, and myriads of the enemy were even more voracious from without. But how were they delivered? Their faith in the words of their Jesus, their obedience to his Priesthood, and their corresponding advance preparations are what won deliverance for them. After the adamantine cairns of the walls collapsed in pieces before the Roman assault and made a breach down to the ground opposite the place where the Saints had gathered to wait trustfully until the last hour for a fulfillment of the promise of their King, when the enemy was confused upon rushing in, the sound of his own trumpet confused him: instead of “forward” you brave Romans the walls echoed the call “hasty retreat,” and back rushed the army,—forward rushed the Saints, and they did not look back nor did their enemies until arriving at their safe place in the “mountains;” not before then was the sound of the trumpet understood to be to attack. And do the Saints of these days say that “He who began in them the good work,” and calls them to Zion through the clarion of an angel, does not prepare the way for them also? Certainly, he does, *if*, we repeat, they are found to be ready for the call, having gathered from all their wanderings at the gap—having separated their affections from the playthings of Babel, and having *prepared*. Yes, we repeat, *if* they prepare; it is their own task to prepare; the one cannot prepare for the other; God cannot make the preparations that are the duty of the Saints to do—we are *coworkers* with God in the Emigration as well as in

all other parts of our salvation.

The question of the greatest interest of all then is, what are the preparations, and how are they made? It is our duty and our pleasure to answer this question. May the Spirit of Zion strengthen us and imprint them on the hearts of the Saints, and assist them to fulfill all completely and without delay.

1st. We must warn our neighbors until we are sure they have had the chance to understand how they can be saved, and we are certain they have heard enough to damn them if they refuse. We must notify them of the destructive judgments of God that are at the door, and of the place of deliverance also. The best way to do this is through lives that are consistent with our profession, through our testimonies and our supplications, through the pamphlets and publications of the church, and through all the exhortations of the Priesthood and the Holy Ghost.

2. We must spread in their midst all the books that are on hand in our houses, the branches, the offices, and the "printed word" as long as God and your Presidents, or God through your Presidents request. And not only that, but also justice for the church of God claims that they must be paid for right away. We believe that if the dishonest debtor for books is not the last to go to Zion, he should be, and if somehow he arrives there, he will hear such harsh talk against dishonesty, that either he will repent or he will be the first from there "to his own place," where his *golden god* dwells! It is useless to say that that cannot be done, that God favors those who really try. Let none of the Saints think then that they are ready to emigrate while books are on hand molding in piles, while there are thousands dying of hunger for the truths they contain, and the book payments are seen as facts proving the desire of the Saints to emigrate. A suggestion about something so clear should be sufficient. May the *end of the year* be the end of all book debts.

3. An indispensable preparation for emigrating is to pay our debts for the Temple of the Lord; that is not to be neglected. The usefulness of that should be self-evident. It is good to see that some have awakened to that. Let everyone be seen to have fulfilled their commitments during this quarter without fail.

4. In the next suggestion we come closer to the bone. Let whoever

wishes become angry, but our duty is to speak against the damaging old custom that is so prominent through the land, and especially throughout the works, i.e., to live to the extent of your earnings. For anyone who may live beyond that, we do not believe he will ever aim to reach Zion, for his god, namely his stomach, is too close to him already. It is a common practice to live according to what is earned; if it is two pounds per week, they must be spent; if it is thirty shillings, it is a pity to get by on less; if it is a pound, that is barely enough, and again, if it is only half that amount, that will do nicely. Let not our beautiful sisters think that we wish to turn traitor on the dictatorial control which they have exerted so completely for ages of the purse and the hearth when we offer to them the way to reach Zion. We are not without knowing some who could have saved sufficient to emigrate comfortably; and although we hate to see a woman keeping things secret from her husband more than the plague or the itch, it would be easy to excuse the one who gathers, through her frugality, sufficient for her and her husband to emigrate, if it were without his knowing. If she were to economize but eighteen per week for a year, that would pay the cost of one to the States. There are hundreds who neglect doing the much more they could while spending a big part of their time praying for God to open the heart of someone to transport them, or waiting for the Society—let them first pray for light to open their eyes to see how much they can help themselves.

“All right,” says someone, “I shall keep that which I used to contribute to God’s cause, for books,” &c. But, wait a minute, know that it is the blessing of God on your labor that enables you to have anything to contribute; if you were to steal from him in one to pay him in the other, how much better would you be for that? It is a fact too often proved before now, for anyone to be able to deny it, that through generous contributions to God’s cause is the easiest way to receive back from His generosity in order to emigrate.

By the time these preparations are completed, we trust that we shall have an opportunity to report the next thing. Until all the necessary preparations possible are made do not ask for our approval to emigrate.

We counsel each one who can make the required preparations, and who can get a way to emigrate to Zion, to decide to go next spring, and

anyone who cannot see his way clear to go further than the States, let him go as far as he can toward there, and while his heart longs for Zion, with his face like the sphinx in that direction, God will watch over him, and he will advance his pace more quickly than he expects.

We failed to perceive the reason why the numerous mobs listen to us so attentively, as if believing every word, and yet nothing could induce them to come into the water; they had come to the water to hang us; the mystery in this surprised us, but now President Young gives us the key to the mystery, when he says, if two-thirds of the Saints were to emigrate next time, many more would come into the church than were they to remain here! We believe that for Wales also! Who will stay here longer, to be a curse instead of a blessing to the world—to be obstacles in their way instead of instruments to bring them in? We preach emigration to the world, and we tell of its importance; they ask for signs; the time has come to give them signs by emigrating ourselves out of their midst. Give a sign to them that you believe what you preach, by showing them your backs instead of your faces; they have scorned those long enough. Give them *signs* of the power and strength of our religion, by being sucked away to leave Babel and all its baubles, relations however much they are loved, and the land that raised them though it be so dear to their hearts. Even though they do their worst in mocking this, stinging like the sharp stab of a lance around their heartstrings, when our absence deprives them of those whom they make into scapegoats with the sins and heresies of all our false accusers; let us escape then, as fast as the roebuck and the kid from among their sins, lest we suffer from their plagues.

“Home, home children of the Lord,
Babel is falling immediately
Like a stone into the sea.”


THE BOOK DEBTS.—We beg the attention of the Presidents once again to the debts they have to the Offices. What do you say, Brethren? May we have your serious attention to this matter? We answer, that we are bound to have it, and quickly—it is not possible to delay any further; and the more it is neglected the more the debt will increase further, if not also the fewer books are published the more the debt will increase.—(See page 336 of *this issue*.)

PAYMENTS TOWARD THE DEBT OF THE WEST
GLAMORGAN CONFERENCE, FROM SEPTEMBER 25
TO OCTOBER 9.

	£	s.	c.
1. Rees Jones, Cwmavon	1	0	0
2. Martha Jones, his wife	0	5	0
3. Isaac Evans, Cwmavon	0	6	0
4. James James, ditto	0	5	0
5. Alfred Thomas, ditto	0	7	0
6. Elizabeth Thomas, his wife	0	5	0
7. John Bowen, Pyle	0	10	0
8. Elizabeth Bowen, his wife	0	3	0
9. William Bowden, Pyle	0	2	6
10. Anne Bowden, his wife	0	2	6
11. Thomas Thomas, Pyle	0	5	0
12. William Reynolds, ditto	0	2	6
13. Lewis Davies, ditto	0	6	6
14. Mary Davies, his wife	0	6	0
15. David Llywellyn, Wick	0	2	6
16. Margaret Llywellyn, ditto	0	1	0
17. George Groves, Abercenffig	0	1	6
18. John Jones, St. Brides	0	10	0
19. William Davies, ditto	0	2	6
20. Anne Davies, his wife	0	2	6
21. David Evans, Drefnewydd	1	0	0
22. John Butler, ditto	0	2	6
23. Jane Butler, his wife	0	2	6
24. John Davies, Swansea (Welsh Branch)	0	5	0
25. Catherine Davies, his wife	0	5	0
26. William Brookes, Swansea (English Branch)	0	2	0
27. Jane Brookes, ditto	0	3	0
28. James Hone, sr., Swansea (English)	0	2	6
29. James Hone, jr., ditto	0	2	6
30. James Tuckfield, ditto	0	10	0
31. Catherine John, Morriston	0	2	6
32. Thomas John, Morriston	0	2	6
33. Anne John, ditto	0	2	6
34. Griffith Griffiths, ditto	0	10	0
35. Margaret Griffiths, his wife	0	10	0
36. William Richards, Cwmbwrla	0	10	0
37. Thomas Evans, Cwmbach	1	0	0
	<hr/>	<hr/>	<hr/>
	£10	18	6

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises. Strive to fulfill the vows before the Conference.

THE BOOK DEBTS.—(Continued from page 334 of this issue.)—The sad fact is that the Welsh Conferences are already in debt to this Office for close to six hundred pounds! and not much less to the English Office! £600! look at it! Where is their value? What is there to show for them? Is it *stock* on hand? We fear that there are scores, if not more lacking, in “debts of persons” as they are called, in the hands of the Distributors, and here and there, and in some place and everywhere but *where they should be*. How long will we delay looking at such things? Far from approving or permitting any longer one president to emigrate who may be guilty of such negligence, we are obliged to *drop* them with dispatch, if they continue to turn a deaf ear to our calls. There is no clearer proof that the President who neglects this, and neglects to send to us the names of the Branches which contributed to the P. E. Fund, their quarterly *Balance sheet*, &c., which we have requested from them, is destitute of the Spirit of their important Office, and thus we cannot help being associated with the sluggishness, the rottenness and the curse which will accompany their remaining much longer in their offices. Good heavens! despite calling and calling through the TRUMPET, &c., continually over half of the Welsh Presidents have not sent to us the accountings which they know very well are required at the end of each quarter! And despite saying until we are exhausted for them to organize a plan to sell the old *stock*, and to collect the debt promptly, some wait in an everlasting *whirlpool*, as if waiting for the thing to do itself. Brethren, wake up and insist on seeing the whole lot sold, and all debts paid to the two Offices before you see the end of this year. Begin in earnest on this £600 pile, and eradicate it from your sight in haste.

 We were obliged, because of lack of space, to leave out the book payments, &c., &c., until our next issue.

CONTENTS.

	PAGE.
Discourse of President J. M. Grant.....	321
Mormon Heroism.....	327
Success of the Gospel in Texas.....	328
Editorial.—Emigrating—The Book Debts.....	328
Payments toward the Debt of the West Glamorgan Conference.....	335

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

OCTOBER 27, 1855.

[VOL. VIII.

THE TIMES WITH ITS CARCASS IN ITS MOUTH!

THE LATEST FALSE TALE—THE UGLIEST BOGEYMAN and the most loathsome carcass of the dead bodies of this anti-Mormon age is the pamphlet that professes to give “an account of the female life among the Mormons,” by one who names herself “Maria Ward,” and says that, “she has been the wife of an Elder from Utah;” and even though we have read everything that we could lay our hands on of the filth of the scum of authors and editors in every language we understand for over a dozen years, having to hold our nose tightly many times, while we analyzed the malodorous entrails of their anti-Mormon *bug bears* searching for a crumb of truth, we confess that this dirty bag is the filthiest of all. We have detected its stench from afar for many days, while the editors of the other language were feasting on it, as if it were tasty *sauerkraut*. When the western whirlwind blew its savor across the sea, we predicted that the English would consider its foul taste to be excellent *succotash*; but the revulsion we had to deal with such a nest of maggots caused us to delay any contact with it, until we saw that the Editor of the *Times* had taken hold of the carcass with his teeth, sucking the sap, maggots and all down to his greedy gut almost to the point of bursting his stomach; nor afterwards, had we not seen him licking his lips after the meal, and heard him shouting for his neighbors to join him in the feast of the delicacies, would we have tried it, even

with a pitchfork and a blacksmith's tongs to pull it from between his teeth. And we do not wish for that which we give our attention to now to turn the unclean birds away from the carcass for which their stomachs are adapted, but we hope they will feast on the lies they love; they are as necessary in their place and to their suited purpose, to purify the air of the land, as are other *scavengers*. Our only aim in putting our gloves on our hands and sharpening our knife to open the insides of this carcass is to convince the clean birds from afar, by its savor, to beware lest they come too close to it and spoil their taste to desire it, as poor Mr. Lloyd does. Since the *Times* has lost its sense of smell if not its nose as well, and raised up such filth to pollute the healthful air that blew along the hills of Wales, we ourselves will raise up a little breeze from the hills of truth to blow its stench back toward the *rookeries* of the birds of prey.

For years writers and editors have shown some kind of incomparable desire to imagine some kind of rubbish, and to create bogeymen sufficiently frightening to scare people away from looking into "Mormonism." They have been so diligent, that there is no story fabricated in America despite their frequency, nor one accusation despite however black, nor one lie no matter how obvious, that has not been circulated and assisted on its fleeting excursion in their vehicles; and always having sent the latest, with a tail attached they listen attentively for more anti-Mormon lies from across the seas, or across from anywhere, no matter where, essential to have sufficient grease to grease the wheels of their blasphemous spinning wheels; and when their last bottle was about empty—the bottom of the bladder was drying and the skull was puzzled as to how to obtain anything else, behold help had come in time! Hooray, let's have at it now! Their false accusations were proved wrong so effectively that for shame they had to let them go, yet they had to have a new one, and although they do not dare deny the counterproofs, they do not ever publish any of them, but they scour the corners of *hades* itself for filth and soot to blacken and to throw into the eyes of Mormonism. But all is being blown back into their own eyes, and they are complaining that the Mormons are laughing at them. Poor souls! The Mormons should not laugh at anything, especially at the blind who have constantly been trying to throw dirt into their eyes. They call for

help, help from some place by someone who is against that which they hate; but their voices are like depth shouting at the depth—the answer is, the echo of silence. The treachery of President Young has vanished, the dead bodies of Brochus & Co. have gone silent, their hope has ended that Col. Steptoe would kill the Saints and swallow Utah. Instead of proving that the Saints had killed Gunnison, every stain was cleared that was daubed on them and their aristocratic enemies were disgraced in the huts of the natives so that nothing but “Paint, blankets and mirrors,” were what repaid the Indians for the courtship of the American Officers and their *squaws* under their blankets. Despite the harshness of every accuser the truth of many men flowed to drown their anger in the cemetery of lies; but now beware! You Mormons, stand out of the way, flee for your lives, here is Mr. Lloyd and his *Times* against you like a giant, no, like a *female giant* we should say, and though he admits that the account is not “CORRECT,” notice, but then of necessity it must be *incorrect*, namely a lie. Don’t be so *bashful* Mr. Lloyd, although your bully is a lady, she will not blush if you were to speak clearly and as loudly as you speak against the truth, that it is a *lie*; yet we say he promises to publish chapters from time to time in the *Times* of that which she admits are *lies*; and in the same breath he complains that Mormonism is “disgracing Wales!” Here she is “straining at a gnat and swallowing a camel.” Every truthful man will opine, we suppose, that publishing for truth that which she admits are lies is the *most shameful* thing that even an anti-Mormon editor can do. We shall leave it between the old friend and his readers to end the debate as to what is his purpose and his aim in feeding them with chapters of slime and which he admits to be lies; if they can believe that he is benefitting them by doing so, may they have a strong stomach to feast on the corpse.

We heard mention of a book that the taste of which was sufficient to turn one’s stomach—another that deserves to be swallowed, and another which must be chewed, but here is a book that is sweet to the taste of our Editor, and which will turn into wormwood in his stomach. It is remarkably “interesting” he says; yes, exposing the female mystique, telling of their rape, describing circumstances that the chaste man would blush to name, and raising the petticoats of women around their heads; yes, all the harlotry and iniquity of our

country prove that a book full of such insults is very “interesting” for those who are of that inclination, and it is sufficiently interesting for our friend to pour out bowlfuls of it to feed his readers on the table of the *Times*. Goodness gracious! Don’t be surprised at the iniquity of our country while lewd and repugnant *pictures* like these are considered “interesting” by your editors. “He knows of nothing that can be more effective at putting a stop to this flood of corruption.” A *lie* to put a stop to something corrupt, is it, Mr. Lloyd? Oh poor thing, a fire to extinguish a fire—that is *logic!* We have from him also an example of *incorrect* “facts!” How do you know, Sir, “that all of it is based on facts?” You do not value your truthfulness much, when you dare to assert that any tale inside it has been based on fact, and it takes but a short time for us to prove that you have already forfeited your truthfulness in your desire to malign your fellowmen and the religion they love more than their lives. And what proofs do you have that the book is true? Its anti-Mormonism is not sufficient proof now as it was for a host of other tales; everyone knows better now. Mr. Lloyd does not have as much as the name of the author of the book that he takes like Samson’s jawbone of an ass in trying to kill thousands of his fellow nation! A nameless book is really contemptible; his father was embarrassed to claim him as is the case with practically every bastard, but here this one is getting a Lloydian and editorial foster father—a Welshman no less! Well, who is his mother pray tell? Shh! does she herself not confess that she has lost her character, and has been thrown out of her parents’ house, either for her chastity or for something else; at least her family would send her away for disgracing them and for her faults, says she herself, and her lover has become her worst enemy, from whose presence she fled secretly for her life before ever seeing a Mormon. And this is our friend’s authoress! The old proverb is true, “Whore shouts whore first,” and so it is with the man who designed this entire collection of lies that we are raking through who started his story with a whore, and there is hardly anything else in this book he is championing but whoring, whores and whoring, and we cannot believe that it will have credibility with anyone except whoremongers and whores.

She says that a Mormon by the name of Ward charmed her in the carriage at first sight, despite herself. Must she not have been in

the habit of being charmed? But, says the inquirer, who is this Mrs. Ward? Although we cannot answer with certainty we can assure the inquirer through the knowledge we have of Mormonism that there is no one, nor has there ever been anyone who fits or has ever fit the description of that character, nor has there ever been anyone by that name in their midst. There never was a Saint or a female Saint by the name of Ward in Nauvoo, in Kirtland, or Missouri, or going to Utah. We knew one of the mountaineers who had lived among the Snake Indians for about 17 years before the entrance of the Saints into that land, by the name of Barney Ward; we had knowledge of him, and he does not have a wife, rather a *squaw* from that tribe; and we do not think that even Mr. Lloyd will believe that to be his splendid authoress! Again, I challenge him to prove that another of the name Ward has been among the Saints during the timeline of his book. We would have too much respect for the character of the numerous women the public has so generously presented us with as to praise a woman as Mr. Lloyd praises this one, one who admits to living for years among murderers, a close friend of thieves, whoremongers, traitors, and all kinds of evil doers; we think that any woman who would spend years in the midst of such people voluntarily, when she could have left any time she wanted in St. Louis, or anywhere in that free land, has a character too doubtful for anyone to believe her, much less to praise her, or to encourage others to accept her tales as truth; it would be far more appropriate for her to be in the insane asylum, or in the *penitentiary* than to be the wife of any Mormon. She is not only a disgrace to her sex for constantly lifting their petticoats over their heads, but a shame to mankind for attracting their attention to that which their wise creator hid under a cloak.

As the *New York Times* says, and every other newspaper that has a grain of sense the size of a mustard seed, we do not believe that a woman wrote the book, rather that the name and that which Mr. Lloyd presents as *facts* are entirely fictitious—with no foundation whatsoever in truth. Furthermore, we cannot believe that an American wrote the book, but that some “Reverend” arrived recently from the other side of the world on the verge of fainting, and the first things that satisfied his unclean gaze were some of the thousand little lying pamphlets made against Mormonism, from which he created his crazy person

under scrutiny; one reason for this is the fact, that no twelve-year-old school boy could be found that would not know better about the geography of the country and the Indians' dwellings; the history of the Mormons is quite well known, together with the various places they settled, and their travels. The author of this *Romance* has demonstrated shameful ignorance, as we shall prove directly, about people she accuses, their customs, their religion and all that pertains to them. A glance at any depiction of the States would have spared much of the disgrace and the shame that descend on the one who published this filthy false tale and his backers. "That mine adversary had written a book," says Job. The common sense of man would compel him to believe that there would be no better way to praise Mormonism than to have an *adversary* publish a "book" like this one, even this one that is so "interesting" for the adversaries, so that the bigger the lies the greater their effort to praise it and to disseminate it, to show their foolishness by doing so. We shall give only a few examples this time of the foolishness of this tale, leaving each one to judge for himself the rest of the book. The author has studied a lot to conceal the timeline, the place names besides his own name to purposefully hide the falseness; despite that he betrayed himself sufficiently to condemn himself in that which follows:—

Page 12—We find her in a room in a Mormon meeting after midnight; there was not even one little candle in the furthest corner, nor sufficient light to discern the difference between men and women.—Page 13—Despite that she says that she could see clearly enough to see over it all the countenance of Joseph Smith, and even the color of his eyes; and she says that he had "piercing black eyes!" but all who ever saw him know, and those who have read his story should know that J. Smith had very light-colored eyes. Although the room was too dark for her to see those who were around her, from the furthest corner she saw the dead woman who was brought in, open and close her eyelids, the pulsating of her veins, the movement of her lips and every detail as if she were in the middle of the noon-day light!—Page 15—She tells us that J. Smith was one of the earliest practitioners of Mesmerism; the poor thing! the public knows about many books that were published before her birth, and all who have

read the history of Mr. Smith, know that he was completely opposed to doing anything with Mesmerism, and we know through hearing him warn and preach against Mesmerism that we were to beware of that, and that he had nothing to do with such a thing.

We are told that Mrs. Braddish, the heroine of the tale, has killed two men in New York State. Who were they? What were their names? Who can say? Such public murders are not passed over with such little attention as that in the States. Now Mr. Lloyd, as her backer and translator, you answer for her. Where, when, or who were the two who were killed? From New York State she leads them to the promised land in Illinois? She jumped over Ohio without seeing it, she slept while the Saints were building the City of Kirtland and the Temple there, she had fainted while they went from there to Missouri, and during the years they lived there before ever setting their feet down in Illinois. She jumps over several years of Church history, and she does not give us the account in the meanwhile except that Joseph Smith traveled all the way from New York to Illinois, pretending to be an old man eighty years old! and there was no one during all that distance, although he went through many towns, who saw the difference between a lad and an old gray-haired man. In one place we have a young woman who died on the spot only by his telling her to die! Poo! Mr. Lloyd, where is the sense you must have had at one time? Then, we have the old gray-haired man sitting on a tree stump, a young woman who came to the camp a few minutes earlier from a nearby town, only for his having whispered in her ear for a minute to leave father and mother, brothers and everyone, and even her dear sweetheart who had brought her there, and escaping with these strangers unbeknown to them all! It's a rather poor *compliment* to the female sex to say that one look from a Mormon charms them so far as to take their affection from their husbands, children, parents, home and everything else. Do you believe that someone could charm your wife, or your sisters like that, Mr. Lloyd? I think they would be ashamed to hear you admit that about them. And yet—how much different are they from the general kind of their sex?

“There were in the Mormon town but about 50 cabins.” We respond,—that the Saints came to Illinois from Missouri, and not

from New York, and it was to Nauvoo they came; and before being driven from there, the city was five miles long, and from two to two-and-a-half miles wide. It was an enfranchised city, with a Mayor, a city council, and over ten thousand inhabitants. It had many large shops, with steamboats docking daily. But this Mrs. Ward tells us that neither clothes nor goods could be obtained there, rather the majority were barefoot and wearing rags; there was but one needle in the town, and hardly any work for that, and bramble thorns were the pins of the land, while in the same breath she says that J. Smith had a shop there. We know that the land for about twenty miles by twelve was nearly all in the possession of the Saints and was tilled by them, and how can you expect us to believe the rubbish of your book, Mr. *Times*, contrary to what these eyes have seen, and which every knuckle and bone in us knows through experience? You cannot expect us to believe. How can you ask others to do so? Is it their ignorance which turns the lie into truth for them and you? If not, do not quote your *chapters* from such a filthy *sink hole* for the assurance of your readers or else, as surely as you do, they will punish you for it in the prison from which you will never escape, if not sooner. But let us return:—Who ever heard of a “bank” in Nauvoo before the heroine tells us about it? Not a word of that is true either, friend; the Saints did not have a bank anywhere in Illinois. They had had a partnership in a bank for some years before coming to Illinois, while they were in Kirtland, Ohio. But it is not to that one she refers, for she knows nothing of what took place there in the space of the eight years she was in a *trance*, of course. If there was a bank there it likely had bills, and perhaps a man so prominent as the Editor of the *Times* of Wales can get hold of some of the bills as proof of the assertion; until then we shall flatly deny it.—Our historian shows her shameful ignorance for the most public organization of the church she writes about; for example, she claims “that Joseph Smith transacted the business of the church himself, with THREE of his counselors.” This is nothing but *nonsense*, and sufficient proof that the historian never saw Joseph Smith, and that she never knew anything about him or his counselors. He had two; never THREE!

(*To be continued.*)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 27, 1855.

NEWS FROM UTAH.—From the *Mormon*, the *Luminary*, the *Star* together with several letters, we glean from among many other bits of interesting and comforting news that “He who holds a winnowing fan in his hand and purges his threshing floor after blowing an innumerable host of grasshoppers to destroy the crops of Utah; after reinforcing their armies with his locusts to frighten away the ungodly, lately He has sent the potato bugs to eat the potatoes, and after all this together brought devastation to the land so that no hope remained except for famine to destroy the inhabitants; after all these fans had completely swept his threshing floor, we say, of the chaff, the tops and the straw; the hypocrite, the faithless and the fearful, He opened his fist from which he released a tremendous south wind which swept before it all the flying devourers to the Salt Lake, and drowned them there, as he drowned the tormentors of ancient Israel in the Red Sea, until their skeletons are washed by the salty waves along its banks in heaps, in some places several feet deep. Nevertheless, He made sure they had completed their mission, that of driving the ungodly from the land, before finishing their course; and great is the joy of the faithful children of Zion, those obedient to the voice of their “Moses” of the last days, as the Moses of old between the jagged rocks of Baal-zephon and Pi-hahiroth when the Egyptians were galloping after them, and the fierce waves of the Red Sea threatened their going forward and he shouted, “Stand still, and see the salvation of the Lord.” It is said that the Saints of Utah felt fully as cheerful and faithful, still in the midst of the battle that threatened to destroy them. Promptly, despite all the predictions and mocking of our own Egyptians their God took care of them—he

delivered them from the chaff, and from the fans that winnowed it away; they planted their seed again, and everyone completely believes that they will have plenty of provisions to sustain them and the Saints who go there to join them; but there will be nothing to sell to another accursed army like the last one, nor to strangers who go there to winter. If all this miraculous care that God shows for Zion is not sufficient to make even the Priests and Editors of Babylon and Egypt, those who prophesied so boldly that all this was the judgment of God, change their tune, and recognize His care over His children in the latest crisis, they must be beyond convincing. At least He is fulfilling that which we said in previous issues of the TRUMPET, and as publicly as we can everywhere, namely, that this was a *blessing not a "curse;"* that this was mercy, not a *"judgment"* for his children, and that He would supply their needs. The rest of our words will be fulfilled also, those that we repeat clearly, namely, that the whole world will come to request food from "Joseph," although they banish him from their borders before he returns to beg for charity from them.

President Young's new house is already practically complete, hosts are busily working on the temple, and its foundations have already reached a height of about eight feet; the new office of the Scribe and Historian are progressing rapidly; splendid Schoolhouses and Senate houses are in a race for completion in Great Salt Lake City, and in several other counties.

General unity, love and prosperity are spread throughout all the rest of the faithful Utahns and there is more of the Spirit of God among them than ever before. Nor is it just among them alone, rather God is pouring out his Spirit mightily on the Lamanites according to his promise to Abraham, sending his angels among them and with visions and dreams he is preparing their hearts to receive the missionaries sent among them, to the point that practically entire tribes in some places are obeying the gospel. Lately W. W. Willis baptized over two hundred of the Pa-Utahs in one service. Another says that over three thousand of the *Cheyennes* wish to be educated in Agriculture, Theology and all other things that will benefit them. The red children of the forest are rejoicing in the enjoyment of the divine blessings that false "Christians" trample under their feet,

and while the latter consider President Young the worst man in the world, the tribes of Ephraim throughout the continent are coming to understand very well that "the Great Spirit" speaks through him for their benefit as some of them have proved by coming along the way from Oregon to him to ask his counsel in times of trouble. Disease like the plague is running through some entire tribes practically where the missionaries have gone, and as soon as they place their hands on their heads they are healed immediately almost without exception, which greatly strengthens their faith. They are not only healthy but are rapidly becoming brethren of the same faith and of the same heart as the Saints.

Thomas Williams took close to two hundred thousand dollars worth of goods to Utah this year, besides over a thousand head of cattle and 130 wagons. Livingston and Kinkade brought 80 wagons, containing one hundred and forty thousand dollars worth, besides 50 loads from Gilbert and Gerrish; 20 from S. M. Blair; 25 from Snow, &c. Thus, we see that the Saints need not be lacking either clothes or food after all that has been predicted about their famine; and neither are these Merchants giving any credence to the prophecies of the false prophets of Britain, that the Mormons will have to leave Utah!

We lament to report the passing of Chief Justice Leonidas Shaver, on the 29th of June, of a sickness in his head caused by infection. The Honorable Shaver earned great trust and honor in Utah; and the respect due to his impeccable conduct, his righteousness and his remarkable philanthropy was shown to his remains through an honorable funeral. All the authorities of the Government and the Church came together to show their last respects to his memory.

President Snow writes, from Ash Hollow, on August 14, while on his journey to the Valley, with the speed of the Mail, that all the camps of the Saints that he saw are healthy and traveling along comfortably. The first five camps were yet ahead of him, and he expected to catch up to overtake the last of them at about Fort Laramie. The Indians behaved very kindly to all the immigrants, and yet the anti-Mormon travelers and even the Mail feared to travel among them without a military escort. The Government made hasty preparations by transporting food and soldiers to the various Forts

on the plains to war against the Indians; they were made ready to begin on a war campaign for 60 days against the Indians. The Yellow Fever is sweeping before it the people of Norfolk and Portsmouth to the other world so quickly, that it is scaring away practically everyone who is able to leave the place; complaints are that the sectarian "Pastors" are the first to escape and leave their flock in such distress.

LETTER FROM ELDER THOMAS C. MARTELL.

Salt Lake City, June 30, 1855.

DEAR BROTHER JENKINS,—The first part of our company arrived in the Salt Lake Valley on the 23 of September. After coming within sight of the valley with the first part of the company, brother John Evans and I returned to meet the last part, and we reached the city on the 25th. Who can describe the joy which filled our breasts when we caught a glimpse of the place? We fell to our knees in gratitude before God. Great is our duty to praise him for his wondrous goodness and his grace on those who obey his commandments. Let every sensible being be filled with awe as he perceives the wisdom and the power which the Lord manifests in Zion! That which was considered desert a short time ago is now blossoming like a rose. Not only is the land fertile, the climate healthful, and the place amiable, the behavior of the inhabitants is heavenly; valuable and heavenly teachings are given here! Here every man has the opportunity to know himself. This is the city of the faithful—a refuge to every honest man; but let the hypocrites, the whoremongers, and anyone who takes the name of God in vain beware! There is no eternal city here for anyone who corrupts himself. Since I have been here I have had the chance to associate with the President several times.

I do not know how to give a description of him except to say that if all good qualities have ever been combined in the same person, that person is Brigham Young. The wisest, the most supreme, and the most similar to God of anyone which your heart has ever imagined. There is not under the sun a better people than the majority of the inhabitants of this valley, and from one

pole of the earth to the other there are none like them except the Saints. Although this place excels perhaps over every other place, there are here some grumblers just as there have been in Israel in every dispensation of the world. Some who received strong testimonies of the divinity of the faith while in the old country were so enthusiastic as to form incorrect and unreasonable ideas about Zion. They supposed that the Lord would send angels to build houses, plant vineyards, &c., and the Saints would have no other task except to eat the fruits, drink the wine, and enjoy the sweet smell of the plants and flowers, &c. When such came to understand that the inhabitants of Zion plant and harvest, and that through milking the cows here are cheese and butter made, they were greatly disappointed. I understand that some Welshmen in such disappointment have slandered the country. But they are now repentant and wish to call back that which they wrote in their impatience to their relatives. One from Llanelli confesses that he has been guilty of writing such things in a passion, and giving his parents to understand that he was in dire circumstances, when in fact he was the owner of two oxen, two cows, a calf, a horse, a pig, a good garden, and plenty of food in the house for at least a year. Where in Carmarthenshire can a man with nothing to start, come to own so much in a few months, unless he is a craftsman or a merchant, just by doing farm work for a while? Strange, is it not, how men are guided by such passions! Dire circumstances, are they not! Lately I visited the northern cities, i.e., Ogden, Ogden Hole, Box Elder, etc. Ogden Hole is about 45 miles from this city. Brothers Thomas Evans, Henry Evans, David Jones, John Davies, and their families live there, and are doing extremely well. Box Elder is about 15 miles further to the north. There are several families from Wales there. Your sister, Martha, and her husband are doing fine there. Your uncle and your cousin have been living there for a few months now. They have built a house and are living very comfortably. There are also brothers W. S. Phillips, Capt. D. Evans from Llanelli, R. G. Evans from Pembrey, William Thomas, Llanybydder, and many others from Wales too numerous to mention, all of them

farming and gaining in wealth rapidly. About six miles still further to the north brother Thomas Thomas, his two sons and Jeremiah Thomas and his families are living, and they have very large farms. Several of the brothers and sisters whom you knew around Carmarthen and Llanelli have settled in this city. There are brothers Henry Harries from Talog, Thomas Job and John Davies, the printer; also Sister Margaret Edwards from Ffynnon Drain, all of them happy and wishing to be remembered to you. I think often and talk a lot about the Saints there, and I pray earnestly that you will be delivered from the captivity of great Babylon, and that you will be brought safely to this blessed place.

I am glad to understand that the way is being opened to you and your brother to emigrate next season through the assistance of your sister. Brother John Nicholas wishes for you to be sure to write back without delay, if you are leaving next season. I remember with pleasure the time that you and I worked together there; it is sweet to think that we did not give unworthy examples for the Saints to emulate. Continue faithful in the good work, and you shall have everything that will be to your good. Give my regards to your worthy President Jones, to faithful brother Daniels, and the dear brethren who preside over the various conferences in Wales. Also give my fond regards to the branches of Carmarthen, Brechfa, St. Clears, Trefechan, Pencader, &c.

Give my best to the brethren in Llanelli, without naming persons, I greet all the Saints; may God in Heaven bless you and bring you safe to Zion. I would be so glad to get a letter from you; I should like to know the success of the work in the old country. The post office is about to close; consequently, I must finish for now lest I be too late. Remember me to my parents, when you have a chance; what bliss if they could but see the glory of the Saints' religion and could flee from the wrath which is to come on the disobedient. Be happy; great is the reward of the faithful.

May the blessings of heaven be with you is the earnest prayer of,

Your Brother in the Lord,

THOMAS CHARLES MARTELL.

THE SCRIPTURAL TREASURY!

WE have a small number of the Treasury on hand that we would like to be in other hands; especially we wish for the Saints who are without it to awaken right away, and send for it through their distributors before they lament their negligence. If another were its Author we would shout at the top of our lungs, that it is a treasure too valuable for anyone to be without if it were five pounds, for a mere *half a crown*. Were it not for fear of being accused of egotism we would say that it is the best of all gifts we have given to the Saints; and if we were as sectarian as we once were, we would not hesitate to call it an almost infallible way to get hold of a hundred majestic principles that the laymen of our country know nothing about; but since we are confident that there are plenty of examples throughout the land to prove what kind it is, and since we intend to leave this country once again before long so there will be no other printing of it, we warn those who think they can obtain it whenever they wish that they will be disappointed if they do not *hurry!*

 MISCELLANEOUS, &c.

SOME newspapers proclaim that about 300 of the Indians have attacked a camp of the Emigrants near "Devil's Gate" and have killed about 150 of them, taken their spoil, and that the rest have reached the Salt Lake Valley; but we do not believe that or the *fish story* either. If the telegraph, the dove, or the crow with the white beak that brought the news to them so soon from Salt Lake, before the lead company has had time to arrive there, they did not see fit to inform us, and we prefer to delay swallowing that tidbit, despite how sweet it is in the mouths of some people, for the Mail Utah for September came to our hand today disproving the tale.

THE WAR.—Gortschakoff is defending himself with determination on the north side of Sevastopol, and judging by the hot fire that is raging among the alliances that are on the south side, he does not intend to retreat soon. A numerous army of the French and the Turks have driven the enemy back in flight to the country, which fights every step of the land it leaves behind. It is intended to cut off

Sevastopol's reliance on reinforcements, but they have another way to obtain them that was not known about, and according to all signs, that will not easily be closed off to them. While the Russians boast that they have won a praiseworthy victory over the Turks in Asia, in which they killed 400, the news came lately that in their attack on Kars they lost 4,000.

*Payments toward the Debt of the West Glamorgan Conference from
October 10th to the 23rd.*

	£	s.	c.		0	2	6
Eleanor Thomas, Cwmavon .	0	3	0	Margaret Davies, ditto.....	0	2	6
..... Aberkenfig..	0	10	0	Rachel Jones, ditto.....	0	2	6
Mary J. Davies, Alltwen.....	0	3	6	Jane Lloyd, ditto.....	0	2	6
Mary W. Jones "	0	0	6	David Roberts, ditto.....	0	10	0
Griffith Jones "	0	1	0	Thomas Morgan, Treboth... 0	0	10	0
Thomas Evans, Cyfyng.....	0	10	0	Edward Richards, Wick.....	0	2	0
George John, Cwmbwrla.....	0	2	6	Barbara Richards, his wife..	0	2	6
Mary John, his wife.....	0	2	6	Thomas Davies, Ystrad.....	0	10	0
Thomas Thomas, Cwmbwrla	0	10	0	Elizabeth Davies, his wife... 0	0	10	0
Thomas Evans, Cwmafon.....	0	0	6	Thomas R. Davies, ditto.....	1	0	0
..... Cyfyng.....	1	0	0	David Evans and his wife....	1	0	0
Henry John, Morriston.....	0	5	0	Joseph Jones, ditto.....	0	10	0
Anne John, his wife.....	0	2	6	Anne Jones, his wife.....	0	5	0
Wm. Jenkins, Neath.....	0	5	0	David Jones, ditto.....	0	5	0
Ben. Phillips, Neath.....	0	4	0	David Jones, sr, ditto.....	0	2	6
Evan Davies, Pyle.....	0	10	0	David R. Jones, ditto.....	0	5	0
Anne Davies, his wife.....	0	2	6	William Lewis, ditto.....	0	5	0
Evan Richards, Pyle.....	0	5	0	Mary Lewis, his wife.....	0	5	0
Wm. James, St. Brides.....	0	5	0	John Williams, ditto.....	0	5	0
Wm. Llewellyn, ditto.....	0	4	0	Roderick William, ditto.....	0	2	0
M. Dyer (Eng. Br., Swansea)	0	5	0	£13	3	6	
Richard Knight, ditto.....	0	2	6				
J. Tuckfield, ditto (Welsh)....	0	10	0				

RECEIPTS FOR BOOKS UP TO OCTOBER 23rd.—G. W. Davies, £13 6s. 6½c; J. Davies, £1 7s. 1c; Lewis Davies, £2 17s. 2½c; William Lewis, Glamorgan, £29 16s. 10½c; Edward Middleton, £16.; B. Jones, £7 8s. 9½c; Griffith Roberts, 5s. 8c; Thomas Morgan, £1.; Isaac Jones, £1 4s. 4½c; Evan S. Morgan, £1 3s. 3c

CONTENTS.

	PAGE.
The Times with its Carcass in its Mouth!.....	337
Editorial—News from Utah.....	345
Letter from Elder Thomas Charles Martell.....	348
The Scriptural Treasury.....	351
Miscellaneous, &c.....	351

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

NOVEMBER 10, 1855.

[VOL. VIII.

“THE TIMES” WITH ITS CARCASS IN ITS MOUTH!

[Continued from page 344.]

THIS woman puts Joseph Smith on horseback and a woman behind him, he was shot there, in the dead of night, like a head of cabbage without the bullets even touching her! Did not Mr. Lloyd know that it was in Carthage jail that Mr. Smith and his brother Hyrum were shot? did not all the newspapers of the world cotestify of that? They do, but yet Mr. *Times* publishes this contradiction despite that, and it is a great pity that none of the Welsh are licking their lips with this toothsome tidbit says Mr. Lloyd. Where are the minds of the editors who support such shamelessness? As an example of the truthfulness of his chronology he says that the Mormons prepared to leave the town two days before the end of the month following the month in which J. Smith was killed. At the end of *two years* and not at the end of one month following the death of J. Smith did the Saints leave Nauvoo.

This book tells us that the Nauvoo Legion was the regiment that went to war against Mexico, that they went through the Salt Lake Valley to California, and that one of them by the name of Harmer after their return to the States was a guide to the camp of Brigham Young into the Valley. While any lad who knows something of their history knows that the Saints had gone from

Nauvoo to Council Bluffs, about 800 miles to the west of St. Louis before the Government sent Capt. Allen after them to request a regiment of them to go to Mexico, and not through Salt Lake, rather they went a totally different route to Santa Fe; even the *Times* ought to know that Brigham Young and his company had reached the Salt Lake Valley, and had returned back to the States before any of that regiment traveled from California there.

“Our retinue contained about one hundred and twenty wagons, with four mules before each one,” says our historian. But the truth is that there were no fewer than ten times that many wagons of Saints, and not so much as one of them was pulled by mules. But since she was there herself, she must understand the difference between mules and oxen, most certainly! Everyone else believed that oxen were the ones with long horns which they always saw before them! It is surprising that only Mrs. Ward understood they were mules despite that.

Again we have a sweet tidbit,—“When we reached St. Louis there were several other wagons there waiting for us, and after a short stay *we crossed the Mississippi*, and we turned away through the desolate sea of *prairie*.—This foolishness itself proves that the historian had never seen St. Louis, the Mississippi or the western States or even a picture of them. She takes her company from Nauvoo to St. Louis without crossing the Mississippi! That’s a greater miracle than “walking against the flow.” Nauvoo is on the eastern side of the Mississippi and St. Louis is on the western side, or at least that is how we saw them, ever since I can remember, and that is how we left them; but our writer went from Nauvoo to St. Louis without seeing a river between them, and even worse was when she crossed the Mississippi to go to the west of St. Louis! The poor thing, she had lost the way long before, Mr. Lloyd, and had also lost what little sense she had. But what was she looking for in St. Louis, I wonder? B. Young and his company were not within two hundred and fifty miles of St. Louis, or any closer there than they were in Nauvoo. There they crossed that river, and they went ahead from there to the west through Iowa to Council Bluffs. But Mrs. Ward found desolate *prairies* near St. Louis somewhere, while the State of Missouri for very many hundreds of

miles from St. Louis is a wooded land, and thickly populated. But by remembering the left side of the Mississippi being in Missouri, she has just crossed it back to front! Mr. Lloyd, poor thing, we can't stand it any longer; we must put down our pen to hold our sides from laughing, aha, which must be let out despite everything.

This one also complains that her memory is bad, "that she has forgotten the names of some of the smallest rivers." Now that is too much *sham modesty*, seriously, Sir. What, a woman who has traveled over hundreds of miles; who has slept longer than the Cuckoo, yes, for years on end—has eaten the City of St. Louis and swallowed the Mississippi (the father of waters) to wash it down, herself choking on "two or three of the smallest rivers." Again we must laugh a bit, to be sure.

Well, let us try again, at last she freed herself and there she is in the middle of the wilderness—there is the river and there they are making a barge. The trees down, they bound them together with ropes and cover that with "*heavy planks*." What did she say that time? with her *heavy planks*? That's not possible! seriously! Where did they get the heavy planks in the wilderness so far from saw mills, I wonder? Surely, Mr. Lloyd, you ought to go with your *Times* wrapped around to answer such reasonable questions as this from the book you praise, for without that it has no credence. But now I recall you have tried to make a rag out of your own old trousers to try to hide all these holes by saying that it is similar to *Uncle Tom's Cabin*. But every half-wit knows, Sir, that a lie is the same whether you say in the cabin of your uncle Tom or the cottage of your uncle Jack; in the *Times*, whether from the mouth of the Editor or the mouth of Mrs. Ward, or from wherever it comes, its nature is unchanged, and you cannot make your readers believe that a lie becomes truth because it barks at Mormonism. But we expect an answer as to where the *planks* came from, Mr. Lloyd! This reminds me of the story of the Irishman, who, in answer to someone else's question, if he knew how the mole threw all the dirt in front of him? "I know," said he, "by beginning at the bottom." "But, how did he get there in the first place?" "Oh, that's your own question," said he.

Next she takes us among the Sioux in a wooded land, and

she meets some of the Cheyennes. Now, those two Indian tribes live in lands so destitute of trees that we traveled for days on end without seeing one tree, and for hundreds of miles we could not get anything to make fires except for dry Buffalo dung. So, as every story in this ridiculous book is the wrong way round, it is but a natural consequence that her slime about the Mormons and their families is also completely the wrong way round. After passing the above two tribes our writer takes us to a settlement of the Pawnees. But unfortunately for our historian the public knows that the land of the Pawnees is hundreds of miles this side of the others that she found nearer here than they. Does anyone know when these Indians *swapped* their lands with each other? The Cheyennes inhabit the land near Fort Laramie, but she takes us first to the Sioux, and then she brings us back about 500 miles to the Pawnees while on our journey to the west. Surely, Mr. *Times*, we are tired of following some *Jack-o-Lantern* like this one; this is no laughing matter, but if we were near you when you call on your readers to believe things like this as “facts,” we would be tempted to take you by the elbow and maybe give you a pinch of snuff also. Is it with some rubbish like this that you scare the Welsh against poor Mormonism? if you do not scare your honest readers against yourself instead, we are not a prophet! Despite how ignorant this *ignoramus* is with respect to the dwelling places of the Indians, cities, the greatest rivers of the world, and all other things, as she professes to write about them, she has the *impudence* to boast that she is a “*French Scholar*,” that she experienced no difficulty in conversing with the “*Santa Fe Traders*” (those must have lost their way very clumsily to be in that place), and here is the example she gives of her *French*:—“*Squaw good shoot*.” Now we ask for the sake of *Johnny Crapo* himself, which one of those words is *French*? Let Mr. Lloyd answer, please; for we were so lacking in understanding as to believe that *squaw* is the Indian word for wife; and we did not know English any better than to believe that that is what the words “*good*” and “*shoot*” are also; but to learn where the *French* or truthfulness of his authoress are we must yet wait for Mr. Lloyd to show. And since he has demonstrated so much desire for his readers to understand the book referred to as to fill entire columns of the *Times* with it, he

cannot deny the interest in the proper translation of the sentences that he gives as examples from it, most certainly! We are receiving splendid lessons in this, are we not?

“Many of our *oxen* joined with the Buffaloes,” she says at the last. She said earlier that she started with one hundred and twenty teams of *mules*, but by the time she arrived in the land of the Indians behold the mules having grown horns and been transmigrated into oxen! There is a miracle for you, Mr. Lloyd! Cease to deny the age of miracles any longer. You did not believe us earlier when we said that they were all oxen, and perhaps you still prefer to believe her that they were mules at the outset, and that she made them oxen afterwards! You must either believe this miracle of transubstantiation and be a Catholic or doubt her truthfulness. If she could not tell the truth as to what kind of animals were pulling her, how can you expect her to be able to tell the truth about much more mysterious things such as the romance of the women and the whispering she could not hear unless she had been under the beds eavesdropping?

Instead of the “*Pacific Springs*,” near the *South Pass*, being “wide and shallow and running full and quickly along a rocky bed” as she says; we say that there is no such thing there. The *Pacific Springs* are nothing more than a bog or muddy ground for miles around, and although it is a hard journey to arrive there from the last camp on the *Sweet Water* in one day, the place is so muddy that we were obliged to water our animals in vessels lest they sink in the mud, and we preferred to tie them up to the wagons without food throughout the night than to let them graze in such a place. Thus must all do; and one does not “cross” the *Pacific Springs*, rather one leaves them to the south side of the trail. Again she is seen to be completely the wrong way round!

The book referred to tells us that so many families went with Brigham Young to the Valley, that there were among them plenty of young women who supposedly charmed practically every woman's husband throughout the camp, and that they would get married, &c., along the journey; while all who have published anything about the topic should know that Brigham Young had chosen a certain number of men to go with him to search out the Salt Lake Valley

and had left all the families and several thousand Saints in *Winter Quarters*, Missouri, and so for over a thousand miles from there to the Valley, there was not so much as one young woman in their midst at all. An account of the journey is public before the world, and are you not ashamed, yes ashamed, Mr. Lloyd to call such lying nonsense facts? She also tells us that other Companies of Saints had left a month after Brigham, and had arrived in the Valley before him; but the truth is that Brigham had left a part of his company in the Valley, and had returned half the way back to the States to fetch his family and the rest of the camp when he met with the next camp that started after him; and he did not return to the Valley before the end of the year, until a year after leaving the first ones there. Thus, the story is so completely contrary to the truth in everything that those who believe it must love lies instead of the truth.

We are tired of discussing this woman's fabricated old tales; they stink in our nostrils of *reverendish* hypocrisy, and the breath of the "godly" *Reverends* is as strong on the following words that she puts in the mouth of every woman "after being refused by her husband," as on "Filth of the d—I" wherever he is; i.e., "Oh, that I had listened to the warnings of my godly pastor." "Woe is me for not having taken the warning I received from my respected minister," &c. If the devil smelled worse in anyone's nostrils than the filth of his *Reverends* on this rag in the nostrils of every lover of the truth, goodness gracious! save us from its odor!—But hold your nostrils while we drag the polecat out of his hole once again with his belly up: listen carefully—"The common punishment for revealing a family secret, &c., is imprisonment of the wife for a month in a *cellar*." Here again she forgot to tell us where the *cellars* were carried with them while traveling for a number of months through the wilderness. Or did they dig a *cellar* every night after making camp to keep the guilty ones in? If so she could not be in her prison during the day. "But," says this *supporter* of hers, "it was after arriving there that the punishment was administered." Very well, but still we ask, was it under their wagons, or their tents that they dug these prison *cellars*, we wonder? Was digging a hole like a mole as a prison for his wife under the floor of his cottage a man's first task? What do you say, Mr. *Times*? Could

you yourself do that? Again, after years of associating with the men who are accused of such cruelties as these, our response is that you yourself by publishing things like these about your fellow men are a hundred times more cruel a man than anyone we ever saw in that country. And anyone who believes such a thing about another is sufficiently crazy to dig a hole in the ground for his own wife.

We fear that the reader's stomach would turn were we to quote much more of the filth of this "interesting" book; for anyone who can stand to taste more of such stuff, we refer him to the book itself, offering assurance, for his encouragement, that it is as full of such rubbish in the other places as in those we have noted. But let us leave all the tales of "John Gilpin," "Wil o' the Wisp," "Baron Munchausen," and the fairy tales that are woven throughout it, and the other lies that they tie together in the capable hands of the *Times*; for, no doubt he is a sufficiently skillful weaver to make of them coats of as many colors for his readers as was the variegated coat of Joseph of old. We believe that we have already lifted enough of the toothsome carcasses of the *Times* to the wind to prove that it is thoroughly false; its author does not understand enough about the history of Mormonism in any of its connections to have established it on "facts;" rather it is a *catch-penny* for which the Reverends were too lazy to work for their bit, and if anything were to cause a surprise to us in this surprising age, the shamelessness of the Editors urging such filth as food for their readers would surprise us most! And the only explanation we can find for the reason behind this is, that it is merely the custom of the one who himself loves lies more than the truth—blindness from the "father of lies" so that light may not shine on his readers any more. The poor blind men, they feast on the carcass until bursting their stomachs; we would not wish to despoil them of a single *joint* of it. But again we say, the author of that book did not go with Joseph Smith to Nauvoo nor to any other place, and if he had seen his eyes, he would not have said that they were black; if he had seen his backside, he would not have said he had one; he did not walk a step with Brigham Young from Nauvoo toward the valley; he knows nothing accurate about the land of the Indians, the rivers, or even the way they took to the valley; he does not know

of the feelings or the customs of the 'Mormons,' and there is not a single tale or view that the book contains that is even based on fact, and we challenge the Editor of the TIMES together with every supporter he has to prove otherwise.

The Editor of the "Times" proves himself totally unfit to edit any publication, and unworthy of the trust of the public by lowering himself with this shameless stream of lies, and not a single man or woman who possesses a grain of true religion will ever believe him again, we should think, whenever he delivers his opinion about any religion of his fellowmen. Every Editor should understand what is true and what is not true better than to lift up some filthy posy like this to the wind to "move away the disgrace that Mormonism has brought on the nation of the Welsh!" Were anyone else to publish the hundredth part of these lies about some other denomination in Wales, he would most certainly shout that that would be disgracing the nation most of all, and there is no denomination in our land that is more innocent of the accusations that he dubs "Mormonism" than is she herself. The poor soul! This is how the disgrace of the nation is hidden, is that it! That would be the same thing as for the *sweep* to attempt to clear away the soot from off the face of the sun. And a similar work in vain is for him to attempt to wash away the "disgrace" of his "Times" anymore with a lying solution as the one he summoned against Mormonism as it was for those women to attempt to wash the negro baby white—it would be easier for the leopard to change his spots, Mr. Lloyd. Your voracious desire and that of others for the entrails of the little pamphlet under scrutiny reminds us of a man who saw a small packet on the road wrapped neatly in paper; he clutched it whispering to himself, "It is similar to an ounce of tea. Hey, with luck it might be tobacco; perhaps it's sugar." And after raising it to his nose to be sure, he cried out, "Ugh, it is dung!" Thus Mr. "Times," drop this filthy packet of yours, and with this a treatise will be sent to you about that "Unclean, corrupt and damnable plural marriage" which you say "throws the deadly poison of corruption to the well of society, and is a disgrace on the Welsh name." Do not let your stomach turn, Sir, as no one is forcing the bitter *pills* on you, though we believe that the best way

to cleanse the dirty things from the stomach of the "Times" would be to give it a dose of these *pills* once in a while until the *purging* and the *puking* lessen. At least, we believe that it was *Cholera Morbus* that the ancient Patriarchs called the disease that caused such pangs and excretions the "Times" has, and we believe that it was pills like these that they gave also except when they considered the *case* incurable. Take counsel kindly, Mr. "Times" from a man of equal "status" and as pure as you could boast of and do your best—administer a couple of doses of these pills to your "Times" lest the dangerous *malaria* kill it. A longer list of names could be given of persons of the "class" which climb into the pulpits and into the "great seat" of every denomination through the land who were completely cured by taking them than are named in your columns in favor of "Halloway's," "Worsdell's," or even "Parr's Life Pills"; and we show our desire for your recovery from the effects of that deadly poison by giving you these for nothing, and we have a great stock on hand of the same nature; yes, plenty to *purge* all the *anti-women* poison from the intestines of anyone who has a soul and who swallows them, regardless of how unclean he was.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 10, 1855.

A GLANCE AT THE CONDITION OF THE CHURCH IN WALES. Having had the privilege of spending ten Sabbaths in a row in as many Conferences through the South and Gwynedd, we are in a situation to understand something of the nature and condition of the work of the Lord in those places, and we live in hope of having the pleasure of visiting the other Conferences before long. We feel gratitude in our heart to the One who owns the work for his protection over

it and for its success, and for the unity and the love, the zeal and the devotion shown everywhere. All this, no doubt, stems from the goodness of God—He deserves and receives the praise. We cannot find the space now to go into detail concerning the most praiseworthy characteristics of each Conference separately; and let not the Saints think that our observations are flattery, rather exhortation to emulate. All the Presidents we saw are in unity with their counselors, and so it is with all the Priesthood; this is an indescribable blessing, and this is why the Saints enjoy such love for one another and for the work. May the Spirit of love increase in all of us to make us completely united in Him. The Saints in all places are now determined to devote themselves with all their might to selling pamphlets to the world and spread sufficient knowledge of this divine religion by so doing with their testimonies to either save or condemn their neighbors; to pay all the old debts to the Offices; to finish paying their commitments toward building the Temple of the Lord in Zion; and we trust that no branch or person will be behind from doing that before the end of the year; and to make all other preparations they can to emigrate toward Zion. Zion is their home, and thanks to our Father for preparing in advance such a safe haven for the time when it is desperately needed: let us hasten to go there. There is an earnest call from there to all the world for all of the Saints who can go next time, and we are glad to report that there is hope for some hundreds of the race of Gomer to be able to break their bonds and flee toward Zion this coming season.

In Brecon, Monmouth, Merthyr, Swansea, and Llanelli, we received excellent company and teachings from President J. Ferguson; the main point of his teachings was for all to prepare to emigrate, and to assist in building the Temple. Certainly the strong Spirit of his office is with him in abundance. May the Lord keep him safe on his return to Ireland, and prosper his mission there. In all the above places, we found the brethren awake to the work of gathering in the old book debts, &c., and if the Church allows, as it did last year, this old money will be used toward emigrating the poor to Zion; no doubt this will be a blessing on the heads of many for their zeal in this matter. Do not give this up Brethren, until it is completely fulfilled. One great pleasure we had in

visiting with our brethren was to understand that they perceive more and more frequently the importance and the benefit of having, and of obeying the counsels of the Priesthood; we were told of interesting examples of the work of God as proof of that; his remarkable blessings to the obedient, and lamentable happenings to the opponents—He is the best teacher of all. On our journey we had the pleasure of seeing increases in numbers, but it was even more gratifying to see the growth in kindnesses, virtues and holiness; in several places our administrations and those of our brethren were blessed to the great comfort of the sick; and in practically every branch of the Church the Saints were rejoicing in the enjoyment of the spiritual gifts. In every place the great desire—the greatest is for emigrating to Zion; “Oh, when may I go there?” was the first question and practically the last by many, and with such intense longing also as to cause heartfelt sympathy, and to form the subject of constant prayer, and for the “One who began this good work in us to finish it,” by gathering home the lame and the poor to Zion before the tempest and calamity come.

Throughout our entire journey we had great pleasure in the goodness of God to his children and their love for him and his work, and for us despite how unworthy; and we had more proof than all the hardness of the disbelievers' hearts, and the clouds that darken our atmosphere, that our work of warning the world is nearing the end, and that God wishes to cut it short in righteousness. Every characteristic that appears pleasantly in this work and in the world tends to increase our gratitude to our God for the privilege we have had of sowing this “good seed” in the Welsh garden, and to increase our determination to be more energetic for the short season that remains of our course here to “gather the wheat to his storehouse” before the harsh winter comes.

NEWS FROM UTAH.

(From the “Deseret News.”)

“THE CROPS.”—From the north we hear good news about the wheat crop, when we consider the damage that was done by

grasshoppers; in their destructions they were totally impartial—some fields were completely eaten, while others next to them were untouched.

In Utah county, especially in Provo and its neighborhood, we understand that the crops will be normal with abundant irrigation and the Lord's blessing in abundance.

The corn of India promises to be good, and there are good signs for a fair crop throughout the entire Territory, and in some parts that will be the main labor. In many fields in the neighborhoods of this city (G. S. Lake), we saw signs of huge damage to the crops by the destructive locusts, and it will be good for farmers to examine their corn, if that will be feasible, to prevent a greater loss, for it is certain that we will need all that can be raised.

POTATOES are coming along very well; and with sufficient corn of India and potatoes there will be no danger of starving.

The oats, according to what we understand, will yield a more sparse crop than usual. The oats were cut in many fields while they were still green for feed, so that the grasshoppers will not have the task of destroying them.

Regarding the recent reseeding, that which was irrigated generously appears hopeful; but where there was not sufficient water, which is the case with several parts of this county, the yield will be sparse; but for the most part, good animal feed will be raised from that, which will be gratifying this season.

MELONS, are plentiful on the market, despite being very late, because of the early failures, and the following reseeding at a late time. While the weather continues warm we can enjoy them; but those who value health should not eat late melons during the cold weather.

The SUGAR BEET crop will have almost completely failed in some places, since it was damaged greatly by the grasshoppers.

SUGAR PRODUCTION in Provo, as we are pleased to understand, continues to be a profitable endeavor. Cannot the *saccharine* be extracted from the leaves without leaving their taste on the sugar? To a few tests in this new art, there would certainly be results through

which a good kind of sugar would be produced.

FRUIT, in the highest parts of the city, will be fairly abundant; in the lowest parts it will be a bit sparse, since it was cut away by the late frosts. There are lands in the highest part, or to the northeast of the city, the soil of which is very appropriate for fruit cultivation, since they require only the skillful touch of the gardener, together with the faith of the Saints, to bring forth fruit of every variety, and in its greatest perfection.

But the Saints in every part of this city, and in every city throughout the Territory, should earnestly get involved in the cultivations of fruits of all kinds. Endeavor to determine what varieties will be nurtured best on your own land, and cultivate them according to that.

Thus your hearts and those of your children will rejoice as you partake of the sweet fruits of the earth, which are more beneficial to man than the meat of animals.

In short, produce and raise all things that are pleasing to the eyes, or good to feed on—flowers to beautify and decorate your paths, peas, beans, melons, corn, potatoes, *squash* to satisfy the taste in their own season,—cattle, pigs, and fowls, all of which will add to your happiness and your comfort—but do not allow your chicks to destroy the gardens of your neighbors.

The best place to raise chicks is on your farms; but it is strange that no one is desirous of having them in the city; keep them safely closed in, from the time the first seed is sown until your crops are harvested.

We call the attention of our readers to the notice of brother C. H. Oliphant, on page 183 [of the *Deseret News*, that brother O. follows the trade of grafting fruit trees.] We counsel those who wish to have luscious fruits to take advantage of this opportunity without delay.

SHADE TREES are, as we are glad to point out, becoming quite abundant throughout our city, and grow splendidly. This coming autumn is a good time to plant trees of every kind. Cottonwood trees are the best and the most certain to grow in the valley after being replanted. The earth should be dug up and the plant should have

plenty of roots; put the plants 12 or 15 feet from each other, and give them plenty of water, especially during the season of replanting.

THE WEATHER, for the last few days, has been clear and lovely during the day; the evenings are frequently very cold—high winds are quite frequent.

THE FIRES IN THE MOUNTAINS continue still despite the rain, and because of them, our visibility is greatly limited by the clouds of smoke that cover the mountains, and fill the valley at times.

A TEMPORARY COVER of the Bowery with willows is being completed.

CUTTING HAY is being done without difficulty. Now is the time—secure hay for your animals.

THE TEMPLE.—An architect's projection of this beautiful building can be seen hanging in the Governor's Office. The work of preparing the rock for the walls is going forward without difficulty.

The plastering and finishing of the wall of the Section of the Temple is moving forward—the northern part is finished, and close to half of the eastern side.

SPLENDID HOUSES are being built in various parts of the city; and while the building of splendid houses, and the spirit of improvement that is commonly shown is a satisfactory demonstration of the effort and enterprise of the Saints, let them not in the abundance of their own causes forget the House of the Lord. We say to the Saints, let the finishing of the House be constantly before you, and do not fail in giving such help to the work that God has put within your reach.

Farmers, bring in your tithing wheat, butter, cheese, chick, &c., so that your brethren who are working on the temple may rejoice, that they may continue diligently with their labor. And Bishops, you and your various wards have the call for more teams to transport stones to the Temple. Meet this call with a satisfactory answer.

SALT, in great packets is being put in the Tithing Storehouse; and from present signs, we shall have sufficient not only to save ourselves, but perhaps others who wish to have it. There is no space to store any more at present, so you may rest with your salt for a spell, and

transport rock to the Temple if you see fit to do so.

The salt is obtained from large lakes, which during the high water form part of the Great Salt Lake, but when the waters lower, the salt stays on the face of the earth in a thickness of from three to six inches, in endless lumps, from the distance of two to three miles from the Lake. It is clean and very white, but somewhat rough.

THE HEALTH OF THE CITY is generally good, though among the children there is quite a lot of sickness, and some death. Pyrexia in the eyes is what has ruled and continues to do so. No doubt but what children's health has greatly improved through wiser treatment from their mothers. But while babies are given tea, coffee, meat, bread, &c., no matter how little of them, they are completely unable to digest such food—or any other nourishment except that which nature supplies them with—and our children get sick and die.

DESERET ALPHABET.—*Punches, matrices, and moulds* are prepared by brother Sabins, to cast the type letters of the New *Alphabet*; and we are confident that we shall see before long a *font* of beautiful type letters, and books bound in the new *style*, printed for the use of our scholars.

Large letters of this alphabet were cut here by two clever young men from this office, which together with an illustrative sheet, can be obtained in the *Post-office*.

NEW SCHOOL.—Professor Orson Pratt, elder, has generously offered his service free of charge to the citizens of this city and environs, to oversee a school in the highest branches of the liberal arts, namely, Philosophy, Astronomy, Chemistry, Electricity, *Algebra*, Surveying, Geometry, Trigonometry, Engineering, *Differential and Integral calculus*, together with the use of a variety of instruments—the scholars are to supply a room, books, &c.

We can do no less than encourage our citizens to rejoice in this advantageous opportunity of obtaining understanding of these important branches.

The qualifications of Prof. Pratt are too well known to require our additional observations; suffice it to say that every facility now

for those who seek wisdom like hidden treasures, can be obtained nearly without money—close to without money and without price; and we trust that this generous offer will be appreciated, and soon accepted.

Zion is blossoming, and her sons and daughters are rejoicing in its success. Peace reigns in Utah, and great is the peace of those who keep the law of the Lord.

Payments toward the Debt of the West Glamorgan Conference from October 23rd to November 8th.—(The First Promises.)

	£	s.	c.		£	s.	c.
George Watkins, Cyfyng	0	7	0	Rees Williams, Ystrad.....	0	2	6
Esther Williams, ditto.....	0	2	6	Jenkin Dafydd, Cefn Cenffig..	1	0	0
David Davies, Swansea.....	0	10	0	Wm. Williams, St. Brides.....	0	1	0
Mary Roberts, ditto.....	0	5	0		£2	8	0

N. B. We have delayed for yet one issue to publish the names of those who have not paid their first commitments, but let those who have not paid earlier expect to see their names in the next issue. The “second commitments” will be recognized in the next.

RECEIPTS FOR BOOKS FROM OCTOBER 23 TO NOVEMBER 8.—Thos. Evans, £1 10s; G. W. Davies, £25; Hugh Roberts, £2; Griffith Roberts, £1 1s; Benjamin Jones, £1 11s; John Richards, 2s 4c; John Gibbs, 15s; Isaac Jones, £6 2s 4c; Thomas Morgan, £2; Wm. Lewis, West Glamorgan, £1 2c.

DIRECTOR.—Thomas Harries, “Zion’s Trumpet” Office, Swansea.

 Let the Emigrants to the States send their deposit, and they shall hear through the TRUMPET when the first ship sailed.

*** Send all letters, containing orders and payments, to *Capt. Jones*, “Zion’s Trumpet” Office, Swansea.

CONTENTS.

	PAGE.
The Times with its Carcass in its Mouth!.....	353
Editorial.—A glance at the condition of the Church in Wales.....	361
News from Utah.....	363

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

NOVEMBER 24, 1855.

[VOL. VIII.

THE EMIGRATION.

(From the "Star.")

Office Perpetual Emigrating Fund Company,

G. S. L. City, August 31, 1855.

DEAR BROTHER FRANKLIN.—We sent a few names in another letter, whose passage through has been settled here in advance, which is the course we shall pursue in the future if any are sent for from this Office; this limits the number considerably, as payments are not quite so plenty as promised, and will give you a much greater chance to help those in Britain who have been in the Church from the introduction of the Gospel in those lands; old members, many of whom have remained poor and unable to get away, or through infirmity are remaining, comparatively unnoticed in the Branches, we are required to help these out, and bring them to Zion, where they can be taken care of, and not suffered to want for the necessaries of life; hunt them out, they are not the most clamorous, and you will need to make a thorough investigation all through the Branches, that none of these old members be suffered to remain, who are longing for deliverance.

You may publish this letter, that they may read it, and know their privileges, and our feelings towards those who have in a measure proved their love to the Gospel.

Some of the brethren here have donated property to a large amount to the P. E. F. Co., and I alone have donated to the amount of upwards of 60,000 dollars, a description of which is forwarded to you, and we recommend the rich brethren to buy, that they may be located in pleasant places when they arrive, and we require of all the rich brethren who obey the Gospel in Europe, to tithe their substance on becoming members of the Church, and it will be made available to gather Israel.

Yours in the Covenant,

BRIGHAM YOUNG,

President of Perpetual E. F. Company.

OBSERVATIONS OF PRESIDENT F. D. RICHARDS.

The above communication will cheer the hearts of those Saints who have long been waiting—how anxiously, they alone have realized—for their liberation from the confines of Babylon. Many, we doubt not, have hoped on so long that fond anticipation had given way a little to the shades of despair. The favor of the Lord and his servants seems now especially turning toward such, and we say, hope on still, and let not your faith falter.

The first great object to accomplish, after the Church was driven into the wilderness, was to prepare as fast as possible, a place to which the poor could be gathered in safety, and find the means of subsistence.

The Perpetual E. F. Company was organized for the especial object of gathering the poor. In order to accomplish this in the most efficient manner, it has been wisdom heretofore to use the limited means at its disposal, in a way best calculated to strengthen as fast as possible the infant settlements of the Church. This has been done to a considerable extent by assisting many who were able to furnish in part the funds necessary for their emigration. The Lord has sanctioned the efforts of his people by abundantly pouring out his blessing upon them. The borders of Zion have become enlarged, and her stakes are strong. Numerous sources of productive labor are now open, through which those who are dependent on their

hands alone may readily obtain the necessaries of life, and in a few years be able to extend assistance to others. Cities are rapidly rising on every side, in which the houseless poor on their arrival can find shelter from the inclemencies of the first winter, instead of living in wagons or in rooms made in the earth, as thousands have done heretofore, because there had not been time to build a supply of houses. Farms have multiplied, and consequently the means for producing an abundant supply of food have greatly increased, so that the poor need not want, nor any person who will labor go hungry. Finally the Lord has so abundantly blessed the faithful in Zion, that they are able and, what is quite as essential, willing to practically manifest the anxiety they have ever felt for the gathering of Israel, by offering their fine houses, mills, and farms for that purpose. It now devolves on the brethren in this country, who have the means, to manifest a corresponding spirit in this glorious work, by coming forward and purchasing these pleasant places which have been prepared for them through the suffering and toils of their *pioneer* brethren.

The word of the Lord is to gather out the aged, the infirm, and the destitute, those who for years have struggled on true to their God and their brethren, and who have continually, with a free and liberal spirit, administered to the Elders, and used the little that the Lord has given them to build up his kingdom. He has thus opened up the way for the wealthy to use their means for the benefit of the poor without detriment to themselves, and the responsibility of their not doing so now rests upon them.

The Saints who have property are also required to tithe their substance, that it may be used for gathering the poor. The question will naturally arise in the minds of such,—“What will be the result if we should not do this?” We answer, that the Spirit of the Lord will forsake them and they will not enjoy the blessings of the Priesthood. They will go into darkness and be cut short in their salvation. This is all the compulsion that there is here or in Utah on the subject. It simply amounts to this—it determines which a man loves best, his wealth and its enjoyments, or the Kingdom of God and its blessings; the good things of this life, or of that which

is to come. The principle is not simply laid before the Saints, but the requirement is made, and those who profess to seek first the kingdom of God and its righteousness are expected to live up to this law.

A list of the property donated to the Perpetual E. F. Company by President Young and others in Utah has been forwarded to us. The object is to sell this property to such of the brethren in this country as have the money to pay for it, and then use the money to emigrate the poor the coming year, agreeable to the spirit and instructions of President Young's letter. Much of this property we personally know can be classed with the best in Utah. A large flouring mill on Big Canyon Creek, about 6 miles from the Temple Block in Great S. L. City, we are informed paid for itself in three years. A fine house and lot in a good location, fronting Union Square, and offered at 12,000 dollars, is now renting at 2,000 dollars in cash per annum, or at 16 and *two thirds per cent* on estimated value. President Young's white house, with barn, carriage house, and other buildings appertaining to it, is considered by many as occupying the finest location in Great Salt Lake Valley, and overlooks nearly the whole of the City. It is a desirable place for any person who might wish to have a comfortable and convenient home ready on his arrival in the mountains. The conditions on which this property is offered, it would seem, might meet the views of the most fastidious. Should any portion of the property be sold there, before President Young is advised of a sale of it here, the money paid here will be refunded on presentation of our *draft* in Utah, or property of equal value given in lieu of it. If the property purchased does not suit the purchaser, they can have the use of it for the use of the money until it is refunded. In some one of these ways it is presumed that the views of purchasers can be met. In addition to the property here mentioned, there is offered quite a variety of houses, *city lots*, and farming land, concerning which we will give all the information in our possession to persons who are desirous to purchase. The great object is to obtain the means to assist the poor Saints to enjoy the blessings of the gathering. We hope that this feeling will find a warm response in the hearts of

all Latter-day Saints throughout the length and breadth of this country, who have surplus means at their disposal. We trust that the Lord will give them no rest in spirit until they have come up to the help of the poor in Israel, and, in blessing them, also bless themselves. It is required of the rich to use their thousands of pounds to do good with, just as much as it is of the poor to use their pennies, and they cannot reap equal blessings without doing so.

We now call upon the Pastors and Presidents in the various fields of labor to go to and diligently search out all those brethren and sisters who joined the Church in an early day, say from ten to eighteen years ago, and who have been faithful in the cause of truth. We wish a report of such forwarded to this Office, embracing the following items—the number of years they have been in the Church, their age, country of nativity, and probable amount of means that they can furnish toward their emigration, that so soon as we are enabled to turn the property placed at our disposal into cash, we may have the proper information before us to act upon, and be able to take such measures as will most efficiently carry out the designs of the First Presidency. The number emigrated by the Perpetual E. F. Company the coming season will of course depend upon the amount of means which can thus be obtained. *The P. E. Fund monies cannot be used to assist any except those who go directly through to Utah, and in charge of the Company's agents.*

The world around us has much to say about favoritism in their operations. They generally bestow their patronage from personal regard and attachment, without paying much attention to correct principles in the matter, or to the real worthiness of the object of their favor. This is not the favoritism which is now called for, but we wish the Presidents to be diligent in searching out more, particularly those who have patiently and perhaps silently endured all things for the Gospel's sake. It is the Lord's poor that we are so emphatically called upon to help, and length of service, faithfulness, age, and destitution should be the special, prominent reasons for bestowing favor and the blessings of the gathering.

LETTER OF PRESIDENT YOUNG TO PRESIDENT F.
D. RICHARDS.

(From the "Star.")

G. S. L. City, August 31, 1855.

ELDER F. D. RICHARDS,—Dear Brother,—Your letter, dated June 1st, containing invoices from you to B. Young, and report of names sent for by the P. E. Fund, who are not coming out, and the reasons why, were received on the 2nd of this month, but of course it was too late to be acknowledged per last mail; also a letter from Brother Ludington. He, N. V. Jones, and Fotheringham, have arrived in San Francisco, and will probably make their way home this fall.

Your letters have been regularly acknowledged by me, under date of regular correspondence. I am pleased with the course of Brother Daniel Spencer; his presence will doubtless prove of great advantage in counseling and assisting the Emigrants to get a fair start across the plains, as well as to encourage those who remain; also, to assist our brethren who have charge at St. Louis and environs.

I am aware that his familiar countenance, so unexpectedly found again in their midst, after having braved the "Old Ocean," and periled the upward voyage of the mighty rivers, must truly have rejoiced the hearts of the brethren.

We have no definite news from the plains since the companies all started, but learn that many have fallen by that scourge of the world, the Cholera, principally before starting. It was not quite as bad, however, as last year. We have sent out quite a number of teams loaded with flour to meet them. We shall probably be informed in relation to their circumstances by the mail due the last of this month, but which, through the admirable management of the operators, generally arrives from two to ten days after the other leaves, which being influenced by a spirit of special accommodation, is prompt and punctilious in leaving early on the morning of the first, for fear, I suppose, that the other might, by some mistake, get here before it should get away. They have no need to hurry off, for there is not a particle of danger, for their

mistakes always happen the other way.

Mail matter, you will perceive, so received, has to lie over nearly a month before we can answer it all, and we have to write without having the letters just at hand perhaps to guide us; this must account for our sometimes apparent remissness in answering letters.

Brother Parley P. Pratt is now here, having arrived with a small company from California on the 18th of this month. Brother Cannon has got out the first two forms of the Book of Mormon, in the Hawaiian language, and contemplates publishing a paper in San Francisco.

We are progressing much as usual in our public works, and peace, prosperity, and general good health pervade our people. The late crops look tolerably well, but are principally corn of India, potatoes, &c. We think that by using the proper economy, there will be sufficient food for all.

We send you a list of property, which you are requested to dispose of if you have opportunity and can get the money at the prices. The property is as represented. If the same should be sold to any other person, before the arrival of any of the parties purchasing, their money will be refunded, or other property of equal value given in lieu thereof. We are willing that the funds so raised should be appropriated for bringing out the *Poor Saints*, through the P. E. Fund, and if those having money do not wish to purchase property, they can still have another offer, and that is, *give us the use of the money for the use of the property*. We considered that such an arrangement might be made, that would be equally beneficial to the parties concerned, and also raise money to relinquish the funds of the P. E. F. . . .

We also forward by this *mail*, a few names sent for by the P. E. Fund.

Dr. J. M. Bernhisel goes out with this *mail*, having been returned again as our Delegate to Congress. Brother Asa Calkins has been selected from the Office to answer the call you made for a clerk, that brothers Linforth and Jaques might come to the Valley the ensuing season. He will start in about ten days, accompanied by brothers Joseph S. Scoffield, James Lavender, and several others, appointed on missions to the United States.

We expect you and brother Daniel Spencer home next season,

and I particularly wish that my son Joseph A. may accompany you.

Desiring to be remembered to all the Elders, who have my warmest regards, and praying that the peace of God may rest upon you, with all the blessings needful for you.

I remain as ever,

Your Brother in the Covenant,

BRIGHAM YOUNG.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 24, 1855.

THE EMIGRATION.—We urge all our readers to read the letters of President Young on the emigration in this issue, together with the observations of President Richards more than once, testifying that the more often we have read them, the sweeter becomes the honey they contain. The deeds of the Presidency and others in Zion in presenting the P. E. Fund with even their houses, their farms, and their best possessions, in order to gather the faithful poor to Zion, is a clear sign of the great value they put on faithfulness and virtue, and are motivating to the Saints to keep the law of God all the more, that in that are their benefit and their emigration—their eternal glory; and just as President Young feels love for and watches over the most faithful be they the poorest, so it is that all Presidents throughout the Church feel to the extent they possess the Spirit of God. Rejoice, then. Saints, even in poverty and oppression, you are cared for—“God will watch over you,” and he does that; pray to him to put in the hearts of the wealthy to purchase the aforementioned properties, so that you may be emigrated to Zion with that money.

Even though the praiseworthy generosity of our dear President Young in this matter is nothing new to us, for we have seen much of that before to satisfy us with respect to his virtue, yet we call the attention of the world, especially that of the Editors who have been publishing for some time now, “that B. Young, in the time of famine, obliges the Saints to build a large house for him to keep his numerous wives,” to the opposite fact to that, which is that B. Young instead of that presents the poor Saints of Britain with the house that is over the head of his own family, to assist them to emigrate! Who could show more love for his brothers, or self-denial than this? Let the ungodly cease their gossip from shame now until they can do better than this, and let the Saints strive their best to help themselves.

The Spirit of the Lord God does not bestir itself in Zion's camp to even cause the Saints there to voluntarily leave their own possessions like this, and to earnestly urge all the Saints throughout the world to make every effort, and save every penny for the purpose of gathering them home, unless there are causes of corresponding magnitude and importance in provoking that, and the consequences of negligence will not be long in pouring out on the heads of the guilty, nor will they be light or avoidable when they come. Brethren! you who possess wealth, it is of great importance to you now to consider the use you will make of that wealth; God is not calling on those who are in Zion to sacrifice their houses, &c., to gather the Saints without meaning to pay them “a hundredfold” for that; again, he shows the splendor of his generosity by applauding whatever sacrifice a man chooses to make, great or small, and he shows his justice also by repaying him, with interest according to what he does. Although it would be a great kindness for God, and his children, and for Zion, for the wealthy in this country to purchase the houses, &c., that are offered for sale by President Richards, we cannot imagine that there will be as great a reward for them as for those who make sacrifices. And why do those over there sacrifice more, or more willingly than the children of the same God, although they are here, is a question that deserves serious consideration by those who possess wealth here—if they do good, the greatest good they do is for themselves.

We are greatly pleased to hear the hopeful news that reaches us from practically every Conference, and especially through the letter

of President Daniels about Carmarthenshire and Cardiganshire, that some are selling their houses, others their ancient furniture, their baubles, and their unnecessary things; that the farmers are selling their animals, and giving up their farms, and the merchant is winding up his long ball of wool, instead of preparing new ones; that the old hundred-year-old clocks, the trunks, and the *pewters*, the *bureaus* and the pictures, and the chambers where the fairies used to live (so they say), and the spider—all are having the light of the sun for once, and men are beginning to place a higher price on their salvation and that of their descendants than to spend their lives looking at and scrubbing old and worthless furniture. In this there is wisdom—life is of greater worth than the food, and the body than the clothes, or the furniture either. It is vain to expect God to send an angel to request the most faithful Saint while he or she clings to their *chest of drawers* or their mansion; he would not carry the one or the other under his wings, if there were in fact wings, were he to come—it is better to sell them and go toward Zion while they retain their value; *then, not before* will God send his help. He helps only those who help themselves. We do not have a bit of hope of ever seeing in Zion the person who neglects to sell what he has this year, thinking to obtain a better price next year; we have seen too much disappointment in such allurements to be able to believe that much good will come of it. “Now,” then, God is calling, *now* let every obedient child answer, I shall obey his call.

By way of answer to the frequent question, what is best to do with the money we have on hand until the time of the emigration; we say, to one and all,—send your funds here, no matter how much they may be, if only a pound, if hundreds, as quickly as possible, and we shall send them ahead to President Richards to Liverpool, where they will be completely safe from thieves trying to steal them, from knaves trying to pluck them from you by fair promises of paying them back in a few days with huge interest; from a stubborn woman, a grandmother, or a relative trying to bleed them from you, and so that the thousand misfortunes do not happen that we know of that have happened to the emigrating Saints, by putting too much trust in the undeserving, and thus grieving their hearts and ours in seeing such losses come through carelessness. We have almost been forced to believe that the king of Babel—the evil man himself, and all his

army are staring as intently at the children of Zion when they prepare to leave them, as do the kites stare at a brood of chicks following the hen from her nest, their long throats above them, just as greedily also, as if jealous that the Saints are despoiling Babylon by taking their own possessions from her. Therefore, beware of them in time, we say, and be sure to have a correct receipt for all that may be paid to them before going, lest they *again*, as with many previous times, seize your goods on the last shore of water, and make you pay again or lose your *passage*. This is done, over and over this is done, and it is done still worse if one is not careful, so that as the wickedness and dishonesty of the ungodly who are left behind increase.

We declare that every penny that is sent through us, for which a receipt will be received back, will be ready at the call of their owner when he wishes. He can receive it back in Liverpool before emigrating; pay his transportation; receive a receipt to take to President Young, who will pay it in Zion as desired, in money, in houses, lands or he will build him a house as he may wish, where he wishes in the city, and at the time he may wish, and we know that he will also do it much better, sooner and cheaper than a man can do himself with cash, and he who does that will gain the favor of God, Brigham, and the Priesthood, besides the blessings of the poor Saints that he will help to emigrate through that, instead of carrying the money in his pocket as far as he can, and then losing it, perhaps. Each one who sends his money in this way can have his own time from then to the time of emigrating to make up his own mind, how he chooses to use it, the same as if it were in his own pocket.

Let us offer one more small suggestion for the safety of those who feel so generous as to help others, and that is do not give your money to anyone in that manner, and do not promise to many, or to anyone is our counsel, without counseling with your Presidents, and we are also becoming a bit old and experienced in the business of transporting people toward Zion by now. "The best education is not bought," we say, nor the cheapest; there is cheaper and far better available now for the asking. "A word to the wise" is sufficient on this. People of every station now know what is best for them; if we have not covered the situation of every inquirer, let them inquire further, and we shall try again with pleasure.

DISEASE AMONG CATTLE.—Over 4000 head of cattle died in Trumbull county, Ohio, lately, and about 16,000 in the surrounding counties from the lack of forage.

“THE SEA AND THE WAVES ROARING,”—Would be one of the signs of the Last Days, says Christ. The waters of Lake Ontario on the 25th of April rose up suddenly like a wall, seven feet high, and rushed over its banks, sweeping away practically everything before it, and when it calmed down it left innumerable fish on the shore. Lake Seneca rose and fell several feet in a few minutes for two days; once it descended sixteen-and-a-half inches in a quarter of an hour.

AMERICA.—A number of scoundrels continue to destroy houses, haystacks, &c., with fire, and they stab the animals of the farmers with a knife, so that their insides fall out, in Green Plains and environs, not far from Nauvoo, similar to what was done with the possessions of the Saints before their departure from there. At that time the blame for such evil was placed on the Saints, but there can be no doubt by now concerning their innocence of that, and that their accusers are the vandals. There is a remarkable turmoil and hubbub in Indiana, by a host who oppose every law; they have broken down the canals, burned the bridges, and threatened the mills and houses of those who oppose them. They have whipped several, and they have offered a great prize for the skull of the Governor of the State. Soon afterward it caused an overflowing of the waters that spilled over the lowlands, and the surface of the field was almost covered with insects; maggots, similar to those that breed in a dead body, cover the trees, and the flies in clouds blackened the air, and they persist in taking out everyone's eyes and cleaning out the sockets too. Certainly the United States after “sowing the wind” by supporting the mobocrats in killing the Saints, destroying their possessions, and driving them out, and no wonder they are beginning to “reap from that whirlwind” the occasional ear of corn as the firstfruit of the great harvest that will shroud their land. In Missouri also; a Wesleyan preacher by the name of Bogart and others were the leaders of the rioters that drove the Saints out of their homes which they had built on lands purchased from the government; now we understand

that the rioters are causing the preachers of the Wesleyans to flee from the same land for their lives; that they are beginning their retaliation. In Kansas, the neighborhood next to the one that the mob spoiled from the Saints,—the Government is receiving back for themselves the same measure that they meted to others, through the mobocrats whom they supported in transgressing the laws of freedom becoming sufficiently strong by now to oppose the Senate, and having refused, and having driven out the President they sent to them; having gone to the new Territory, and insisting on their own choice, and established there a Senate and laws of slavery in spite of everyone. While the free party themselves claim the same right to pledge their possessions and their lives to get Kansas as a free State into the Union, and not only through threats, but preparations, such as building large and high guest houses, and purpose-built places from which to fire cannons. While the warring element heats up in the veins of the inhabitants preparatory to the prophesied bonfire, the yellow Fever and other diseases are not far behind in doing their part, or at least in showing that they are at hand, ready for the nearing campaign by snatching away their thousands in a short time, and they are close to emptying some cities that were quite populous.

As for the grasshoppers, although small, they are on the field, and so numerous, not only in Utah, mind you, but throughout California and Oregon they have devoured practically everything before them; and it is said “that the locusts are as widespread in Mississippi as in Egypt when God poured out his judgments on it,” and so it is in the other States, they say. Famine too is showing its black teeth in Canada, and snarling on some areas in the States.

On their western borders the Indians are boasting that they are ready to receive the armies of the States,—they challenge them to come out; and each side has unsheathed their sword. General Harney attacked the camp of the Brules below Fort Laramie, and killed from 70 to 80, and took their *squaws* and their *papooses* prisoner; the others fled. It is obvious to us that the States are provoking a bull with big horns to do its part on the day of the battle, so, through it all, we see the intentions of the Unseen gathering his last “great army;” a scene that frightened the old prophet Joel although so distant, and as the

doves fly to their windows before the storm, let the children of the light hurry homeward—the only safe place. We do not expect to see a time when it will be easier to go to Zion than it is now; although a time will come before long when it will be easier for many *to want* to leave Babylon than it is now; but the wise see the evil from afar and the way to escape it.

BREAKING UP OF THE AMERICAN UNION.

(From the “*Squatter Sovereign*” of America.)

IT IS a foreboding of the signs of the times, that, unless without delay the sober and sensible people of the North put a stop to the unrestrained spirit of the extremists who are now raising a tumult, the splendid free state structure, which was erected by the best blood of the best men who have ever appeared in the world, will be shattered to pieces, dismembered and destroyed.

Preparations are already being made for the frightful compulsion of war—instead of a reduction in military service, old Virginia, the mother of the wise and the heroes of the revolution, and belonging to the Government being formed, has begun to arm itself against the coming battle, and even the Empire State echoes the warning tunes through its chief and most excellent publication,—the *National Democrat*. Is there no patriotism in the rest of the country that gave birth to Warren, to Stark, to Hamilton, and hundreds of others, whose blood, mixing with that of Washington, Morgan, Marion, and others, gave to the world the infant democracy, which since that time has grown to be the greatest nation on the earth? Is there not in it patriotism in the rest to overpower this fiery monster? Or must such men as Fred Douglas, Garrison, and Giddings destroy this blood purchased temple of freedom?

We confess that we fear there are not, and that within a few years we will be another example of the inability of man to govern himself: another example of the evils and the foolishness which are presented under the name of freedom.

EULOGY TO THE VOLUNTEERS OF ANGLESEY AND
ARFON.

MAY the volunteers have success
Through every town and place,
Some went out faithfully
As soldiers for heaven;
Venturing across the counties
To Gwynedd they went;
Six of them are here,—
From me you will hear who they are.

First I shall name,
Our president over the place,
It is *William Lewis*,
Who is brave beyond doubt;
And also there are yet
Others involved in their work,
Namely diligent Daniel Lewis,
Who is frequently on his journey.

There are William Vaughn and Rosser,
Saintly Elias Lewis,
And also Evan Morgans,—
Who speak with power;
They are brave ones,
And undeniably faithful,
To spread the principles
Through the *books* across the land.

Therefore faithful brethren,
Who remain in the South,
Receive a bit of counsel from me—
The way to go homeward:
Come up through Llanidloes,
And contentious Llanfair Caereinion,
And to Anglesey,—O believe,—
The land of Zion will be nigh.

Now I shall end,
In hope that before long,
A host of brave soldiers will come
From the south to the land of the north;

Leaving empty pleasures,
 And coming to the work of God,
 So that we may go to Zion,—
 It is our place of deliverance.

Conway.

ELEANOR ROBERTS.

*Payments toward the Debt of the West Glamorgan Conference from
 November 8th to the 23rd.—(The First Promises.)*

	£	s.	c.		£	s.	c.
Isaac Evans, Cwmavon.....	0	9	0	George Morgans, ditto.....	0	7	0
Margaret Thomas, Alltwen...	0	2	6	Mary Lloyd, Abercennffig.....	0	2	6
Thomas Lewis, Cyfyng.....	0	5	0		£1	6	0

The second Promises.

President Dan Jones.....	1	0	0	Wm Perkins, Morryston.....	0	5	0
Wm. Owens, Swansea.....	0	10	0	Jane Perkins, his wife.....	0	5	0
William Roberts, Ystrad.....	0	5	0	Thomas Perkins, Morryston...	0	5	0
David John, Glandwr.....	0	2	0	Thomas Griffiths, ditto.....	0	1	0
Thomas Evans, Cyfyng.....	0	2	0		£1	6	0

N. B. President Harries *earnestly* wishes for us to delay once again for this issue in publishing the names of those who have not paid their first commitments, because they have promised him that they will pay *forthwith*; at his request, then, here they have one more chance, and the last it seems that will be requested. Beware of being five-fold covenant breakers like this. He wishes also for the Presidents of Branches to go to the brothers and sisters to receive their promises by the time he comes around the following week.

CONFERENCES OF THE NORTH.—Flintshire on the 25th of November, Denbighshire on the 2nd of December, Anglesey and Conway on the 9th, Merionethshire on the 16th.

RECEIPTS FOR BOOKS FROM NOVEMBER 10 TO 21.—George W. Davies, £7; Evan S. Morgan, £2; Benj. Jones, £3; Wm. Lewis, £1 18s; John Richards, 16s 5c; Thomas D. Evans, £1.

* * * Send all letters, containing orders and payments, to *Capt. Jones*, "Zion's Trumpet" Office, Swansea.

CONTENTS.

	PAGE.
The Emigration.....	369
Letter of President Young to President F. D. Richards.....	374
Editorial.—The Emigration—Disease among Cattle—The Sea and the Waves Roaring—Mobocrats.....	376
Breaking up of the American Union.....	382
Eulogy to the Volunteers of Anglesey and Arfon.....	383

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

DECEMBER 8, 1855.

[VOL. VIII.

THE PERPETUAL EMIGRATING FUND.

(From the "Star.")

THIS Fund was first instituted in 1849. In 1850 the funds were used in gathering up those who were scattered from Nauvoo and who remained mostly in Pottowatomie County, Iowa. In 1852 it was the means of emigrating 250 persons from these islands, which number was increased yearly until 1855, when the number emigrating was 1127.

The gathering together of Israel is the great preparatory work of the last days. Without it but very little progress can be made in the experience and practical works necessary to obtain a complete salvation. For the attainment of this great object the Lord revealed a plan to His servant Brigham, which has been adopted, and the agents under whose immediate direction this plan is carried on, in their united capacity, are denominated the Perpetual Emigrating Fund Company.

The Company being organized by revelation, and under the immediate direction of the First Presidency, the Saints may look upon it with the most implicit confidence as a permanent institution, which will continue to grow with this kingdom, increase in its funds and the extent of its operations year by year, until its ramifications shall reach into every clime and nation wherever the

Gospel spreads, feeling after the poor of Israel, and gathering them home to strengthen Zion.

An institution like this, so general in its character, extensive in its operations, and comprehensive in its object, no doubt often seems slow in its movements to those who are anxiously waiting for their turn to come to jump on the big wheel, and be carried home by one of its revolutions. The Perpetual E. Fund Company can only extend its benefits in proportion to the means at its disposal, and these means are in an exact ratio to the amount contributed by the Saints. The Lord in this, as in every work pertaining to salvation, shows his people what to do, through his servants, but they must make the sacrifices, and perform the labor, if they would gain the blessings in store for them. This makes every Latter-day Saint individually responsible for the growth of this institution, and also makes him, in a greater or lesser degree, the agent of his own salvation. From the general spirit of gathering which rests upon the people, and the consequent efforts made to emigrate, we presume that there are but a small portion of the Saints now in Britain who can command sufficient means to cross the sea. Consequently the success of their future individual exertions, and the aid of the P. E. Fund, are now the only sources of hope for the great mass of the Saints in this land. While we do not wish to discourage the most energetic personal exertions, that the Saints may be the direct means of gathering themselves and families, they should not make the success of the great plan, which has been adopted to accomplish the general good of all, a secondary consideration. There are probably about 28,000 Saints on this island. We will make the allowance of 1300 for those who are quite destitute, or can barely maintain themselves. Suppose that the remainder of 15,000 would, on an average, some doing more than others in proportion to their means, contribute sixpence per week to the Perpetual Emigrating Fund; it would amount in one year to £19,500, and at £15 per person, would emigrate to Utah 1300 persons. If this was divided among those who could furnish one-half the amount themselves, it would emigrate 2600. Now, add to the above sum the amounts contributed in Utah and other portions of the world, the available funds in the hands of the Company, and the application of these

funds on similar plans to those adopted this and previous years, and from Britain alone, instead of 1127 the emigration through this Company would number 3000. If all Israel would wake up to the importance of this subject, and take hold of it with a thorough whole-heartedness, but very few years would elapse before tens of thousands would gather home to Zion yearly through the agency of this Company. It would no longer be a selection of one here and another there, but whole Branches, Conferences, and communities of worthy Saints would be transplanted to the more congenial soil of the land of their inheritance. The time must come when it will no longer be an occasional lonely vessel that ploughs its way across the deep, loaded with 300 or 400 Saints, but whole fleets will be brought into requisition to gather Israel, "like doves to their windows," before the gathering storms of desolation sweep over the earth. It is true that much has been done considering the recent small beginning, and the limited view generally entertained by the Saints, of the great practical results which the P. E. Fund Company is designed to bring about.

The emigration from this country to Utah is now closed for 1855. The contributions to the P. E. Fund from the Conferences for the year 1854 amount to about £1200. This apportioned among 15000 persons does not amount to three-eighths of a penny per week. We do not doubt but what there are some Saints who exercise a lively interest in these funds, but how few, very few, must that number be when compared with the whole, and how few must there be who are practically working out their salvation in this matter. Those who exercise a cheerful and sanctified liberality will not lose their reward, but how slow the great wheel moves to what it would if all who profess an interest in the work would lend a willing hand to give it impetus and power. The time is close at hand when thousands who now only dream of what they should do will wake up to the reality, and begin to find that they really can do something toward swelling the P. E. Fund, so that its operations yearly will embrace thousands where it now does hundreds, and the faithful who are in, or may come into the Church, and be destitute, can indulge the bright hope that their deliverance will not be long delayed.

We presume that it is not an extravagant calculation, that one half of the money paid out yearly by the Saints for themselves and families, for ale, tobacco, tea, coffee, &c., would amount to £10,000.

We will not take up here the propriety of everybody keeping the Word of Wisdom, but while many with but little or no inconvenience might do without these articles entirely, those who are confirmed in the habit of using them might do so much more moderately than they do, and all would experience very beneficial results. These are not the only items in which a large amount might be saved, which is now worse than thrown away. There are thousands of pounds expended in pennies, sixpences, and shillings, which might be appropriated to the P. E. Fund, without curtailing the enjoyment of anything that is really beneficial.

The Saints have got to study economy; it is an important principle that pertains directly to "Mormonism," and we know of no better place to begin to both study and practice it than here in Britain, and we know of no nobler or better object to be attained by it, than gathering to Zion.

There they can continue the study of the science of economy, until they attain a knowledge of its higher principles, and learn the best practical methods of making the elements around them subservient to their growth and progress in the way of life and salvation, and establish a kingdom of their own in righteousness.

THE LAND OF ISRAEL AND THE PROMISE OF ISRAEL.

(From the Jewish Chronicle.)

Restoration of the early and the latter rain mentioned in Deut. xi, 10–17.

Jer. v, 24. Hosea vi, 3. Joel ii, 23. James v, 7.

'THERE is now, and I am not sure whether there was not always, from the days of captivity of the country, an obvious difference in the land of Judea. It is true that nature has caused some of this, but not all. Why did not springs originate from, and estuaries stream

between the hills of Judea as freely as from the hills of Ephraim and Samaria? In appearance and substance they are the same; and also that which is more in their favor in this is, that they are bigger and more frequent. But they are not. Water is their greatest need. There is there a greater need for artificial irrigation water than there is further to the north. This dryness and heat in the land makes this part of the land much more suitable for vines and fig trees than it is further to the north. These grow better in hot and dry soil.

As a general rule, we can say that the land of Judea is for fruit, and the plains are for corn and green vegetables, and the hills of northern Canaan, Gilead, and Basau are for sheep. As with all other rules of this kind, this one has many exceptions. Every land of the same extent as this one has its dry and rainy seasons. There is no reason for me to explain here the causes of these seasons. But it is something that is understood quite well, at least at present.

The rainy season begins about the first of November, and continues until April. During the first half of the time it rains frequently and heavily almost every day, usually in the afternoon. As soon as the rains begin, and the hard and parched soil is softened and allows it, plowing is begun, seeds are sown, as circumstance demands, during the entire wet season. When the rains cease, sowing stops completely; and during the time from April to November, they have a cloudless sky. Then all the green vegetables that cannot stand this dryness wilt, and their roots remain, as do the roots of our plants in the winter, until the rain starts again, which is springtime for them. Now, when things are like that, it must be obvious to any man, that the longer or the later the rains continue, the bigger and more perfect will be the yield of the earth; and the shorter the time of rain, the earlier everything will dry up, and the crop will be cut short.

The Israelites were often threatened by Moses and the Prophets, that it was when they disobeyed that the rains would be withheld. If they were withheld, they must, of course, have not lasted as long. Now, the rains that came at the end of the rainy season, and especially those that came after the usual time for them to stop, were called the latter rain. These occasional

showers, if they continued through the time of the ripening of the fruits and the corn, added much to their abundance and their perfection. Their cessation would have the opposite effect. The cessation of the latter rain, and the promise of its return, are things that are spoken of frequently in the scriptures. This latter rain has been stopped for century after century, until the land has been brought to the condition in which we find it now; and there can be little doubt but what the return of these rains will be the means that God uses, to restore the land to its original fruitfulness. If we did not have scripture to support us in this thought, we would still be quite sure of it, from the physical fact which is well known, that all land requires a certain amount of rain to cause the breakdown of the mineral substances completely enough to supply the annual requirements of the crops. This is especially needful in the kind of land formation that exists in the land of Palestine. Thus we see that there is no obligatory impediment in the way, for God has the means at his hand, whenever the time comes for him to take action.

For this period we can all use one of the sayings that is in a Jewish prayer,—‘May the Lord facilitate this even in our day.’ And there is one fact, which I shall note and which appears as though this prayer would be answered, ‘even in our day;’ for ever since the start of the efforts which are now being made toward the settlement of the Jews in Palestine, the rains have fallen more than they did for many previous ages. No question is asked more frequently about this land, than ‘What is to be done to restore it from its infertility?’ I do not know that a better answer than this can be given—Fertilize it, and trust in the God of Abraham, Isaac, and Jacob, for the ‘early and latter rain.’

‘Within ten years, this latter rain, as a true fact, has appeared again. The party that went from America to take part in the agricultural discussion in Palestine understands through the inhabitants that they have received showers late in April, after the usual rainy season has

ended, which wonder has never been seen by their forefathers since generations ago. This party testifies of this same fact also. Having been there for two or three seasons, they have seen the falling of abundant showers in April and May."—*Editor of the "Deseret News."*

DESERET.

TRANSLATED BY MR. WM. GRIFFITHS, PONTARDAWE, FROM
THE "MORMON."

You, Saints, look in this direction now,
To the land of the west,—high mountains,
Where you will see valleys dressed in fresh green,
And the air so pure, and clear skies;
Awaiting you here with a smile on their countenance,
Are freedom and health, abundance and peace.

And you will see our banner spreading still further,
While the kingdoms of the world are falling apart;
And all the empires completely ending,
But the sign of our freedom continues unwavering;
It proclaims to the multitude that the sons of the mountains,
Are happy and free,—and so shall it always be.

They are not used to a profitless life.
And they walk the mountains hidden under snow;
And they have health and work,—
Whoever hunts them shall find disappointment:
He'll see to his chagrin that a bold brave heart,
Raised the banner of freedom for you.

Come now from all nations wherever you be,
The wise and the virtuous, goodly and fine,
For here resides real freedom,—and its voice
Echoes sweetly from the hills unoppressed;
The sweet voice which cheered the brave,
To fight alongside brave Washington.

The spirit stirs the brave in the battle,
To fight for his home, his freedom, his country,
Ours will be peace and freedom together,
While following our work in the hills all the while;

Diligence leads us to riches and peace,
And unity and health this side of the grave.

When the blessings are far from others,
When our oppressors are in the dark black cell,
Our banner will still be flying high,
And here will be the home of the brave,—their dearest place;
And Zion will increase in virtue in the same way,
She will be known everywhere as—“The kingdom of peace.”

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 8, 1855.

GOOD NEWS FOR EMIGRANTS!—The Emigration, to emigrate, and you must emigrate, for it is the Lord's great commandment and that of his servants to the Saints scattered throughout the world in these latter days; home, *home* is their loudest and most frequent call in Zion, and from there throughout all his connections; the chief work of every President who has the spirit of Zion is to set the Saints under his care on the best way to emigrate, and there is no mention or talk of anything among the Saints as there is about paying their debts of every kind to everyone, especially to the Church of God, preparatory to emigrating. The spirit of the emigration has filled the Saints with such a desire, to the point that the music that fills our ears everywhere we go is,—“May I emigrate next time?” “O, remember me anyway, for I have been in the Church for seven, eight, ten or more years, and have done my best, and unless I can go this year it will break the strings of my heart.” The importunity of the poor of our God in the face of their oppression and their desire, remembering the great privileges that await them in Zion, nearly stupefy our ears, and for a long time have been pulling the sighs from our heart for our capable Father to answer their cry, and do so now; and we now have the corresponding happiness to be able

to proclaim that the heavens are answering their earnest pleas, and that the day of their deliverance has dawned; that the Spirit of love has softened the hearts of their more capable brethren in a way that is praiseworthy; that their father-like President in Zion himself has donated to the P. E. Fund twelve thousand pounds, in houses, yes, his own house, farms, lands, mills, &c., for the specific purpose of emigrating the faithful, and the most faithful, the most noble and godly are being selected now to the extent that these possessions are being sold in this country, and they will continue to be selected as quickly as they are sold and as quickly as money comes to hand for that purpose. Lift up your heads, and rejoice you faithful; the time to deliver hundreds if not thousands of you is at the threshold; shake yourselves out of all hopelessness and indifference, and prepare yourselves those who can.

While on this interesting matter, we wish for all Presidents throughout the Principality to search out and send to us names, ages, occupations, and qualifications of those persons and their families, who have been faithful in the church for six years or more to begin with, for how many years they have been in the church, and the highest amount they themselves can help with their emigration—we await this information at the first opportunity! And in entrusting this important task to the Brethren, we trust that the Spirit of the impartial God will banish all partisanship and unsoundness of purpose far from their eyes; may no paid favors, or family influence, or anything else cause them to pass by the door of a cottage of anyone more deserving to write the names of some who are less deserving, rather may their eyes be focused only on the Spirit and purpose of God through the Presidency in Zion, Liverpool, and thence on themselves.

Besides the gift of £12,000, the caring goodness of President Young over the Saints is obvious in his work in influencing all in Zion to contribute to the good work of emigrating the poor, and his earnest plea is by counsel and example for the Saints who have money in this country to make it available to emigrate the Saints, either by saving it with President Richards, buying the possessions which we offer for sale here so that they have a place to go to on their arrival there, or on any other fair conditions they wish. In addition to that we further proclaim something which will be considered a topic of rejoicing to each one who has a proper desire to go to

Zion, which is, when we were in Liverpool last week, through the kindness of President Richards, in whose company together with his counselors, and a host of Elders from Zion, we had much delight, health, and more comforting news about Zion and her stakes than this issue holds, only, now, we declare having seen a letter from President Young, encouraging the Saints to come in camps on foot from the last camping place, carrying their tents, and their provisions for a few weeks, and a few clothes with them, on light two-wheeled wagons that will be purpose built for the journey, and which will be pulled by the men; with them they will have a few four-wheeled wagons which will be pulled by mules or horses to help them carry food, and to be on hand should misfortune, sickness, or failing come among the host; they shall have milk cows with them at their service; it is thought that the emigrants in general should be able to travel much faster than can oxen go, especially after practicing for a few days. The President promises to send four-wheeled wagons from Zion and food to meet them, perhaps to Fort Laramie, i.e., half the way, or further, which will help greatly to lighten their loads on the last part of the journey. It is thought that the journey to Zion in this manner will not cost much over half the cost of going with oxen, and not much more than half the time; and thus by using this plan the numbers of emigrants will more than double over the number that went for the same sum of money in the other manner.

Let not anyone be frightened at this plan, for to us, and to everyone who has been back and forth along the entire way to Zion, many advantages appear very obvious in using this way over the old oxen way; we believe the emigrants could go to the end of their journey in two-thirds, if not half the time, and do so without having to walk much more or any more than they do with the oxen. They can rest now in the time that was taken earlier to watch over the oxen at night, search for them after they escaped from them through a *stampede*, or through the Indians stealing them; there would be no need for half the camp to beware getting poisoned by drinking the *alkali* waters, &c.; and they would be miles on their way active and vigorous like this, with less running than there was before to get the oxen to start, without mentioning the making of bridges, getting up out of the mud holes and the ditches, and the time taken to repair wagons that were always breaking down.

Another big advantage to be obtained this way is that the

emigrants could go on their way without delay, and thus spare the sickness and the cost, and the resulting loss of lives that have happened during the waits for months in Kansas or Atchinson while waiting for oxen, wagons, or for the grass to grow to feed them; a lot of time could be saved like this to be at the end of their journey, likely before the harvest, which would be a big gain for the emigrants and for the farmers of Zion.

The ancient prophets saw the Latter-day Saints fleeing home from among every nation, on carts drawn by horses and mules, and this effort under consideration is not dissimilar. Certainly any plan that carries them to Zion will be praised, if this is neglected, when the wars draw near to them, when that which is predicted generally throughout the country is put into action, i.e., conscripting soldiers by drawing lots, and when a man is not safe along the roads of town or country from the clutches of the *Press gang*. Yes, any reachable way to Zion will be valuable if it is reachable at that time; also when the husband bids farewell to his wife each time perhaps for the last time as he leaves the door of his house to go to his work; when he takes, for all he knows, the last glance at his family when he goes from their sight, and when he shudders and sweats as he walks the streets out of horror of men more than he has ever feared the bogeymen of the darkness, and when he fears defenders more than attackers of his own country.

But behold the back door is open now for the wise who see the evil from afar, and who may choose to escape from it. Let each one search his own abilities, if he cannot get eight pounds, how much short of that amount is he, and in order to make up the sum, away with the old pictures, we say again, from off your walls, which were worshipped by your ancestors for ages; away with the clocks and the *watches*, the adornments, the rings, yes, and even the splendid clothes intended for coming years; let it all be sold, except for the second set of clothes to change into, to gather the £8, instead of remaining behind as prey for the plagues, and Babylon's dogs of war. The one who neglects this, if it is in his power to go, has no right to claim the protection of God over him if he stays behind, as does the one who cannot find any way to go next time. Make this the first and foremost thing, and let us know, as soon as possible, who can go with the two-wheeled company. Perhaps there are vigorous and healthy brothers and sisters who have the means to go with

the teams of oxen for about the prices of last year; we hope they will have enough mercy on another faithful brother and sister who lack sufficient funds to pay their own way, as to pay the way for themselves and these two others to go with the two-wheeled carts; thus four people could go for the cost of two people were they to go with the teams of oxen—this is the way to do to another as you would have him do to you; remember that we are brothers, and that our purpose is the same.

To the third group of emigrants we say, If you cannot find a way of emigrating the old-fashioned way, i.e., with oxen like last year, which is too old and slow to deserve much praise, and if you cannot go in the new-fashioned way for half the price of that, or if you are among the happy ones who are considered sufficiently old and faithful to be transported, make every effort to emigrate to the States, despite going at the cost of everything which is of less worth than redemption.

Although we counsel everyone to make these preparations, and to be as ready as possible to go, yes, if they were to have only one day of warning, yet we counsel the Saints to act in wisdom, and to refrain from upsetting their circumstances or to suffer losses themselves until they have certainty that they can emigrate. Earlier our Lord required the Saints to be so ready for the sudden call, that if they were on top of the house they would not need to go back in the house before leaving, or if in the field a Saint would not need to return home to fetch his cloak; nor would he stay to bury the dead, to bid farewell to relatives, or anything else, but to go; and it would be wise for the Saints now to be as ready for a sudden call as they can. We do not have sufficient faith to believe that all of those whose names we have received will get to emigrate this year, and we cannot determine soon perhaps, who from among them will have the privilege, but they shall have as much warning as we can give them. And also the number depends on the generosity of the wealthy to the extent they purchase the properties that have been mentioned already, and the contributions to the P. E. Fund, &c.

To all those who intend to emigrate with the old plan, the new one, or in any way to Zion or the States, we say, if it is of any worth to them to have our company, be prepared by the end of February at the latest, and we are confident that no one who has the means to go will be left behind.

With respect to the aforementioned properties that are for sale, we say we have descriptions of them, and we call on all who wish to secure a choice, to make haste, for several of them have been sold already, and in all likelihood the rest will not be available much longer.

“ZION'S TRUMPET,” for the coming volume—We expect that every Conference President is already preparing as usual to expand the circulation of our TRUMPET at the beginning of the year, that they are setting in place all their distributors, presidents of branches, and all who have influence to gather additional names of subscribers; the hope we have that hosts will be emigrating next spring proves the need of devoting yourselves to this in time. If there is a decrease in its circulation let it be known that the decrease will cause it to increase in price, which the Saints will not allow to happen, we trust, for it is better for them to have two copies than just one for twopence, if they were to give one of the two to a friend. Their faithfulness in time past causes us to believe there is no need to say more than to inform them—*Your TRUMPET wishes to sound to you the tunes of Zion for yet another year.*

THE BOOK DEBTS.—Thank you very much, yes, more than we can declare to all who *deserve* it, from Cardiff to Anglesey, for those signs we have had lately of the improvement in this important business; yet we do not wish for our praise to cause the least bit of a decrease, but rather yet a greater renewal to pay the old debts that remain on the books. Remember that the end of the year which should be the end of the debts is drawing nigh—at the door, so that we can remind you but one more time about that, and remember that any President or distributor will be ashamed to ask for assistance in emigrating before completing this indispensable preparation. The modest success experienced from the modest effort which has been put forth lately, and thank you for that we say again, proves that slumber and sleep are over with, and that there is need only to awaken yet a modest amount to *finish* the work,—wake up then, with both eyes wide open.

TO THE PRESIDENTS.—We call your prompt attention so that this time you will take plenty of time to prepare, and have accuracy in the *Half-year statistical report* more so than was had from some places in the last one, gather every detail you can to have a *correct* report. Also remember the numbers regarding the donations to the P. E.

Fund, *together with the names of the Branches!!!* and the donations to the Temple and the names of the Treasurers, which are to arrive here by the last day of the year. Remember! that every Conference President has given his *word* that all will be paid that was required at his Conference for the Temple by the last of the year, and remember also that the honor of his word, which should be more valuable in his sight than his life, depends on fulfilling this promise. It will be easier to devote himself to gathering the amount than it will be to put together a satisfactory excuse in our sight that will excuse him if he fails to make up the entire amount promptly!

DEATH OF PRESIDENT ORSON SPENCER.—With profound sadness and heartfelt grief we report the death of our dear and renowned brother Spencer, which took place in St. Louis, on the 15th day of October. He left a dear and numerous family in Great Salt Lake City to mourn his loss. We had the pleasure of knowing Br. Spencer from early on in Nauvoo; in the midst of the cruel mobs, he stood bravely on the side of the defenders of truth; he wrote excellent defenses of Joseph Smith when in Carthage jail, and through hundreds of miles of the land of the mobocrats he took them to the Governor of the State in Springville; his wife was buried in the wilderness, in 1847, while he was on a mission in England, where he successfully presided for over two years, and there are thousands who testify of the benefit and the light they enjoyed through his wise counsels, and his editorship of the *Star* in the meantime.

After returning to Zion he was not idle, but was overburdened with Offices of great responsibility, to which he did honor without exception. We traveled with him across the Plains returning from his mission to Prussia; in his great infirmity he did not complain, rather he was obedient—his splendid treatise on that mission shows his virtue and his worth. He returned back in 1853 with distinction, but not to stay any more than a few months before he was appointed to again leave his young and dear family and go among a perverse nation in the States, and he presided in Cincinnati, Ohio, and was a skilled correspondent for the “Luminary,” the “Mormon,” &c., until at the departure of President Snow last October for Zion, Brother Spencer was placed as the Editor of the “Luminary” in his absence. In the meantime, and before that, he did more than his physical ability allowed in his mission among the *Cherokee* Indians, where he left a beneficent influence after him and a hopeful door open for

the gospel to go among them; from there he returned to St. Louis suffering an illness that took him in a few weeks to a better land, far beyond the reaches of illnesses, suffering, the pangs of death and the treachery of the hostile mobocrats—healthy his brave and able spirit flew to the midst of his fellow soldiers on the field of blood and affliction—healthy and victorious today he joins harmoniously in the councils of his brethren on high, as he did here; and so completely willing he labors together with them beyond the veil to unlock the ancient prisons, and to radiate into their cells the light of the gospel of peace. Hosts of prisoners who were imprisoned as righteous men hear no less joyfully the music of his voice than did the thousands while he was here, and his courage is no less there “to take the spoils from the strong” than it was in this life. There as here, endless his Priesthood, boundless his work, and everlasting his crown. Great is his honor, and we do not hesitate in wishing for our end to be as good as that of Brother Spencer. Although we presume to chronicle these deeds of our dear brother, as we could scarcely fail to do, we do not want anyone to think that these hasty suggestions that first swim to the surface and shore of an old sea of remembrance contain all or hardly any likeness to the greatness, the distinction, the capability, the faithfulness or the usefulness of the departed; O, no, they are not equal to the task, nor meant to prevent a more able hand from doing greater justice to a deserving hero in this regard, if he (the abler biographer) needed anyone’s help, rather his deeds will praise him, and his biography is so deeply imprinted on the memory of his acquaintances so that it cannot be improved on by even the most skillful elegy.

Twice he visited Wales on his travels, and who of those who saw him and heard him can forget him? The fruit of his labor will forever remain as a monument of his life and his death; and as for his “Letters to Mr. Crowell,” through them hosts have seen the detrimental darkness of the heresies of the age. Having been brought up in the foremost academies of America, and having climbed with the highest into the pulpits of Sectarianism, he emerged from that as the most able to expose its deceit and its credulity, which he did so clearly in the aforementioned splendid letters, to the point that probably thousands more will thank Brother Spencer, besides those in the past, for opening their eyes in time.

After a dear friendship with him, and continuing over about a dozen years to feel a closeness for him, who can help but miss him? yet, not as

the hopeless, thankfully, but as those whose greatest loss is his gain. The day of the visitation—the time of the restoration or earlier, yes, the day of our death we confidently hope to see the cheerful countenance of Brother Spencer again,—however sweet it is to talk of it, the enjoyment is a thousand times better; yet, the joy is not complete until the day, the happy day, when in immortality we enjoy the unsearchable wealth of our Father for his children through their older Brother—thanks be to him.

*Payments toward the Debt of the West Glamorgan Conference from
November 23rd to December 5th,—(The First Promises.)*

	£	s.	c.		£	s.	c.
Ann Groves, Abercennfig.....	0	2	6		0	1	0
					Jane Williams, St. Brides...		

The second Promises.

Elias Jones, Cwmbach.....	2	10	0		David Davies, Newton.....	0	2	0
Louisa Rose, Swansea.....	0	1	0		Rees Jones, Cwmafon.....	0	5	0
Thomas Fisher, ditto.....	0	7	0			£3	12	6
David Llywellyn, Wick.....	0	2	0					
Elizabeth Llywellyn, ditto...	0	2	0					

N.B. The following persons have not paid their first promises:—John Jones, Aberavon; John Groves, &c., John Adams, &c., Ann Jones, John Llywellyn, &c., Abercennfig, J. J. Davies, &c., Alltwen; Abel Lloyd, Cwmafon, John Morris, Cwmbwrla; Sarah Jones, Cyfyng; David Abel, Seth Davies, Ann James, John John, Pyle; Mary Ann Commons, Mary Ann Jones, Rebecca Knight, John Paliphant, &c., David Lewis, &c., Rees Samuel, &c.—There are others who have paid part, and it is expected for those to complete it by the next Council.

RECEIPTS FOR BOOKS FROM NOVEMBER 21 TO DECEMBER 5.—E. Middleton, £4; Evan S. Morgan, £4; G. W. Davies, £40; John Davies, £1 10s; Thomas Morgans, £3; William Lewis, £2 10s.

* * Send all letters, containing orders and payments, to *Capt. Jones*, “*Zion’s Trumpet*” Office, Swansea.

CONTENTS.

	PAGE.
The Perpetual Emigrating Fund.....	385
The Land of Israel and the promise of Israel.....	388
Deseret.....	391
Editorial.—News for Emigrants—“Zion’s Trumpet” for the coming year—The Book Debts—To the Presidents—Death of President Orson Spencer.....	392

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 26.]

DECEMBER 22, 1855.

[VOL. VIII.

LETTER OF PRESIDENT B. YOUNG TO PRESIDENT F. D. RICHARDS.

*Office of the President, G. S. L. City,
September 30th, 1855.*

DEAR BROTHER,—Having written to you since the last mail by the Elders, we have not much of interest to communicate, more than you are aware of—such as meeting our heavy liabilities constantly falling due here and in St. Louis for this year's emigration. If I had about one hundred thousand pounds a year to expend for that purpose, it would be some satisfaction to gather the Lord's poor, although in so doing we might also gather some of the devil's poor, and poor devils as well. But the time will come when we shall have that amount, and probably more, but the work will keep even pace therewith, so that I do not contemplate that we shall have any more means to operate with than the work will require and demand. Indeed, if we have as much it will be a new era in our financial affairs.

I have been thinking how we should operate another year. We cannot afford to purchase wagons and teams as in times past, I am consequently thrown back upon my old plan, i.e., to make handcarts and let the emigration foot it, and draw upon them the necessary supplies, having a cow or two for every ten. They

can come just as quick, if not quicker, and much cheaper, and can start earlier and escape the prevailing sickness which annually lays so many of our brethren in the dust. A great majority of them walk now, even with the teams which are provided, and have a great deal more care and perplexity than they would have if they came without them. They will only need 90 days' rations from the time of their leaving the Missouri river, and as the settlements extend up the Platte, not that much. The carts can be made without a particle of iron, with wheels hooped, made strong and light, and one, or if the family be large, two of them will bring all that they will need upon the plains.

If it is once tried you will find that it will become the favorite mode of crossing the plains; they will have nothing to do but come along, and I should not be surprised if a Company of this kind should make the trip in 60 or 70 days. I do know that they can beat any ox train crossing the plains. I want to see it fairly tried and tested, at all events, and I think we might as well begin another year as any time, and save this enormous expense of purchasing wagons and teams—indeed we will be obliged to pursue this course, or suspend operations, for aught that I can see at the present.

I very much fear that this year's operations will hinder our bringing on the woolen manufactory, now stored in St. Louis, to the next. I think the emigration had better come the northern route from New York, or Philadelphia, or Boston, direct to Iowa City, or Fort Des Moines, and as soon as the railroad is finished to Council Bluffs.

It will become important for you to forward us a list of their names, and advise brothers Taylor and Spencer, that they may make arrangements accordingly. If they will do this, nothing doubting, I can promise them that they will be met with provisions and friends far down on the plains, perhaps as low as Laramie, if we get their names in time; you know almost everybody has friends and relatives here now, that when they find their friends are coming they will go and meet them.

Their passage through to Iowa City or Fort Des Moines will

not cost more than 8 or 9 dollars, and they will have only to be supplied with money for provisions, and a few cows, which should be of the very best quality. I shall write to brothers Taylor and Spencer in relation to the subject of the carts, mode of making them, &c. Of course you will perceive the necessity of dispensing with all wooden chests, and all things that are unnecessary. They should only bring a change of clothing. Tin trunks would probably be the best for what they do bring. Fifteen miles a day will bring them through in 70 days, and after they get accustomed to it they will travel 20, 25, and even 30 with all ease, and no danger of giving out, but will continue to get stronger and stronger; the little ones and sick, if there are any, can be carried on the carts, but there will be none sick in a little time after they get started. There will have to be some few tents. You correspond freely with brothers Taylor and Spencer in regard to the emigration. . . . Let Traveling Agents also understand their duties, and what is expected from them, and from whom they are to receive instructions, and at what points, that all things may be done in order and in concert. As heretofore written, but, lest it may not reach you, we state it again, that we intend to send brother Lorenzo Snow to take your place early the ensuing season, when we expect that you and Joseph, perhaps some others, will make the best of your way home. Urge people to purchase the property sent to you; gather all you can to aid us in the payment of the indebtedness at St. Louis; instruct the brethren that have money, to bring it with them, or send it to us, instead of laying it out and spending every halfpenny of it before they get here, and then having nothing to help either themselves or anybody else with; that when they do get here, they can have the means to start some manufacturing business, or some enterprise that will be useful in building up the kingdom of God.

The weather continues fine, giving assurance of maturing the late crops of corn, potatoes, &c., which we trust with economy will prove sufficient for all necessary wants.

You will probably meet with brother Calkins before you receive this, as he was provided with the necessary means to go direct through. He started in company with brothers Joseph Schofield and

Lavender, on the 12th of this month.

All is well with us, and a general time of health prevailing. May the Lord bless and sustain you is the prayer of your brother in the Gospel of Christ.

BRIGHAM YOUNG.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 22, 1855.

THE EMIGRATION—is the chief topic of our remarks again this time; and we know of nothing more important now than are the proper directions as to how to make the necessary preparations to emigrate. While we inform that group of emigrants who choose to emigrate according to the old plan, i.e., going with oxen and wagons, the way will be open for them all to do that, and quite similar with regard to the schedule and prices to those of last year as far as we know, and just as soon as they inform us of their intentions, send their deposits, their names, ages, country of their birth, their residences and occupations, and have their money for purchasing wagons, oxen, food, &c., on hand ready to send them at the shortest notice, we shall consider that they do not stand in as much need of our directions now as does that group who are expecting assistance from others or from the Society. We have reported in our previous issues that sums of money have been donated by President Young, and others, to assist the Saints who have lived the most faithful for the longest period of time in the church, and that we have asked the Presidents in all places to search out and send to us the names and ages of the faithful, how long they have been in the church, &c., together with the uttermost mite that they can help with their own emigration, and although there is great urgency for this, and there is danger of the money being used to emigrate the others who have

hearkened to the call more promptly, and although all the Saints are living with great excitement and hubbub to emigrate, we report that until now we have not received the list from a single conference! and if some lose their opportunity to emigrate because of that, put the blame on their presidents and not on us.

Since we published the previous issue of the "TRUMPET" we have come to understand a considerable number of secrets while on our visit with the Saints in public meetings, in company with Presidents Spencer and Daniels, in Merthyr and Monmouthshire, which deserve more of our attention than before, the proper understanding of which has to do with the benefit of the Saints. While we say that the great desire of the Saints to emigrate surprises us, and their earnest entreaties everywhere for help and favor melt our heart, we also say boldly—anger whom it may, that the neglect will not be small among many unless all strive to help themselves. After understanding about the new way of crossing the plains, i.e., on foot, and carrying their food on handcarts, and that help will not be permitted from the Fund to emigrate in any other way, the first questions that come out of the mouths of many of the brothers, and sisters also, are, "Well, well, how will we carry our bonnets, umbrellas, parasols, and silk gowns; and our expensive *shawls* will be damaged by carrying them in bags! Oh dear, I cannot think of going without them." "Yes," says another, "we cannot take our *looking glasses*, our *ornaments*, our *china*, or all our new clothes we have prepared for the journey." The brethren frequently complain already, "Well, it was useless for us to purchase so many pairs of clothing from the *hawkers*, hats, boots, and shoes and new *watches* for emigrating, since we cannot carry them with us, besides the fact that we are in debt for them." Yes, the secrets we discovered a few days ago on this topic prove clearly the need there is for the presidents to look into, and properly direct the Saints in their preparations to emigrate, and we have no doubt but what scores if not hundreds in our midst can sell enough furniture, clothes, and useless baubles, which they could do better without, to emigrate themselves to the States, or the biggest part of their way to Zion. To such, we say, the money under scrutiny is not intended to assist the *wealthy* like them, rather those who are too poor to be able to treasure up such an abundance of goods around them as to be a hindrance to their emigration. It is intended "to help those

who help themselves," indeed, but not those who help themselves in that way, rather those who help themselves by selling all they can to help toward their own emigration. And were it possible for them to transport such vain things in a handcart, we do not consider that it would be honest for anyone to try to hoard such things, and by so doing deprive others of the privilege of emigrating. He who is not willing to part with even everything but a change of clothes, yes, the last penny in order to emigrate himself, is not deserving of receiving the help of others to emigrate; let him remain until he has enough of the spirit of Zion in him to do that, and do not send his name or his records to us for assistance. And it would be good for all to understand that it is the same spirit that caught Ananias and Sapphira in their deceit; that he who perceived the "wedge of gold" however well hidden as Achan hid it in the camp, has eyes as piercing now as they were at that time, and that their hiding of their property now would only have the same effect against them, or, at least, if they did not prevent their emigration by hiding part of what they possessed, it is obvious that the more money they had themselves, the less they donated to the Fund—most likely they would have the necessary remainder, and thus, all the more could go on the same money. Let not this important matter escape the keen perception of the Presidents who select the emigrants. It is not another that requires their possessions, but it is required of them to use all their means for their own emigration. Their own benefit compels them to turn all things into the service of their emigration. It would be much easier for them to get clothes, &c., in the Valley than to carry them with them according to the new way in question; thus they would save the expense in Babylon and also enjoy the spiritual benefit of having the privilege of being in Zion.

Again we say, and let everyone to whom it applies pay close attention! Let not the Saints whose names have been taken down set their thoughts on their emigration so resolutely, nor believe that putting their names down is *proof* that they will have the privilege of emigrating this year so that the disappointment, if they do not go, will cause damage to their circumstances or their feelings. The purpose of the inquiry is to seek out those who deserve to receive help for when the means arise, rather the number of those who will receive assistance, as we said in our last issue, depends on the success obtained in selling the properties donated for that purpose, a description of

which we have, and some of which we have already sold, hoping to sell more; and also, it would be wiser to use their faith to pray to the One who holds the keys to the hearts of the wealthy for them to unlock them, and also their pockets, than to sink under the influence of extremism to excess abundance, lest they be disappointed.

Let he who sends his name to us calculate what he will receive for the clocks, the *pictures* and the *ornaments* that cover the walls of his house, the furniture, the *chest of drawers*, and the clothes that fill them, and every other thing that can be turned into money. Notice! he is not to *sell* it all until he has received assurance that he will receive help, rather he is to assess the value of it all, and search out where they can be sold on short notice, and he is to report how much it will all come to. All must remember that paying their debts to everyone, *especially to the church of God*, is an indispensably necessary preparation. Let he who cannot pay it all to the world, show an honest and just principle by doing what he can in that regard; let him go to his creditor, and seek his consent for him to go,—that he will pay from over there. Praise be to their names, others have paid from the Valley, that which they could not pay here, and all can do the same; but not for anything let us see the creditors follow any of the Saints, and bring shame on them when they are about to start from their country. Reconcile promptly lest shame be brought on the best religion that men have.

CHANGES AND APPOINTMENTS.—The following changes and appointments are to take place in the Church throughout the Principality on the 1st day of February, 1856.

The following Conference Presidents are released so they can emigrate this coming season:—

John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembroke Conferences are to be joined, and named the Pembroke Conference.

Elder Abednego Williams has been appointed to succeed President Robert Evans in the Presidency of the East Glamorgan Conference.

Elder Benjamin Evans has been appointed to succeed President T. D. Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas has been appointed to succeed President T.

Morgan in the Presidency of the Brecon Conference.

Elder Thomas Harries has been appointed to continue to succeed President D. Jones in the Presidency of the West Glamorgan Conference.

Elder David Davies has been appointed to succeed President B. Jones in the Presidency of the Llanelli Conference.

Elder William Jones has been appointed to succeed President Thomas Jenkins in the Presidency of the Carmarthen Conference.

Elder Edward D. Miles has been appointed to receive the Presidency of the Pembroke Conference.

Elder Thomas Jones has been appointed to succeed President John Richards in the Presidency of the Cardiganshire Conference.

Elder John Treharn has been appointed to succeed President J. Davies in the Presidency of the Merionethshire Conference.


Elder Evan S. Morgans has been appointed to succeed President William Lewis in the Presidency of the Conway and Anglesey Conference.

Elder Griffith Roberts has been appointed to succeed President John Parry in the Presidency of the Denbighshire Conference.

Elder Thomas Rees has been appointed to succeed President L. Davies in the Presidency of the Flintshire Conference.

RECEIPTS FOR BOOKS FROM DECEMBER 5 TO 18.—Thomas Morgans, 15s; E. Middleton, £10; Lewis Davies, £2 15s 7c; B. Jones, £2 4s; G. W. Davies, £37; Hugh Roberts, £3; E. S. Morgans, £1 4s 4c; W. Lewis, £3 5s; J. Richards, £1 2s 6c.

CONFERENCES OF THE SOUTH.—Merthyr, December 30th; Brecon, January 6th; Monmouth, on the 13th; Swansea, on the 20th; Llanelli, on the 27th; Carmarthen, February 3rd; Cardigan, on the 10th; North Pembroke, on the 17th; South Pembroke, on the 24th.

 Other things forced out the information on the holding of the West Glamorgan Conference until the next issue.

. Send all letters, containing orders and payments, to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

CONTENTS.

	PAGE.
Letter of President B. Young to President F. D.....	401
Editorial.—The Emigration—Changes and Appointments.....	404

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.