

ZION'S TRUMPET

1853 Welsh Mormon Periodical

Volume 5: January to June 1853
Volume 6: July to December 1853

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Translated and Edited by
Ronald D. Dennis



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY



DESERET
BOOK



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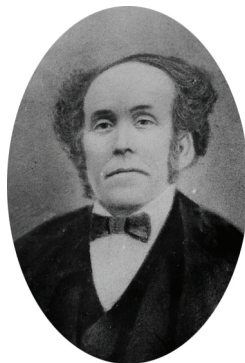
Summary: Contains "facsimile translations" or reproductions of early Welsh missionary texts and volumes of official Welsh Mormon periodicals during 1853.

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Dedicated to John Parry Jr.

Pioneer, Missionary, Builder

15 October 1817—John Parry was born in Newmarket, Flintshire, North Wales. He was the fifth child of John and Mary Williams Parry. John’s father would later be invited by Brigham Young to organize a choir which would eventually become the Mormon Tabernacle Choir.

10 November 1841—John Parry’s older brother Bernard prophesied from his deathbed that John would “preach the gospel to tens of thousands” and “baptize many . . . in the Vale of Clwyd.”

Late July 1846—John’s older sister Sarah said on her deathbed that because John and their father had prevented her from becoming a Latter-day Saint she was “going to utter darkness.” She encouraged them to accept the religion that would enable them to face death fearlessly, declaring that the one they had was of “no value.” Sarah’s words had such an impact on John that he fainted and fell to the ground.

6 September 1846—At the Music Hall in Liverpool, John heard his first sermon preached by a Latter-day Saint. He was baptized six days later.

26 February 1849—John’s parents and his brother Caleb left for America. John remained in Wales as a missionary.

26 December 1853—John married Harriet Julia Roberts, a convert to Mormonism, despite fierce family opposition—he was 36 years old; she was 24.

April 1856—After serving nearly ten years as a part-time or a full-time missionary for The Church of Jesus Christ of Latter-day Saints, John received permission to go to Zion with his wife and baby boy.

24 May 1865—John returned to Wales to serve a three-year mission.

21 May 1877—John was appointed by Brigham Young to be the master mason of the Logan Temple.

16 May 1882—John died in Logan two years before the temple was completed.

(For more detailed information about this dedicated and devoted servant of his adopted religion, see John Parry's autobiographical journal at http://welshmormon.byu.edu/Resource_Info.aspx?id=2924.)



Udgor Seion, vols. 5 and 6 (1853)

CONTENTS

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

TRANSLATIONS

January–June	416 pages
Index for Volume 5	ciii
July–December	432 pages
Index for Volume 6	cxiii

ILLUSTRATIONS

John Parry Jr.	v
<i>Udgorn Seion</i> , vols. 5 and 6	viii
<i>Udgorn Seion</i> , vol. 5, no. 1	xii
<i>Udgorn Seion</i> , vol. 6, no. 1	xiii
John S. and Elizabeth Phillips Davis	xiv
<i>Udgorn Seion</i> , vol. 5 title page	facing translation
<i>Udgorn Seion</i> , vol. 6 title page	facing translation

UDGORN SEION,

NEU

Seren y Saint.

RHIF. 1.]

IONAWR 1, 1853.

[CYF. V.]

ANERCHIAD Y GOLYGYDD AR DDECHREU Y FLWYDDYN.

ANWYL DDARLLENWYR,—“Blwyddyn Newydd Dda i chwi.” Dyna y geiriau cyntaf a udganwn trwy ein HUGGORN ar ddechreu y flwyddyn 1853. Hyderwn y bydd eich llwyddiant yn fawr yn mhob peth daionus, ac y cyfrana yr Arglwydd fwy o fendithion i chwi nag erioed o'r blaen, ac nid yn unig i chwi, ond i bawb a garant wneuthur ei ewyllys Ef. Y mae pob argoellion yn bresennol y cawn ein dymuniad; canys y mae yr Arglwydd eisoes, ie, ar y diwrnod cyntaf o'r flwyddyn, yn ein anrhegu â Dadguddiad ychwanegol o'i ewyllys, yr hwn a welir yn y rhifyn presennol. Y mae yn ddadguddiad o'r pwys mwyaf i'r holl Saint, ac yn un a ddwg iddynt lawenydd annbraethol, yn gymmaint ag y derbyniant ef. Nid yw yn newydd iawn, eithr yr oedd yn hysbys i lawer er ys blynyddau; er hynny y mae yn newydd yn y wlad hon. Gobeithiwn y bydd ein brodyr a'n chwiorydd anwyl yn bwyllog wrth ei farnu, ac y byddant yn amyneddgar hyd nes y cant ragor o resymau dros y pwnc. Nid ydym etto ond dechreu; mae genym ystôr o wybodaeth o Seion, ag a fydd yn dal cyssylltiad â'r dadguddiad y crybwyllwn amdano, a chaiff ein darllenwyr ddrachtio o honi wrth eu pleser. Ni wna yr Arglwydd ofyn i ddynion pa beth a gaiff lefaru: efe a gyhoedda ei gyfraith, ac nid oes neb a'i rhwystra.

UDGORN SEION,

NEU

Seren y Saint.

RHIF. 1.]

GORPHENAF 2, 1852.

[CYF. VI

ANERCHIAD Y GOLYGYDD AT Y SAINT.

ANWYL FRODYR,—Wele ni yn cael cyfleusdra newydd etto i'ch anerch ar ddechreuad cyfrol o'r Udgorn; ac yr ydym wedi gwneyd hyny mor aml nes y mae wedi myned o'r diwedd yn arferiad nad allwn braidd ei roddi heibio. Dymunwn i chwi y tro hwn, fel o'r blaen, heddwch a ffafr Duw, a dyhidled ei fendithion arnoch ddydd a nos. Ni allwn ddymuno dim yn rhwyddach na daioni i'r Saint: hyny yw hoff waith ein calon, hyny sydd yn llanw ein bryd. Bydded i'r Saint fod yn awyddus i gyflawni ewyllys yr Arglwydd, ac ni attalia efe roddi iddynt o fendithion y nef a'r ddaear, ac ni ommedd ychwaith eu dwyn adref i Seion. Gweddiwn, ynte, ar ein Tad am roddi cymhorth i ni i'w wasanaethu wrth eu fodd, fel y teilyngom bob peth oddiar ei law.

Gwelwch, frodyr, fod yr Udgorn yn dyfod i ymweled â chwi etto yn wythnosol, fel arferol, ac ar yr un gost hefyd, a gobeithio y caiff dderbyniad da, a galwad mawr ychwanegol am dano cyn diwedd y flwyddyn. Gwelwch pa gymmaint gwell yr edrycha: onid yw ei olwg yn tynu eich sylw yn fwy nag oll. Mae yn ddiau genym yr udgana bethau dymunolach nag erioed yn y tymmor udganu hwn, o herwydd mae yr udganwr presennol allan am y tro diweddaf, a diau y teimla i chwilio am y pethau goreu i gyhoeddi am Seion, fel na syrthio i anmharch yn niwedd ei ddydd llafur ar faesydd Babel. Erfyniwn gynnorthwy mawr trwy weddïau y Saint: y rhai hyny,

1

[PRIS 1g.



John S. and Elizabeth Phillips Davis

INTRODUCTION

Two volumes of *Zion's Trumpet* were completed during 1853—the 26 weekly issues of volume 5 that were published from January to June, and the 27 weekly issues of volume 6 that were published from July to December.

The following table shows the evolution of *Zion's Trumpet* over the first five years of its publication in terms of its frequency, pages per issue, and the price per issue:

Zion's Trumpet

<i>Vol.</i>	<i>Year</i>	<i>Frequency</i>	<i>Pages per issue</i>	<i>Price per issue</i>
1	1849	Monthly	20 + 4-page wrapper	2 cents
2	1850	Monthly	28 + 4-page wrapper	2 ½ cents
3	1851	Biweekly	16	1 penny
4	1852	Biweekly	16	1 penny
5	1853 Jan.-June	Weekly	16	1 penny
6	1853 July-Dec.	Weekly	16	1 penny

Even though young John S. Davis was the editor of *Zion's Trumpet* from 1849 to 1853, his personal writings for the periodical diminished dramatically after the first two volumes. The decrease in 1851 and 1852 was due in large measure to the responsibility he was given during those two years to translate and publish the three volumes of Latter-day Saint scripture in addition to his editorial duties. And one wonders if the cause in 1853 may have been a matter of fatigue combined with the anticipation of emigrating at the end of the year.

The following table shows a comparison of John Davis’s personal writings for the periodical during the five years of his editorship with borrowed and translated writings from the *Millennial Star* and other printed sources, and the letters, poems, and articles contributed by members of the Welsh Mormon community:

Zion’s Trumpet

<i>Vol.</i>	<i>Year</i>	<i>No. of pages</i>	<i>From John Davis’s pen</i>	<i>Translated from other printed sources</i>	<i>Letters, poems, articles, etc.</i>
1	1849	288	63%	5%	32%
2	1850	384	38%	44%	18%
3	1851	416	11%	42%	47%
4	1852	416	6%	64%	30%
5	1853 Jan.–June	416	10%	51%	39%
6	1853 July–Dec.	432	14%	66%	20%

Transition would be a suitable word to describe the twelve months of 1853 for the Welsh Mormon leadership. This would be the fifth and final year that William S. Phillips would preside over the Mormons residing in Wales. This would also be the fifth and final year that John S. Davis would have the responsibility for all Church publications in Wales. They had both succeeded Dan Jones at the outset of 1849 when he was released to take the first group of Welsh Mormon emigrants to America. The successor to both Phillips and Davis at the end of 1853 would be their predecessor of five years earlier—Captain Dan Jones, who had been sent by Brigham Young to serve another mission in Wales.

It was two days after Christmas in 1852 that Dan Jones arrived back in Wales to serve his second mission, and in a year’s time he would be called as president of The Church of Jesus Christ of Latter-day Saints in Wales in place of William S. Phillips and as editor of *Zion’s Trumpet* in place of John S. Davis. But all during 1853 Jones would be a second counselor to Phillips in the presidency, replacing Thomas Pugh, and he would assist Davis by authoring several important articles for *Zion’s Trumpet*.

The arrival of Dan Jones caused many to be confused as to who really presided over the Church in Wales. The rumors about the bad behavior of Thomas Pugh, the longtime second counselor to Phillips in the presidency, had diminished the members' confidence in Phillips. To set matters straight the entire presidency of the Church in Great Britain descended on Merthyr Tydfil for a three-day council that began 12 March 1853. One of the first orders of business in this meeting was to excommunicate Thomas Pugh for adultery—this was done in absentia since Pugh had sailed on the *Ellen Maria* to America with his three sons nearly two months earlier. And regarding the role of Dan Jones vis-à-vis William S. Phillips, his successor of four years ago, President Samuel W. Richards explained that “the work of Brother Jones [was] to look after the presidents of his Branches, and not the work of President Phillips.” Many other leaders also spoke and expressed their support of William S. Phillips as the president and leader of the Church in Wales.

But something even more impactful to the Church in 1853 than these internal affairs was the issue of polygamy. In his 1853 annual greeting Davis announces “an additional Revelation of [God’s] will.” And the first article following Davis’s greeting is the Welsh translation of the 12 July 1843 revelation received by Joseph Smith on plural marriage. This practice among Latter-day Saints was publicly acknowledged on 28 August 1852 in Salt Lake City. The acknowledgment in Britain, however, came three and a half months later in the 1 January 1853 issues of *Zion’s Trumpet* and the *Millennial Star*. The Welsh translation of Joseph Smith’s 1843 revelation for publication in *Zion’s Trumpet* was prepared by Dan Jones. The five-day separation between his arrival in Merthyr Tydfil the night of 27 December 1852 and the publication of the revelation in the 1 January 1853 issue of *Zion’s Trumpet* would suggest that Jones had probably been working on the translation during his time on the *Albert Gallatin*, the ship that brought him and two fellow Welshmen (Thomas Jeremy and Daniel Daniels) from New York to Liverpool during the month of December.

Because of the anticipated impact the announcement of polygamy would likely have on Mormons in Wales, John Davis used the translated writings of Orson Pratt in its defense—these would occupy over 20 percent of the pages of the two *Zion's Trumpet* 1853 volumes. Pratt's writings about the premortal existence of man would occupy another 13 percent of the two volumes for a combined total of one-third of the 848 pages. Despite this heavy reliance on the writings of Orson Pratt and others to fill the pages of *Zion's Trumpet* during 1853, John Davis gives in the 10 December 1853 issue (p. 387) this cheerful assessment of the final two volumes: "We consider that this year's *Trumpet* has excelled over all the others, since it contains the splendid essays by Elder Orson Pratt and others." Three weeks later, in the 31 December 1853 issue (p. 421), Davis gives a self-assessment of his efforts to his readers: "We can also say that we tried to do our best to teach by example that which we taught through the *Trumpet*, so that our labor would not be in vain; for it is a huge task to get words and deeds to co-testify."

As with the English translation of the four preceding volumes of *Zion's Trumpet*, these two 1853 volumes are 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. **Brackets and parentheses.** The only editorial comments in the translation are those of John Davis from the original; consequently, all brackets and parentheses are his.

6. **Italicized words.** Italics in the original are retained in the translation. Besides the normal practice of italicizing the names of periodicals, books, ships, etc., the editor used italics either to

provide emphasis or to indicate the use of a borrowed word or phrase from English.

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

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

The Baptist	<i>Y Bedyddiwr</i>	
The Body of Christ	<i>Corff Crist</i>	WMW, 110
Book of Doctrine and Covenants	<i>Llyfr Athrawiaeth a'r Cyfammodau</i>	WMW, 142
Book of Hymns	<i>Llyfr Hymnau</i>	WMW, 159
Book of Mormon	<i>Llyfr Mormon</i>	WMW, 149
The Compiement	<i>Y Casgl</i>	WMW, 162
The Great First Cause	<i>Yr Achos Mawr Cyntaf</i>	WMW, 129
The Pearl of Great Price	<i>Y Perl o Fawr Bris</i>	WMW, 157
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 27
Record Books	<i>Cofres-lyfrau</i>	WMW, 97
Star of Gomer	<i>Seren Gomer</i>	
Testament of the Twelve Patriarchs	<i>Testament y Deuddeg Patriarch</i>	WMW, 140
The Way of Eternal Life	<i>Ffordd y Bywyd Tragywyddol</i>	WMW, 103
Zion's Trumpet	<i>Udgorn Seion</i>	WMW, 72

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 fifty-three 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

Once again Marilyn Davies of Prestatyn, North Wales, came to my rescue in solving many “translation traumas” that presented themselves in these two volumes published during 1853. I am most grateful to her and to my good friend D. L. Davies, Cwmaman, Aberdare, for his help in translating the problematic prose and poetry of Dewi Elfed Jones (David Bevan Jones), the Baptist minister who caused much consternation among his colleagues of the cloth when he accepted baptism at the hands of the Latter-day Saints on 27 April 1851.

My deep appreciation goes to Sara Seamons, formerly of the Humanities Publications Center, Brigham Young University, and Dana Kendall of the Brigham Young University Religious Studies Center for their remarkable skills in setting the type for this “facsimile translation.”

My thanks also to Devan Jensen and Brent R. Nordgren of the Brigham Young University Religious Studies Center and their student assistants Austin Ballard, Aleesha Bass, Deidre Bodily, Juliana G. Cox, Jacob F. Frandsen, McKenna Johnson, Matt Larsen, Jonathon R. Owen, Nyssa L. Silvester, Katie M. Skovran, Heidi K. Sutherland, and Rachel Taylor for reading the final proofs and making the final preparations.

Dustin and Caitlin Schwanger, the husband and wife team at the Humanities Publications Center, also did considerable proofing, for which I express my gratitude.

ANNOTATED CONTENTS

VOLUME 5: JANUARY–JUNE 1853

Title page

Identical in every respect to the title page for volume IV (1852) of *Zion's Trumpet* except for two—the volume number and the year. The volume V title page was printed and distributed at the same time as the June 25 issue, along with the foreword and the contents.

Foreword

In this paragraph (dated 23 June 1853) John Davis declares: “The delight of our life is to present in this manner one volume after the other to the hands of our numerous readers.” Davis’s cheerfulness may have been the result of having completed the onerous tasks of publishing the Welsh translations of the Doctrine and Covenants, the Book of Mormon, and the Pearl of Great Price. The fifty-one signatures (16-page segments) of the Doctrine and Covenants and the Book of Mormon were distributed during virtually all of 1851 and the first four months of 1852. During April, May, and June, Davis was occupied with publishing six pamphlets of twelve pages each on miracles. During July and August, Davis translated and published the Pearl of Great Price. And during the months of September, October, and November, he organized and published a hymnal of 575 hymns. All of these tasks were accomplished at

the same time that *Zion’s Trumpet* was being published and distributed. Consequently, Davis must have felt considerable relief to have just a weekly issue of *Zion’s Trumpet* to worry about during 1853. He asks for the prayers of the Saints to strengthen him “to sound the Trumpet better than ever before.” He also thanks all who have assisted in the publication of the periodical.

Contents

An alphabetical listing of seventy-three major headings in the original Welsh. The translation is also arranged alphabetically, making the order different from the original. Three incorrect page references in the original are corrected in the translation.

JANUARY 1

Editor’s Greeting at the Beginning of the Year5

Davis announces a new revelation that will bring “unspeakable joy” to the Welsh. The revelation is the practice of polygamy, but rather than explaining or defending it Davis simply expresses the hope that Church members in Wales will “be reasonable in their judgment of it.” He comments on the laying of the cornerstone of the temple in Salt Lake City scheduled for April and observes that “the Church of God . . . is now a woman preparing for her marriage to the Lamb.” Davis then affirms his support of President William Phillips, “a man of God” who is “already renowned in Zion,” and asks for the prayers and support of the Welsh Saints.

Revelation, Given to Joseph Smith, Nauvoo, July 12, 1843 . . .8

This revelation—now section 132 of the Doctrine and Covenants—was also printed in the 1 January 1853 issue of the *Mil-lennial Star*. Thus the first official recognition of the practice of polygamy among members of The Church of Jesus Christ of Latter-day Saints living in America was made in English and in Welsh on the same day in Britain. The practice had been publicly announced four months earlier in Utah at a special conference held in Salt Lake City on the 28th and 29th of August 1852. Dan Jones, newly arrived from America, prepared the Welsh translation, probably as he traveled back to Wales to serve his second

mission. John Davis comments briefly on the revelation in the paragraph that follows it.

Counsels about Singing Hymns 16

In addition to his instructions as to how hymns are to be sung, Davis also makes several observations about his recently published hymnal. (For more particulars of the hymnal see my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, Utah: Brigham Young University Religious Studies Center], 159–62.) Davis gives special thanks to Dewi E. Jones for his assistance in getting the hymnal ready for publication. (See the individual file for David Bevan Jones at http://welshmormon.byu.edu/Immigrant_View.aspx?id=4161.)

Arrival from the Valley 18

Davis announces the arrival of Elders Dan Jones, Thomas Jeremy, and Daniel Daniels in Wales to serve missions. A year later Dan Jones would replace William Phillips as mission president, with Thomas Jeremy and Daniel Daniels as his counselors. Jones would also purchase Davis's printing press and replace him as editor of *Zion's Trumpet*. Phillips and Davis would be released to emigrate to Utah.

Invitation to Obey the Gospel. 19

A poem of two 4-line stanzas and two 6-line stanzas by William Thomas.

Hymn. 19

A poem of 16 lines by R. Evans.

(No title). 20

The advantage of having a clear conscience.

(No title). 20

An observation about a friend in prosperity and an enemy in failure.

(No title) 20
How bad company is like an infected neighborhood.

Book Debts from the Conferences and Branches, for the
Quarter Ending December 31, 1852. 20
The debt owed by thirteen conferences and twenty-eight branches
comes to over £183.

Payments from December 23 to December 30 20
Payments from four conferences and twelve branches are shown.

(No title) 20
Davis announces that the new hymnal is ready for the emigrants.

(No title) 20
Davis’s address in Merthyr Tydfil.

JANUARY 8

Lecture on Plural Marriage 21
The first of two installments of the lengthy address that Orson
Pratt delivered at General Conference on 29 August 1852, as
printed in *Deseret News Extra*, 14 September 1852: 14–22. Pratt
defends the position of the Church regarding the practice of plu-
ral marriage.

Letter to Presidents W. S. Phillips and J. Davis 32
William Morgan writes from Bear River about eighty miles from
Salt Lake City on 20 September 1852. Three years earlier Dan
Jones had left Morgan in charge of the Welsh branch in Coun-
cil Bluffs. In this letter Morgan tells of his joyful reunion with
Dan Jones. (See the individual file for William Morgan at http://welshmormon.byu.edu/Immigrant_View.aspx?id=1058)

General Council. 33

This meeting was held 3 January 1853 in Merthyr Tydfil at the Cymreigyddion Hall (White Lion Inn). Among the various changes made in the leadership of the Church in Wales was the calling of Dan Jones to be second counselor to President William Phillips. Jones took the place of Thomas Pugh, who was released to emigrate. (Pugh sailed on the *Ellen Maria* two weeks later on 17 January 1853 and was excommunicated in absentia on 12 March 1853 for adultery.)

Conversation between a Saint and His Friend. 34

A poem of fourteen 4-line stanzas by Thomas Harries of Georgetown, Merthyr.

(No title). 36

The clock of the tongue must be set by the dial of the heart in order to work properly.

(No title). 36

Where it is better to be counted.

(No title). 36

Idle men are thoughtless and inconsiderate.

(No title). 36

The two infallible remedies for the adversities of life.

(No title). 36

The best happiness.

(No title). 36

Comment on sinning and suffering.

The Seer 36

Announcement of a monthly publication by this name in America by Elder Orson Pratt. Also a pamphlet of 80 to 100 pages by

Elder Pratt entitled “Celestial Marriage, or Populating Worlds”
is nearly ready for the press.

Payments from December 31 to January 636
Payments from five conferences and eleven branches are shown.

“J. E.”36
Davis instructs “J. E.” as to what kind of poetry he should submit
to *Zion’s Trumpet*.

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

JANUARY 15

Lecture on Plural Marriage37
The second installment of Orson Pratt’s address.

Family Relations46
The Welsh translation of an editorial in *Millennial Star* 14 (30
Oct 1852): 561–64. The writer attributes many of the world’s
problems to the absence of the priesthood over the centuries.
The author is most likely Samuel W. Richards, editor of the *Mil-
lennial Star*.

(No title)52
An unusual book of unusual material has been presented to the
King of Prussia.

(No title)52
How to obtain food that tastes good.

(No title)52
What the wise man values more than wealth or worldly status.

(No title)	52
The importance of being wise in the choice of friends.	
(No title)	52
The values of a righteous man.	
(No title)	52
Giving insufficient value to the poor and too much value to the rich.	
Baptism by a Surgeon	52
A court in Sunderland recognized the legality of a baptism of an infant who lived only an hour after birth even though the baptism was performed by the surgeon who attended the mother.	
Counsel to Rise in the Morning	52
A poem of six lines declaring the virtue of being an early riser. The poem is dated 1838 and was probably authored by John Davis.	
Payments from January 7 to January 13	52
Payments from one conference and six branches are shown.	
“T. D.”	52
Davis urges “T. D.” not to give up writing just because his first submission to <i>Zion’s Trumpet</i> did not appear in print.	
“C. T.”	52
Davis’s response to a reader who had suggested that a certain topic be dealt with in <i>Zion’s Trumpet</i> .	
(No title)	52
Davis’s address in Merthyr Tydfil.	

JANUARY 22

Second Discourse of President B. Young.53
President Young’s discourse about missionary work given at General Conference on 28 August 1852 as printed in the *Deseret News Extra*, 14 September 1852: 11–14.

Third Discourse of President B. Young.59
President Young’s discourse about a variety of topics given at General Conference on 28 August 1852 as printed in the *Deseret News Extra*, 14 September 1852: 22–26.

Company of the Perpetual Emigrating Fund67
A plan presented by S. W. Richards, Daniel Spencer, and Willard Snow for enabling more members of the Church to emigrate. This may have been a broadside in English, as it did not appear in the *Millennial Star*.

(No title)68
An observation about common fame.

(No title).68
An observation about opportunity.

Payments from January 14 to January 2068
Payments from six branches are shown.

(No title).68
February 3 is the date for the Welsh emigrants to sail from Liverpool.

(No title).68
The new Welsh hymnal is now available. (See *Welsh Mormon Writings*, p. 159–62.)

(No title)	68
Davis's address in Merthyr Tydfil.	

JANUARY 29

Sermon	69
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Yet another sermon given by Brigham Young at the General Conference held in Salt Lake City on 28 August 1852 as printed in the *Deseret News Extra* for 14 September 1852.

The Editor Contradicting Himself	78
--	----

Davis prints the letter of John Jeremiah, Maesteg, in which Jeremiah points out the two positions that Davis has held concerning the topic of polygamy. Davis admits that his position about polygamy has changed and that he now fully supports the idea that plural marriage is an institution approved by God. In the final paragraph he gives a brief response to a letter sent to him by William Thomas, a twice excommunicated member of the Church from Aberdare. In the letter Thomas had apparently accused Davis of profitting financially from members of the Church. Davis declines to engage in conversation with Thomas and offers him and all others a £10 prize if they can prove that he has received money from anyone without giving an accounting of it.

The Gospel.	81
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An eight-line poem by John Llewelyn from Aberamman.

Statistical Report of The Church of Jesus Christ of Latter-day Saints in the British Isles, for the Half-year ending Dec. 31, 1852.	82
---	----

This is the semi-annual report as it appears in the *Millennial Star* 15 (29 January 1853): 78–79. A total of 32,339 members is reported. The second page of the report gives the names of the Presidency of the Church in the British Isles, the Presidency of the Church in Wales, the Area Presidencies, and the Presidents and Scribes of Conferences.

(No title)84
An observation about praise.

(No title)84
Observations about keeping silent.

(No title)84
Assistance does not come from inebriated associates.

(No title)84
Observations about virtuous behavior.

(No title)84
The *Ellen Maria* has sailed from Liverpool. Elder Thomas Pugh,
formerly of the Welsh Presidency, was on board.

The New Planets84
Davis quotes from the *Liverpool Albion* about the discovery of
seven new planets during 1852.

Payments from January 21 to January 2784
Payments from three branches are shown.

Emigration84
No emigrants are to be sent out this season after the first of
March.

(No title)84
Davis directs his readers to the *Millennial Star*, number 5, for the
statistical report in this issue of *Zion's Trumpet*.

(No title)84
Davis's address in Merthyr Tydfil.

FEBRUARY 5

Sermon	85
A continuation from page 78 of Brigham Young's sermon.	
Late from the Great Salt Lake Valley	95
A letter from Brigham Young dated 29 October 1853 to Samuel W. Richards with various bits of news from Utah as printed in the <i>Millennial Star</i> 15 (12 February 1853): 106–7. The erroneous date of 1853 appears in <i>Zion's Trumpet</i> but not in the <i>Millennial Star</i> .	
The Word of Wisdom	98
Davis explains the importance of keeping the Word of Wisdom in response to a letter from J. Richards.	
(No title)	99
Davis comments about anonymous letters.	
(No title)	99
How to profit from a bad deal.	
(No title)	100
The mail is slow in coming from Salt Lake City.	
Whom Does the Wind Favor?	100
The wind that kept ships from leaving Liverpool for several weeks favored the missionaries on their way to Liverpool. And after the arrival of the missionaries the wind reversed and favored the Mormon emigrants on their way to America.	
(No title)	100
The departure of the <i>Golconda</i> with 321 English Saints.	
(No title)	100
The importance of the perfection of philosophy.	

Hymn. 100
An eight-line poem by J. Edmonds, Aberamman.

Payments from January 28 to February 3 100
Payments from eight branches are shown.

(No title). 100
Davis’s address in Merthyr Tydfil.

FEBRUARY 12

Eighth General Epistle of the Presidency of The Church
of Jesus Christ of Latter-day Saints 101
The Welsh translation of this Epistle as printed in the *Millennial
Star* 15 (19 February 1853): 112–17.

Sermon 110
A continuation from page 95 of Brigham Young’s sermon.

To the Saints in Europe 115
The Welsh translation by “Idloes” (probably John S. Davis) of
a poem of five 4-line stanzas with a 4-line chorus by Eliza R.
Snow in which she invites the Saints in Europe to come to Zion
and share in its blessings. My non-poetic English translation of
the Welsh translation is intended to provide the reader with the
word-for-word meaning; for purposes of comparison, here is
the original English version of the poem as composed by Eliza
R. Snow and as it appears in the *Millennial Star* 14 (16 October
1852): 543—

Ye Saints! who are dwelling in Europe,
Wherever you’re scattered abroad!
Grace and mercy be multiplied to you,
Through the favor and knowledge of God.

Chorus.

Come, come to the chambers of Israel—
Come, come to your home in the west—

Come, come to the valleys of Ephraim—
Come, come to the land of the blest.

Lo! Zion her cords is extending—
Her curtains are spreading afar:
Her stakes are beginning to strengthen,
Where Gentiles her peace cannot mar.
Come, come, &c.

Here th'earth yields a plentiful harvest
Of finest of wheat for our bread;
The storehouse is full to o'erflowing;
The poor are abundantly fed.
Come, come, &c.

When we have erected a Temple
In holiness here to the Lord,
The blessings and powers of the Priesthood
Our efforts will amply reward.
Come, come, &c.

And then let us prove ourselves faithful,
In doing a work for the dead,
That the joys of a blest resurrection,
Through all generations may spread.

Chorus.

Come, come to the chambers of Israel—
Come, come to your home in the west—
Come, come to the valleys of Ephraim—
Come, come to the land of the blest.

(No title) 116

The advantages of a healthy faith, a clear conscience, and moderation.

(No title) 116

The *Jersey* sailed from Liverpool on 5 February with three conference Presidents from Wales on board.

(No title) 116
 John N. Jones is to replace William Parry as President of the
 Flintshire Conference.

Conferences of the North 116
 Four conferences are to be held in North Wales.

Payments from February 4 to February 10 116
 Payments from eight branches are shown.

(No title) 116
 Davis’s address in Merthyr Tydfil.

FEBRUARY 19

Another Sermon by President B. Young 117
 The Welsh translation of a sermon delivered by President
 Brigham Young on 15 August 1852.

Epistle of President William S. Phillips, to the Pastors,
Conference and Branch Presidents, to all the Saints in
Wales 128
 President Phillips gives counsel as to how to deal with apostates
 and problem causers in the Church. He also encourages Church
 members to prepare to emigrate as soon as they can.

The Prussian Mission 130
 A brief account of the expulsion of Elders Orson Spencer and
 Jacob Houtz from Prussia as printed in the *Millennial Star* 15 (26
 February 1853): 136–37.

Who are the Persecutors? 130
 A poem of six 6-line stanzas by William Lewis, Georgetown.

Song of Encouragement to the Saints	131
A poem of two 10-line stanzas by William Thomas, Blaen Dowlais.	
(No title)	132
Definition of religion.	
(No title)	132
Observations about kindness.	
(No title)	132
Observations about success.	
(No title)	132
An observation about finding relief.	
(No title)	132
Observations about a true mind.	
(No title)	132
Observations on the soul.	
Payments from February 11 to February 17	132
Payments from two conferences and eight branches are shown.	
(No title)	132
A warning from J. D. Roberts, President of the Breconshire Conference, that Phillip Thomas has been cut off from the Church.	
Address	132
Dewi Elfed Jones's address in Llanelli, Carmarthenshire.	
(No title)	132
Davis's address in Merthyr Tydfil.	

FEBRUARY 26

Minutes of the General Conference of The Church of
Jesus Christ of Latter-day Saints, held in the New Taber-
nacle, Great Salt Lake City, Beginning October 6, 1852, at
ten in the morning, President Brigham Young presiding . . . 133

Welsh translation of these Minutes as printed in the *Millennial
Star* 15 (26 February 1853): 129–33.

Another Sermon by President B. Young 142

Continued from page 127.

Beyond the Planting of the Flower 147

A poem of four 4-line stanzas. The date of 1847 suggests the
author is most likely John Davis.

(No title) 148

A quotation from Cicero.

(No title) 148

An observation about happiness.

(No title) 148

Why the young should counsel with someone mature.

(No title) 148

Observations about kindness.

(No title) 148

An observation about suffering.

(No title) 148

Observations about theft, charity, and prayers.

(No title)	148
Observations about nature.	
(No title)	148
The number of daily newspapers in America as compared with the number in England.	
(No title)	148
A company of 345 souls has sailed from Liverpool on board the <i>Elwira Owen</i> .	
Payments from February 18 to February 24	148
Payments from two conferences and five branches are shown.	
(No title)	148
The Anglesey Conference to be held on 6 March.	
“J. T.”	148
Davis counsels “J. T.” to verify that the bills and the packets cor- respond to one another before distribution.	
(No title)	148
Davis’s address in Merthyr Tydfil.	

MARCH 5

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in the New Taber- nacle, Great Salt Lake City, Beginning October 6, 1852, at ten in the morning, President Brigham Young presiding. . . .	149
Continuation of these Minutes from page 141 as printed in the <i>Millennial Star</i> 15 (5 March 1853): 149–52.	
Another Sermon by President B. Young	156
Continued from page 147.	

(No title) 164
Observations on drunkenness and miserliness.

(No title) 164
Observations about counsel.

(No title) 164
Observations about putting trust in future happenings.

Payments from February 25 to March 3 164
Payments from one conference and six branches are shown.

“T. D.” 164
Davis tells “T. D.” that only about a dozen of the Church “Record Books” are on hand. (See *Welsh Mormon Writings*, p. 97–100.)

“G.L.” 164
Davis recommends to “G. L.” a booklet of Orson Pratt.

(No title) 164
Davis’s address in Merthyr Tydfil.

MARCH 12

The Days of Noah and the Days of the Son of Man. 165
This unsigned article was most likely written by John Davis. In it he compares the rebellious souls of his day to those who refused to listen to Noah several millennia earlier.

Following the Faith of the Leaders 169
Thomas Harries, Georgetown, Merthyr, quotes the verse from Hebrews 13:7 in which the Apostle Paul encourages Christians to follow the faith of their leaders. He then compares the faith that Paul meant for Christians to follow with that of the contemporary leaders in Wales and concludes that they are misguided.

Wesleyan Methodists against Mormonism. 173

The editor of the *Family Herald* quotes the words of “W. T. R.” who laments the moribund state of Methodism due in part to the loss of many members of the Methodist faith to the Mormons, and he criticizes the *Family Herald* for talking about the Mormons so kindly. The editor responds that Methodism is dying because it has lost its effectiveness, and he adds that Mormonism will succeed only with the dregs of society. “W. M. I.” from Rhuddlan agrees with the editor of the *Family Herald* in his analysis of Methodism but defends the Mormons as being God’s covenant people.

Time of Human Life 174

Davis explains at the end of this article as to whether the hour of death is predetermined that he has published the article at the request of others but that it is not entirely to his satisfaction. He indicates that the article has been translated by “I. M.”, a pseudonym that Davis himself had used previously.

Thoughts on the Works of God, Taken from the Holy Scriptures. 176

Fifteen scriptural quotations from the Old Testament books of Job, Jeremiah, Genesis, Psalms, and Isaiah about the creations of God. In the quotation from Psalm 104:1–6 the typesetter omitted verse 5.

Patience 178

A poem of seven 8-line stanzas by John Richards, Mountain Ash.

(No title). 180

Observations about the rich man and the poor man.

(No title). 180

Observations about the effects of success and failure.

(No title). 180

Trusting a gossip is like putting good wine in a vessel that is full of holes.

(No title) 180
 Observations about doing one’s duty.

(No title) 180
 Observations about the relationship between wisdom and an inheritance.

Conferences 180
 Nine conferences in South Wales are announced.

Payments from March 4 to March 10 180
 Payments from eight branches are shown.

(No title) 180
 Davis’s address in Merthyr Tydfil.

MARCH 19

Special General Council and Conference in Wales, Held in Cymreigyddion Hall, Merthyr, on the 12th, the 13th, and the 14th of March, 1853. 181
 Present at this special three-day gathering was Samuel W. Richards, President of the Church in the British Isles. He had come to deal with the hard feelings that had arisen among the Welsh leaders of the Church with respect to the transgressions of Thomas Pugh, the former second counselor in the presidency who had emigrated a few weeks earlier. Some negative feelings that existed toward President William Phillips are also discussed.

Emigrating Song. 195
 A poem of four 10-line stanzas by John Edmunds, Aberamman.

(No title) 196
 An observation about obtaining part of the good of the world and obtaining the world in part.

(No title)	196
Observations about proud men.	
(No title)	196
Observations about the graveyard.	
God's Justice.	196
A four-line poem by W. Lewis, Merthyr.	
Payments from March 11 to March 17	196
Payments from five conferences and seven branches are shown.	
Addresses	196
Addresses for Thomas Jeremy in Carmarthen and John Parry in St. Asaph are given.	
(No title)	196
Davis's address in Merthyr.	

MARCH 26

Celestial Marriage: Revelation on the Patriarchal Order of Marriage, or Plural Marriage	197
The editor directs his readers to the first issue of this volume to read the 1843 revelation given to Joseph Smith about the principle of plural marriage and then presents writings that Orson Pratt had published in <i>The Seer</i> .	
All Things Work to the Good of the Children and the People of God	205
Thomas Harries, Georgetown, Merthyr, explains that persecution is a positive factor in the growth of the Church in Wales, as it attracts the attention of many who would not otherwise investigate the principles of Mormonism.	

Sectarianism Ensnared 209

After his conversion to Mormonism in April 1851, the former Baptist minister Dewi Elfed Jones became openly critical of his former colleagues. He introduces his lengthy poem with a brief explanation that his poetic gift was stirred by the comment of “one of the chief Reverends of Glamorganshire” that “the kingdom of heaven is within us.” Jones then presents a “Reverendish Exhibition” featuring the minister on an imaginary tour throughout Great Britain giving angry speeches about the Mormons. The poem consists of thirty-three 4-line stanzas, each of which is followed by a 2-line chorus. Nineteen of the stanzas are in this issue, and the remaining fourteen appear in the following issue.

(No title) 212

A strange picture was seen in the sky above Paris.

(No title) 212

There is a high demand for the books of the Saints in Australia but not in America.

(No title) 212

A caution not to boast of one’s health and strength.

(No title) 212

Observations about sin and piety.

Payments from March 18 to March 24 212

Payments from eight branches are shown.

(No title) 212

The last day of the current month will be the end of the quarter for books.

(No title) 212

Minutes of the remainder of the Special General Council will appear in the next issue.

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

APRIL 2

Celestial Marriage	213
Continued from page 204.	

Special General Council and Conference in Wales, Held in Cymreigyddion Hall, Merthyr, on the 12th, the 13th, and the 14th of March, 1853.	219
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Continued from page 195. The return of Captain Dan Jones to Wales at the first of the year was extremely awkward for William Phillips and John Davis, since Jones had been their leader for the three years preceding his departure in February 1849. Some of the leaders had expected and even hoped that Jones would immediately replace William Phillips as President and were disappointed that Jones was made second counselor to Phillips instead. Derogatory comments made by Thomas Pugh, the outgoing second counselor in the Presidency, made the situation even worse. President Samuel W. Richards called for mutual forgiveness and unity, and the situation was resolved.

Sectarianism Ensnared	225
Continued from page 212.	

(No title)	227
Observations about the promises of the Lord.	

(No title)	227
Observations about those who seek the praise of others.	

(No title)	228
Observations about the vanity of human life.	

(No title) 228
Observations about the past and the future.

(No title) 228
Observations about reason, unity, and true joy.

(No title) 228
An observation about happiness.

Book Debts owed by the Conferences, Branches, for the
Quarter Ending March 31, 1853. 228
The debt owed by thirteen conferences and twenty-eight branches
comes to over £241.

Payments from March 25 to March 31 228
Payments from one conference and twelve branches are shown.

Warning 228
Announcement that Elders Davis S. Jones and Evan A. Williams
were cut off from the Church for teaching heresies and behav-
ing in an unchristian-like manner. These two were on their way
to Zion. Their misdeeds may have been teaching and practicing
polygamy while still in Wales.

“D. W.” 228
Davis instructs “D. W.” to “complain to the brother himself first.”

(No title) 228
Davis’s address in Merthyr Tydfil.

APRIL 9

Celestial Marriage 229
Continued from page 219.

Pre-existence of Man	237
The Welsh translation of the writings of Orson Pratt by this title as printed in <i>The Seer</i> .	
The Correct Christian	243
A poem of five 4-line stanzas by T. Pierce, Liverpool.	
(No title).	244
Observations about praise and criticism.	
(No title).	244
Observations about the relationship between wisdom and an inheritance.	
(No title).	244
An observation about pleasures.	
(No title).	244
Observations about the prodigal.	
Payments from April 1 until April 7	244
Payments from two branches are shown.	
(No title).	244
Davis's address in Merthyr Tydfil.	

APRIL 16

Pre-existence of Man	245
Continued from page 243.	
East Glamorgan Conference.	252
The minutes of a conference held on 27 March 1853, just two weeks after the Special General Council and Conference with President Samuel W. Richards present. This time the only visi-	

tor from Liverpool was Elder Daniel Spencer, who addressed the congregation in English. The talks from Presidents William Phillips, John Davis, and Dan Jones all contained expressions of love and unity now flourishing among members of the Presidency.

(No title) 260

An observation about the result of a man who was to receive half his wishes.

Conversation between a Sexton and a Saint 260

The sexton asks a Mormon boy if he believes in polygamy. The boy answers in the affirmative and then explains why the sexton believes as well.

Payments from April 8 to April 14 260

Payments from four conferences and six branches are shown.

(No title) 260

Davis's address in Merthyr Tydfil.

APRIL 23

Celestial Marriage 261

Continued from page 237.

East Glamorgan Conference 264

Continued from page 260. Various speakers expressed gratitude for the feelings of love and unity among them after the special conference held two weeks previously. Davis added an observation in brackets that conference minutes were normally not printed, but because of the presence and teachings given by Brother Daniel Spencer, an exception was made in this case. Another reason was probably that the Presidency wanted to reassure members of the Church throughout Wales that hard feelings among some of the leaders had been resolved and that all was well.

The Main Purpose of Our Existence 267

This article is a teaching that was delivered on 20 February 1853 by Professor Thomas Job, a fairly recent convert to the Church. To begin his presentation, Thomas Job quotes a few lines from Orson Pratt's *Great First Cause*, and then he presents his line of logic to explain what he believed to be the main purpose of the existence of man. Job emigrated to Utah in 1854, and by 1864 he had converted to the Reorganized Church of Jesus Christ of Latter Day Saints. Bliss Brimley's very fine biography of her ancestor, Thomas Job, can be accessed in its entirety at <http://welshmormon.byu.edu/>.

Defense 270

The Baptist for April 1853, p. 119, published a letter from one "H. L." in which he gives an account of several young boys in Brecon who were baptized by the Mormons. One of the boys, David Davies, became ill about a year later and died. "H. L." claims that about half an hour before Davies died, he hit the bed intending to hit John Roberts, the one who baptized him. John Dunn Roberts says in his defense that he was about twenty miles from Brecon at the time David Davies died. Roberts takes issue with many other falsehoods in the letter of "H. L." and explains the Mormon position regarding each one.

The Presidency of the Saints in Wales 273

A poem of seventeen 8-line stanzas with a final 4-line stanza by Dewi Elfed Jones in praise of the Mormon leaders in Wales, the Welsh translations of the Book of Mormon and the Doctrine and Covenants, the periodical *Zion's Trumpet*, and the Mormon movement in Wales in general.

Emigration 276

Some statistics regarding the number ships that have sailed, the number of Mormon emigrants, and the total cost.

(No title). 276

The shipload of Welsh Saints has landed in New Orleans.

Payments from April 15 to April 21276
 Payments from ten branches are shown.

(No title).....276
 Davis’s address in Merthyr Tydfil.

APRIL 30

Greeting of Capt. Jones277
 Jones apologizes to the Welsh Saints for being so long (nearly four months) in greeting them through the press and puts the blame on “other duties.” It was probably no mystery to many of the Saints that such duties consisted of cleaning up the mess caused by the bad behavior of Thomas Pugh. In his eight-page greeting, however, Jones shows evidence of his cheerful and optimistic outlook on the task before him. He includes letters from the First Presidency and the President of the Quorum of the High Priests that attest to his character and qualifications and then declares his “indescribable joy” in being back in the midst of the Saints. He brings greetings from friends in Utah and touches on a number of topics.

Celestial Marriage285
 Continued from page 263.

Plural Marriage288
 William Pugh poses four questions about plural marriage to the editor. Davis gives detailed answers to each question.

Hymn.....292
 A poem of two 8-line stanzas by Robert Evans about the eventual victory of the Latter-day Saints over adversity.

(No title).....292
 Observations on the huge size of Babylon and Nineveh.

(No title)	292
An observation on personal reform.	
Payments from April 22 to April 28	292
Payments from five branches are shown.	
Conferences of the North	292
Dates for five conferences in North Wales are announced.	
Address	292
Dan Jones's address in Merthyr Tydfil.	
"J. J."	292
A cryptic answer to "J. J." concerning an inquirer that did not sign his name to his question.	
(No title)	292
Davis's address in Merthyr Tydfil.	

MAY 7

Celestial Marriage	293
Continued from page 288.	
How, and Where One Can Support Several Wives Comfortably	305
<p>Now that the Welsh Saints are informed of the practice of polygamy in Utah, many of them no doubt have concerns as to how a man in Utah is able to support more than one wife and family. Thomas Jeremy compares farming in Utah with farming in Wales, something he has done in both places. He gives considerable detail in showing that a man in Wales has to rent the land he farms and has many taxes to pay, whereas a man in Utah owns his own land and pays only tithing on the yield.</p>	

Heavenly Message 307
A poem of three 4-line stanzas by “Local Lad,” Abercennffig.

(No title) 308
Observations about imitating and decisions.

(No title) 308
The obligation of good men to make others happy.

(No title) 308
Credit is given to “T. H.” for this thought about the consequence
of forgetting God.

(No title) 308
Mark Anthony’s observation about losing everything.

(No title) 308
The kind of man who enjoys heaven on earth.

(No title) 308
How thinking twice before speaking will improve one’s speech.

(No title) 308
Qualities of a sensible man.

Payments from April 29 to May 5 308
Payments from ten branches are shown.

(No title) 308
Notice that the pamphlet entitled “The Body of Christ” is out of
print. See *Welsh Mormon Writings*, p. 110–12.

(No title) 308
Notice that the Llansawel Branch will be counted in the Carm-
arthen Conference from this time forth.

(No title)	308
Davis's address in Merthyr Tydfil.	

MAY 14

Celestial Marriage	309
Continued from page 305.	

Conversation among a Member, a Reverend, a Vicar, and a Saint.	321
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A poem of seven 22-line stanzas by Dewi Elfed, Llanelli. The "member" represents all religious people in Wales who realize the need to flee from their current religion and join with the Saints for deliverance. The "reverend" represents the various Nonconformist sects in Wales, all of which see the Mormons as the vile enemy of truth. The "vicar" represents the Anglican Church in Wales, the once powerful church that gave way to the Nonconformists in Wales. The "saint" represents The Church of Jesus Christ of Latter-day Saints whose goal it is to rescue the people from the clutches of false religion.

In the first stanza the "member" agonizes over his decision to seek refuge with the Saints. In the second stanza the "reverend" points out how foolish the "member" would be to relinquish his safe place with the Nonconformists to join with the wicked Saints. In the third stanza the "member" declares that the false teachers of Nonconformity offer him nothing that can cleanse his life. In the fourth stanza the "reverend" admits that Mormonism is unassailable and that it has brought him down. In the fifth stanza the "vicar" berates the "reverend" for his weak stance against the Mormons and declares his intent to persist in his efforts to combat Mormonism, although he recognizes that deceit and treachery are the foundations of the Anglican Church. In the sixth and seventh stanzas the "saint" tells the "reverend" and the "vicar" that their efforts to destroy Mormonism are futile and that the Saints will emerge triumphant on Mount Zion.

(No title)	324
The beneficent effects of friendship.	

(No title) 324
 Caution should be exercised in choosing a friend

(No title) 324
 How to make oneself acceptable with wise men and triumph over
 ill manners.

Payments from May 6 to May 324
 Payments from four branches are shown.

(No title) 324
 Odd numbers of the *Prophet of the Jubilee*, *Zion's Trumpet*, Book of
 Mormon, and Doctrine and Covenants are available.

(No title) 324
 Davis's address in Merthyr Tydfil.

MAY 21

Figure and Magnitude of Spirits 325
 Writings of Orson Pratt as printed in *The Seer*. Translated into
 Welsh by T. C. Martill.

Pre-existence of Man 331
 Continued from page 252. Davis notes that Elder Dewi Elfed
 Jones has translated this segment of "Pre-existence of Man" and
 has promised to translate the remaining portions.

Celestial Marriage 336
 Continued from page 320.

Call to Zion 339
 A poem of eighteen lines by John Reynolds Jr., Merthyr Tydfil.

Drunkennes.	340
The sin of drunkenness as compared to other sins.	
(No title).	340
The advantages of humility.	
(No title).	340
Observations on praiseworthy deeds and good sayings.	
Virtues of a Woman	340
A poem of eight lines by J. R. (probably John Reynolds).	
Payments from May 13 to May 19	340
Payments from four conferences and three branches are shown.	
(No title).	340
Davis's address in Merthyr Tydfil.	

MAY 28

Mysteries for Preachers of the Saints!	341
Dan Jones, now back in Wales on his second mission, responds to those who wish for him to tell them the mysteries of the kingdom by instructing them in the basic things of the gospel but which were "mysteries" to those who were yet without the knowledge of the restored gospel of Jesus Christ. The entire article is intended to motivate all members of the Church, and especially those called to be preachers, to be effective examples and presenters to those still outside the Church.	
Righteousness!	345
Dan Jones chastises those who emigrate from Wales to journey to Zion without first paying their debts. Such behavior not only leaves the Mormons who remain in Wales with a bad name, but also it is contrary to the teachings of the Savior and will require repentance on the part of those guilty of the transgression.	

Tithing 348
Dan Jones describes the plans for building a temple in Salt Lake City and explains that the tithing paid by faithful Saints will be used to pay for its construction. He encourages the Saints in Wales to participate in the construction of a temple where they will one day receive their ordinances.

How to Gain Happiness 351
Thomas Harries, Georgetown, Merthyr, explains that those who seek first the kingdom of God and persevere in righteousness will gain happiness.

Hymn 355
A poem of two 8-line stanzas by Robert Evans.

Effect of Speaking Evil of Someone 356
Speaking evil of someone will cause others to observe his behavior more carefully, and if nothing negative is found, others will assume that the person has some excellent traits that likely hide the gifts of his detractors.

Charity 356
True charity is more than giving to those who ask; it is searching for those in need.

Clever Boy 356
A boy asks a gardener a question and draws a conclusion the gardener does not like.

Payments from May 20 to May 26 356
Payments from four branches are shown.

(No title) 356
Davis calls attention to the “excellent treatises” of Dan Jones in this issue of *Zion’s Trumpet*.

(No title)	356
Davis's address in Merthyr Tydfil.	

JUNE 4

Parenthood.	357
Dan Jones praises the attributes that began with Adam and Eve that provide for the procreation of the human species on the earth.	
Pre-existence of Man	361
Continued from page 336.	

To Presidents of Branches in the East Glamorgan Conference.	363
Dan Jones gives some very specific instructions as to what the various branches are to do with books on hand. He also encourages the branches to do all they can to increase the circulation of <i>Zion's Trumpet</i> .	

The Only Way to Be Saved.	366
President William S. Phillips reviews the process involved in being saved and declares that it is the duty of every officer in the kingdom of God "to turn his heart, his feelings, and his love to his President." He also encourages the conference presidents to "make every effort to get the Elders to go out to preach the gospel."	

Letter to President W. S. Phillips.	369
A letter from Eliezer Edwards in Salt Lake City, dated 31 January 1853. He laments the slow mail delivery because of the snow and gives a brief account of the recent accomplishments of the Saints in Zion. He also asks President Phillips to let Dan Jones, Thomas Jeremy, and Daniel Daniels that "the family of each one of them is well and happy of heart."	

The Blind Child 371

 A poem of three 8-line stanzas in which a blind child asks her mother whether God loves her. It is an imitation of the English original by Felicia Hemans, who came to regard herself as Welsh by adoption.

(No title) 372

 The Empress of China is Christian, and her husband is close to converting.

(No title) 372

 An American newspaper reports that crime in New York is twice as much as in London.

(No title) 372

 The Queen has given birth to another son.

(No title) 372

 A comical depiction of a “frightened rascal” running from a bull.

(No title) 372

 How to deal with a friend.

Payments from May 27 to June 3 372

 Payments from three conferences and nine branches are shown.

(No title) 372

 Davis’s address in Merthyr Tydfil.

JUNE 11

Mysteries for the Saints! 373

 One mystery that Dan Jones would like to remain hidden from the world is that it is possible to enjoy the gifts of the Holy Ghost and succumb to sin after that. And the best mystery he can teach to the Saints is for them to live their religion in order to enjoy

“the great joy of the Holy Ghost.” He offers further encouragement to members of the Church to be faithful to their covenants and to avoid the evil of drunkenness.

Celestial Marriage 377

Continued from page 339.

Observations on Man 381

John Reynolds Jr., Merthyr Tydfil, ponders the marvels of the physical human body and then points out the human passions which are “no less glorious.” Were man not in possession of these attributes, it would be impossible for him to fulfill God’s purposes.

President D. Jones to the East Glamorgan Conference 383

Dan Jones explains what the branch presidents are to be prepared to report for the upcoming conference. He also instructs them how to proceed with Church discipline for the unfaithful.

Spirit Body 385

“H. B.” asks Dan Jones regarding the nature of the spirit body. Jones’s answer follows.

Beginning of Another Volume of the “Trumpet” 386

John Davis explains that the next volume of the periodical will begin July 2nd with new letters that will be easier to read. He requests all distributors and presidents to let him know by the 25th of June what number of issues they will receive.

Invitation to the Saints to Zion 386

A poem of two 24-line stanzas by William Charles, Rhymney, in which he urges the Saints to proceed to Zion as soon as possible in order to be redeemed “from the plagues of Babylon.”

From the Valley 388

Letters have finally arrived from the Saints in Salt Lake City.

Orson Pratt	388
Elder Orson Pratt has arrived in Britain in good health.	
Watching and Praying	388
While a reverend was with his family in a prayer meeting, a thief broke into his house and stole a number of things. The thief left a note that read, "Better to watch than to pray."	
(No title).	388
Davis reports receiving a letter from Thomas Jeremy in Swansea that the famous Mr. Robert Parry (Robyn Ddu) has been baptized.	
Payments from June 3 to June 9	388
Payments from six branches are shown.	
To the Presidents, &c.	388
A request for the half-year report and the contributions for the Perpetual Emigrating Fund.	
"The Compiement".	388
Davis announces the publication of this collection of his writings. See <i>Welsh Mormon Writings</i> , p. 162-65.	
Conferences	388
The dates are announced for nine conferences to be held throughout South Wales.	
(No title).	388
Davis asks the correspondents to be patient.	
(No title).	388
Davis's address in Merthyr Tydfil.	

JUNE 18

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Great Salt Lake City, beginning October 6, 1852, at 10 in the morning, President Brigham Young presiding.	389
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Continuation of these Minutes from page 155, as printed in the
Millennial Star 15 (18 June 1853): 385–90.

Address to the Saints	401
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President William S. Phillips makes an appeal to the Saints to be
generous in their contributions to the Temple Fund and also to
make contributions to the Perpetual Emigrating Fund.

News from the Salt Lake Valley	402
--	-----

A summary of the news from Salt Lake Valley to the end of
March.

Spring	403
------------------	-----

A poem of four 8-line stanzas dated. John Davis has apparently
fished through his papers and found this poem he had written in
1841 when he was nineteen years old.

Virtues of a Woman	404
------------------------------	-----

“R. J.” poses a question concerning the virtues of a woman and
where to find one. Dewi Elfed Jones counsels “R. J.” to read the
8-line poem Jones presents at the end of his response and then
to start searching. The first seven lines of the poem has a list
of virtues that a woman should have, and the eighth line reads:
“Where is this one?—With me.”

Payments from June 10 to June 16	404
--	-----

Payments from one conference and six branches are shown.

(No title).	404
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Davis gives three different prices for the hymn book according to
the binding.

(No title) 404
Davis’s address in Merthyr Tydfil.

JUNE 25

Marriage 405
In this treatise concerning the institution of marriage, Dan Jones takes the reader through six pages of highly sophisticated philosophical reasoning that suggest a background of higher learning and university training on the part of the author instead of the many years he spent as a seaman. His numerous rhetorical questions followed by long and involved answers must have intimidated his humble readers whose backgrounds had allowed them little or no formal education.

Pre-existence of Man 411
Continued from page 363.

Zion 415
A poem of two 8-line stanzas by Dewi Elfed, Llanelli.

(No title) 415
Observations about what the future holds for honor and fame as opposed to the good word of wisdom.

Funeral Sermon 416
A priest makes a strange comment about death during a funeral sermon.

(No title) 416
Observations on the number of prostitutes in London as compared with Utah.

Portrait of Elder Taylor 416
Copies of the portrait of John Taylor and the portrait of the First Presidency are available for purchase.

Payments from June 17 to June 23	416
Payments from nine branches are shown.	
To the Distributors	416
A new list of books for sale is being sent with this issue of <i>Zion's Trumpet</i> . Book distributors need to do their best to sell the Mormon publications.	
(No title).	416
A conference will be held on the 3rd and 4th of July in the town hall in Llanrwst. All are invited to attend.	
(No title).	416
Davis's address in Merthyr Tydfil.	

VOLUME 6: JULY–DECEMBER 1853

Title page

Identical in every respect to the title page for volume V (January–June 1853) of *Zion's Trumpet* except for two—the volume number and the year. The volume VI title page was printed and distributed at the same time as the December 31 issue, along with the foreword and the contents.

Foreword

Davis states that this volume and the previous one are filled with the writings of Orson Pratt, “the chief philosopher of the age.” He apologizes to the correspondents whose treatises and poetry were not published in *Zion's Trumpet* for lack of space. He expresses gratitude to those who assisted him in the task of producing the periodical over the previous five years. Then he asks for

an interest in the prayers of all his brothers and sisters that he might reach Zion safely and promises to do the same for them in return.

Contents

An alphabetical listing of sixty-one major headings in the original Welsh. The translation is also arranged alphabetically, making the order different from the original. Three incorrect page references in the original are corrected in the translation.

JULY 2

Editor’s Greeting to the Saints5

Davis expresses his wishes for the well-being of the Saints as this new volume gets under way. He calls attention to its improved appearance because of the new letters being used. He encourages all to be faithful and to live by the light of the Spirit of the Lord.

Ninth General Epistle.6

The Welsh translation of this epistle as printed in the *Deseret News*, 16 April 1853, p. 2. The translation was prepared by Robyn Ddu, Eryri, the pseudonym of Robert Parry, a recent convert to Mormonism. The meaning of the pseudonym is “Dark Robyn, Snowdon.”

To the Ministers of the Baptists16

Dewi Elfed Jones, the former Baptist minister who converted to Mormonism in April 1851, now wishes for his former colleagues to know the various reasons for his leaving the Baptists. He indicates that he is frequently approached by Baptists who wish for him to return to their congregations and preach to them. Jones responds by telling such people to believe in the gospel as restored through the Prophet Joseph Smith in order to receive the gift of the Holy Ghost and escape “from the wrath that is to come.” Being unsuccessful in getting the Baptist periodicals to publish his reason for converting to Mormonism, Jones has resorted to publishing them in *Zion’s Trumpet*.

(No title)	20
Observations on the hearts of fools and the tongues of the wise.	
(No title)	20
An observation about the wings of friendship.	
Book Debts from the Conferences and Branches, for the Quarter Ending June 30, 1853	20
The debt owed by thirteen conferences and thirty branches comes to over £268.	
Payments from June 24 to June 30	20
Payments from three conferences and fifteen branches are shown.	
(No title)	20
Davis's address in Merthyr Tydfil.	
Contents.	20
A list of this issue's contents and their respective page numbers. This is a new feature of <i>Zion's Trumpet</i> that will carry into future volumes.	

JULY 9

Pre-existence of Man	21
Continued from Volume V, page 415.	
Celestial Marriage	27
Continued from Volume V, page 381. This is the beginning of the translation made by Robyn Ddu.	
Letter from San Bernardino	31
A letter dated 20 March 1853 sent by Edward and Sophia Wil- liams from San Bernardino, California, in which they declare their joy at having come to America. Edward and Sophia had gone to America on the <i>Buena Vista</i> in 1849 as part of the first group of Welsh Mormon Emigrants. Edward had voted against the plan of	

Dan Jones to establish a separate Welsh Mormon kingdom when the group was about to enter the Salt Lake Valley. (See my *The Call of Zion: the Story of the First Welsh Mormon Emigration* [Provo, Utah: Brigham Young University Religious Studies Center], 64–65.) On 23 April 1850 Edward was required to pay \$239.17 to Dan Jones “for assistance in helping him from Wales.” (See *Call of Zion*, p. 121.) But in this letter Edward has only praise for Dan Jones, declaring that he is “a man of God” and that his parents and friends “would do well to pay strict attention to his counsel.”

Verses 34

A poem of five 5-line stanzas by Aneurin L. Jones, Llanelli, the son of Dewi Elfed Jones.

A Visit Home 35

A poem of eight lines written in 1846. That it is unsigned is an indication that John Davis is the composer; 1846 is the year that Davis converted to Mormonism.

(No title) 35

Observations about marriage.

The Temple 36

Bits of information about the temple to be built in Salt Lake City.

Excuses for not Paying for a Publication 36

A series of lame excuses for some not to pay for a pamphlet or book. This is by “D.J.”—most likely Dan Jones who had considerable experience in dealing with delinquent subscribers in the past.

The Poet to Himself 36

A four-line poem by Robyn Ddu, Eryri, in which he announces his baptism and commitment to his new religion.

Payments from July 1 to July 7 36

Payments made by one conference and seven branches are shown.

(No title)	36
Davis announces that two pamphlets (“The Way of Eternal Life” and “Testament of the Twelve Patriarchs”) are out of print. See my <i>Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography</i> (Provo, Utah: Brigham Young University Religious Studies Center), 103–5, 140–42.	
(No title)	36
Davis’s address in Merthyr Tydfil.	
Contents.	36
A list of this issue’s contents and their respective page numbers.	

JULY 16

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City, on the 6th day of April, 1853	37
Welsh translation of these Minutes as printed in the <i>Millennial Star</i> 15 (16 July 1853): 449–55 and (23 July 1853): 475–96.	
The Spirit of the Sisters in the Valley	51
An excerpt of a letter from Thomas Jeremy’s wife Sarah in which she declares that all was going well for her and her family and that they had plenty of everything they needed.	
(No title)	52
A warning not to trust in the promise of the oath sayer and the profaner.	
(No title)	52
An observation on being involved in the conversation of good and wise men.	
(No title)	52
The latest census shows that Wales has a population of just over one million.	

(No title) 52
An observation of St. Barnard about the slanderer and his listeners.

(No title). 52
It is better to win the approval of a few good men rather than receive the general praise of the masses.

Verse to *Zion’s Trumpet*. 52
A poem of four lines by Robyn Ddu, Eryri, in praise of *Zion’s Trumpet*.

Payments from July 8 to July 14 52
Payments from one conference and eight branches are shown.

Error 52
The date “1852” was inadvertently put on the first page of the first two issues of this volume. These are corrected in this facsimile translation.

(No title). 52
Davis’s address in Merthyr Tydfil.

Contents. 52
A list of this issue’s contents and their respective page numbers.

JULY 23

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City, on the 6th day of April, 1853 53
Continued from page 51.

A Wife 68
Observations on four kinds of wives.

Knowledge	68
A four-line poem written most likely by John Davis in 1839 when he was but seventeen years old.	
Payments from July 15 to July 21	68
Payments from two conferences and five branches are shown.	
(No title).	68
All copies of Davis's <i>Complement</i> have been sold at the higher price, but copies remain of the others with lower prices.	
(No title).	68
Davis's address in Merthyr Tydfil.	
Contents.	68
A list of this issue's contents and their respective page numbers.	

JULY 30

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City, on the 6th day of April, 1853	69
Continued from page 68.	
Celestial Marriage	78
Continued from page 31.	
The Deseret Coal and Iron Works	80
Poem of six 8-line stanzas by William Lewis (Gwilym Ddu) in which he praises the industrial progress being made in Zion.	
Statistical Report of The Church of Jesus Christ of Latter-day Saints in the British Isles for the Half-year ending June 30, 1853	82
This is the semi-annual report as it appears in the <i>Millennial Star</i> 15 (23 July 1853): 510–11. A total of 30,690 members is reported.	

The second page of the report gives the names of the Presidency of the Church in the British Isles, the Presidency of the Church in Wales, the Area Presidencies, and the Presidents and Scribes of Conferences.

Drunkenness.84
An observation about the negative effects of drunkenness.

(No title).84
Comment of King Alphonsus about books.

(No title).84
Observations about praise.

(No title).84
An observation about procrastination.

(No title).84
The importance of virtue.

(No title).84
An observation about hard work.

Verse84
A poem of four lines by John Evans, Penylefel.

Payments from July 22 to July 2884
Payments from one conference and five branches are shown.

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

Contents.84
A list of this issue’s contents and their respective page numbers.

AUGUST 6

Minutes of the General Conference of The Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City, on the 6th day of April, 1853	85
Continued from page 77.	
Celestial Marriage	96
Continued from page 80.	
Warning	100
The Saints are warned to beware of strangers claiming to be worthy members of the Church but who do not have a recommend.	
Appointments	100
Davis announces some changes in the leadership.	
Payments from July 29 to August 4	100
Payments from three branches are shown.	
Conferences of the North	100
Five conferences are announced for North Wales.	
Address	100
The address for John N. Jones in Holywell.	
(No title)	100
Davis's address in Merthyr Tydfil.	
Contents	100
A list of this issue's contents and their respective page numbers.	

AUGUST 13

Minutes of the General Conference of The Church of
Jesus Christ of Latter-day Saints, held in Great Salt Lake
City, on the 6th day of April, 1853 101
Continued from page 96.

Pre-existence of Man 112
Continued from page 27.

(No title) 116
Observations on friendship.

(No title) 116
Observations on wisdom and satisfaction.

(No title) 116
Observations on a clear conscience and a guileless thought.

(No title) 116
Observations on opposing the world.

Full Delight 116
A poem of four lines. No author is given.

Payments from August 5 to August 11 116
Payments from four branches are given.

(No title) 116
Davis’s address in Merthyr Tydfil.

Contents. 116
A list of this issue’s contents and their respective page numbers.

AUGUST 20

The Saintliness of Womankind	117
In this eleven-page treatise Dan Jones gives his highest praise to virtuous women and his sternest warnings to any man who would treat women with anything but profound respect.	
The Coming Day	128
William Lewis, Merthyr, explains what will happen to the wicked when God's day of vengeance comes and how urgent it is for the Saints to flee to Zion as soon as possible.	
(No title)	132
More observations on friendship.	
(No title)	132
"T. H." declares how adversity will give more comfort to the faithful Saints than will success to their enemies.	
(No title)	132
Observations about honest and sincere behavior.	
(No title)	132
An observation about the virtues of a solitary man.	
Payments from August 12 to August 18.	132
Payments from one conference and five branches are shown.	
(No title)	132
Thomas D. Giles announces that Dan Nicholas from the Cwm-rhos Branch, Monmouthshire, has been excommunicated.	
(No title)	132
Davis's address in Merthyr Tydfil.	

Contents. 132
A list of this issue’s contents and their respective page numbers.

AUGUST 27

“Let No One Be in Debt for Anything, except for the Love
of All for Each Other” 133
Dan Jones urges all to pay their debts to one another and espe-
cially their debts to God.

All Things Work Together for the Good of Those Who Love
God 137
Writing under the pseudonym “Lover of Keeping Counsel” (pos-
sibly Dan Jones) the author of this article gives his interpretation
of the Apostle Paul’s statement in Romans 8:28.

Pre-existence of Man 141
Continued from page 116.

Letter from Great Salt Lake City, to Presidents W. S. Phil-
lips and J. Davis 143
William Morgan writes from Salt Lake City on 25 June 1853, a
follow-up letter to the one he wrote on 20 September 1852 just
before reaching the Salt Lake Valley (see *Zion’s Trumpet*, Vol. 5, p.
32–33). He tells of his joyous reunion with the Welsh who had
preceded him, and with considerable detail he describes the cir-
cumstances for the immigrants in Zion.

(No title) 148
The advantage of being kind to others.

(No title) 148
An observation about human failings.

(No title) 148
The devastation of cholera in Calcutta and Copenhagen.

(No title)	148
Deaths and births in England and Wales during 1851.	
From the Valley	148
There have been deadly floods and crop damage in the Salt Lake Valley.	
Hymn.	148
A four-line poem, probably by John Davis, dated 1846.	
Payments from August 19 to August 25.	148
Payments from four branches are shown.	
(No title).	148
Davis's address in Merthyr Tydfil.	
Contents.	148
A list of this issue's contents and their respective page numbers.	

SEPTEMBER 3

Receiving the Spirit	149
An unsigned article, probably by John Davis, with observations as to how the Holy Spirit interacts with man.	
Pre-existence of Man	153
Continued from page 143.	
The Way to Adopt a Man into the Kingdom of God	156
Richard Morris, Merthyr, explains the principle of adoption into God's kingdom. Richard Morris was serving as a scribe to President William S. Phillips and would become his son-in-law in a few months time. See his journal at http://welshmormon.byu.edu .	

Priceless Diadem! 159
Dan Jones describes the characteristics of a precious jewel and then reveals that it is pure and undefiled love.

Condition of the Churches 159
President William S. Phillips presents to the reader the news of happenings in the Church he has received recently from Thomas Giles, Dan Jones, Daniel Daniels, and Robert Parry. In a footnote he invites conference presidents to send him a monthly report about their respective conferences.

True Greatness 160
A poem of seven 12-line stanzas by David Roberts, Dol y Gareg-ddu (a neighborhood in Blaenau Ffestiniog). See his autobiography at <http://welshmormon.byu.edu>.

To the Presidents and the Distributors 162
Davis makes an appeal for all to settle their book debts as soon as possible and then gives directions as to how this can be accomplished.

Death of Willard Snow 163
Elder Willard Snow, President of the Scandinavian Mission, died 21 August 1853 while on board the steamboat *Transit*. He was buried at sea.

(No title) 163
Elder John Van Cott was chosen to preside in Scandinavia.

(No title) 163
A reading room has been opened in the Council House in Salt Lake City.

(No title) 163
A large Chinese church is to be built in California.

(No title)	164
A small Jewish congregation exists in Singapore, possibly descendants of the exiles of the first Babylonian captivity.	
(No title)	164
Yellow fever deaths in New Orleans.	
(No title)	164
An earthquake in Cuman City, Venezuela, killed over 2,000 people.	
Payments from August 26 to September 1	164
Payments from seven branches are shown.	
Corrections of Errors	164
Over a dozen typographical errors in previous issues are corrected.	
(No title)	164
Davis's address in Merthyr Tydfil.	
Contents.	164
A list of this issue's contents and their respective page numbers.	

SEPTEMBER 10

The Small Trials	165
Observations by an unsigned author (possibly John Davis) on the many small trials and how best to deal with them.	
Dreams, Visions, Tongues, &c.	168
The Welsh translation of this article as it appeared in the <i>Millennial Star</i> 15 (10 September 1853): 600–602.	
Cleanliness	173
President William S. Phillips makes an appeal for Church leaders to teach the practice of cleanliness to all the members. The sisters	

complain when seeing officers with their dirty hands breaking bread on the Sabbath.

Condition of the Churches 173

President William S. Phillips reports happenings in the Conwy Valley and Llanelli Conferences.

Testimony of the Sectarians 174

President Phillips reports hearing about a special meeting held by “one of the respected denominations of our country” to decide what to do about the great success the Mormons were having in Wales. Phillips portrays the confusion among those meeting and counsels the minister to investigate the Mormons more closely.

Nauvoo Massacre 175

A poem of seven 11-line stanzas each followed by a 7-line chorus by Dewi Elfed, Llanelli.

To the Conference Presidents and the Distributors 177

President Phillips makes an appeal for book debts to be paid and for Church leaders to teach the Saints to pay their tithes and offerings.

The Poet’s Longing for Zion 177

A poem of nine 4-line stanzas by Dewi Elfed, Llanelli.

Electric Gas 178

Londoners are experimenting with electric gas to light their city in place of natural gas.

The Chinese Rebels 179

The faction of rebels who wish to establish Christianity in China is increasing in strength.

Dirty Words	179
A humorous poem of six lines by “T. H.” This is probably Thomas Harries who has published several other poems and articles in <i>Zion’s Trumpet</i> .	
Turning out of Bed.	179
An anecdote about the Duke of Wellington and his narrow bed.	
English Verse	179
This four-line poem about gout by “C” is printed in English in <i>Zion’s Trumpet</i> .	
Land of Freedom	179
The advantage of not having a thermometer in the town.	
(No title).	179
Why the Chinese suppose that the soul of a poet turns into a grasshopper.	
(No title).	180
The rich can hide their poverty, but the poor cannot hide their poverty.	
(No title).	180
An anecdote about the death of Captain Cook’s death on his first journey.	
Payments from September 2 to September 8.	180
Payments from two conferences and five branches are shown.	
Conferences	180
The dates for seven conferences are announced for South Wales.	
The Compliment	180
The price of this collection of John Davis’s writings will likely go up at the end of the year.	

(No title) 180
Davis makes an appeal for those who have had their books bound to come by for them.

“T. D.” 180
Davis advises “T. D.” to ask permission to preach out of doors.

(No title) 180
Davis’s address in Merthyr Tydfil.

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

SEPTEMBER 17

Covenants—a Word of Counsel 181
The Welsh translation of this article as it appeared in the *Millennial Star* 15 (13 August 1853): 536–39.

Pre-existence of Man 186
Continued from page 156.

Preaching Christ. 190
This is a fictional conversation among Ifan the Methodist, Rhys the Baptist, and Tomos the Saint. At the beginning Ifan and Rhys are conversing. When Tomos comes along he can have a conversation only with Rhys, since Ifan will not talk with Tomos. As Tomos answers Rhys’s various questions Rhys becomes convinced of the truth of Mormonism.

The Wild Flower 194
This verse of thirty-four lines is dated 1841 and was most likely composed by John Davis, and he apparently wrote it first in English since he indicates that the Welsh version printed in *Zion’s Trumpet* is a translation.

Records of the Ancients	195
<p>Interesting (and most likely embellished) information about twelve noteworthy men from ancient history. Davis may have taken these quotes from a later source, but most of them appeared in <i>The Mirror of Literature, Amusement, and Instruction</i>, 15 October 1825: 272.</p>	
(No title)	195
<p>An observation about the dividing differences between virtue and evil.</p>	
(No title)	195
<p>An illustration as to how a religious man differs from an honorable man.</p>	
(No title)	195
<p>Something to be aware of when making contributions.</p>	
Balance Springs	196
<p>Various things that can be made from an ounce of pure iron ranging in value from 4½c to nearly £1,000 illustrating the value of the labor of man.</p>	
The Mole	196
<p>As he burrows under the earth the mole always turns his back on the sun.</p>	
Absentmindedness	196
<p>An anecdote about Lessing, the German author, and his absent-mindedness.</p>	
Choice Wine.	196
<p>A brief anecdote about Sheridan and his preference for wine.</p>	
(No title)	196
<p>The difference between love of company and the choice of companions.</p>	

Payments from September 9 to September 15. 196
 Payments from eight branches.

“W. D.”. 196
 Davis responds to some request from “W. D.” by saying that it is
 too much work for him to please everyone.

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

Contents. 196
 A list of this issue’s contents and their respective page numbers.

SEPTEMBER 24

Definitive Proof that the Saints of the Most High did not
Deceive nor Were They Deceived. 197
 This twelve-page treatise by Robert Parry (Robyn Ddu, Eryri), a
 convert to Mormonism of only about three months, is the author’s de-
 tailed reasoning for deciding to align himself with this unpopular reli-
 gion. His former colleagues probably thought he had lost his mind, which
 would explain his quote from Acts 26:25 at the beginning: “I am not mad,
 most noble Festus, but speak forth the words of truth and soberness.”

Pre-existence of Man 209
 Continued from page 190.

(No title). 212
 The effect of planting a tree.

(No title). 212
 How knowledge affects the soul.

Payments from September 16 to September 22. 212
 Payments from one conference and four branches are shown.

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

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

OCTOBER 1

Utah—Its Governor, Society, and Institutions	213
An extract of a letter from the Honorable L. H. Read just after he assumed office as the Chief Justice of Utah. Read describes his favorable reaction to Utah and the people who received him in his newly appointed office. See the <i>Millennial Star</i> 15 (1 October 1853): 641.	

Pre-existence of Man	216
Continued from page 212.	

Celestial Marriage	220
Continued from page 100.	

Land, Banner, and Belief of the Saints	227
A poem of three 10-line stanzas by Robyn Ddu, Eryri, in which he praises his new religion.	

Condition of the Emigrants	227
Someone who passed the emigrating Saints near Laramie reports that good feelings prevailed in the camp and there was no complaining or illness.	

Book Debts from the Conferences and Branches, for the Quarter Ending September 30, 1853	228
The debt owed by thirteen conferences and thirty branches comes to over £287.	

Payments from September 23 to September 30	228
Payments from six conferences and nineteen branches are shown.	

Appointment 228
Elder William Simms is being transferred from the Carmarthen
Conference to the East Glamorgan Conference.

(No title). 228
Davis’s address in Merthyr Tydfil.

Contents. 228
A list of this issue’s contents and their respective page numbers.

OCTOBER 8

The Cause of the Various Sects 229
An article by one who called himself “A Lame Welshman,” from
Glyn Tarell (near Brecon), appeared in the February 1844 issue
of the Baptist periodical *Star of Gomer*. Because of the author’s
stated belief that God cannot be the leader of more than one
religious faction in addition to some other beliefs that are similar
to those of Mormonism, John Davis has elected to print the ar-
ticle in *Zion’s Trumpet*. The idea, of course, is to call these stated
similarities to the attention of the Baptists in general to weaken
their argument against Mormonism.

Celestial Marriage. 232
Continued from page 227.

Pre-existence of Man 239
Continued from page 220.

Praise of Zion. 242
A poem of six 7-line stanzas by Dewi Elfed Jones, Llanelli.

Turkish Proverbs. 243
A list of fourteen proverbs.

From the Valley	244
The annual 4th of July celebration was held in Salt Lake City. Fortifications are being built in case of problems with the Indians. Davis refers the reader to number 42 of the <i>Millennial Star</i> for more detailed accounts.	
(No title).	244
A. W. Babbitt has been appointed as Provincial Secretary for the Territory of Utah.	
Death	244
The wicked man and the pious man look at death in different ways.	
(No title).	244
An observation on overcoming passions.	
Payments from October 1 to October 6	244
Payments from one conference and three branches are shown.	
Appointment	244
Thomas Morgan has been appointed President of the Breconshire Conference.	
(No title).	244
Davis's address in Merthyr Tydfil.	
Contents.	244
A list of this issue's contents and their respective page numbers.	

OCTOBER 15

Baptism, Conversation among a Sprinkler, a Baptist, and a Saint.	245
The first part of this conversation is between the Sprinkler and the Baptist and their disagreement as to the mode of baptism. The	

Saint then explains about the necessity of authority in order to baptize. The Baptist promises to give further attention to what the Saint has said, but the Sprinkler admits to being completely convinced.

Signs of the Last Days 250

“R. from the North” is the pseudonym of the writer of this treatise that appeared in the *Star of Gomer* for January 1827. Davis has chosen to print what a Baptist wrote twenty-six years before since it so clearly parallels the Mormon position concerning the last days. Particularly significant to the Mormons is his statement that “one sees a great difference between the laws of Christ and his holy apostles and the laws of many religionists of this age.”

Pre-existence of Man 254

Continued from page 242.

Emigration 258

The Welsh translation of this article as it appears in the *Millennial Star* 15 (22 October 1853): 697. This information about emigration applies just as much to the Welsh as it does to the English.

Book Debts, *Star*, &c. 259

The Welsh translation of this article as it appears in the *Millennial Star* 15 (22 October 1853): 698. Davis had already expressed to the Welsh Saints the necessity of clearing up the book debts before the end of the year. This article from the *Millennial Star* would add more emphasis to his plea.

(No title). 260

Observations on gifts of nature and artistic achievements.

(No title). 260

Characteristics of a true friend.

Comparison	260
A poem of two 5-line stanzas written in 1840. The poet (probably Davis) compares the Christian on life's stormy sea to a small boat sailing through the rolling waves.	
Payments from October 7 to October 13	260
Payments from one conference and eight branches are shown.	
(No title).	260
Davis announces Hymn Books for sale.	
(No title).	260
Davis informs the distributors that the packets leave his office promptly and that their late arrival is the fault of others.	
(No title).	260
Davis's address in Merthyr Tydfil.	
Contents.	260
A list of this issue's contents and their respective page numbers.	

OCTOBER 22

The Perpetual Emigrating Fund	261
The Welsh translation of this article as it appeared in the <i>Millennial Star</i> 15 (22 October 1853): 697–98. Davis adds a note at the end of the article to let the Welsh presidents know that donations from members in Wales should be sent to President Phillips in Merthyr Tydfil so that he can forward them on to the Liverpool office.	
Celestial Marriage	263
Continued from page 239.	
Pre-existence of Man	267
Continued from page 258.	

Comparison275

W. Lewis gives an illustration to explain that Church members should not wish for changes to be made in the Church until they understand the broader picture.

Epitaph275

An eight-line poem written in 1842. The poet (probably Davis) declares that all should pay attention to the message on grave-stones.

Coal276

In a letter to his brother Richard, Elias Morris reports the discovery of a vein of coal eight feet wide in a canyon in Iron County.

Distributing Pamphlets276

Now that the season for preaching out-of-doors is over, Davis encourages Church members to go from door to door distributing pamphlets so they will know they have done their duty as they go toward Zion some day in the future.

(No title).276

Prayers for the return of England to Catholicism are being printed and circulated in several languages on the continent.

(No title).276

A test of a man’s good nature.

Keeping a Secret276

A brief anecdote that illustrates how poorly secrets are kept.

Payments from October 14 to October 20.276

Payments from two conferences and four branches are shown.

(No title).276

Davis’s address in Merthyr Tydfil.

Contents.	276
-------------------	-----

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

OCTOBER 29

To the Reverends of the Baptists Again	277
--	-----

Since the Reverends of the Baptist Church have ignored Dewi Elfed's repeated requests for them to publish the accusations against him for which he was excommunicated and relieved of his position as minister, Dewi Elfed has decided to do so himself through Zion's Trumpet. He presents a very detailed account of the events and charges that preceded his excommunication from the Baptists.

The Saints and the Indians.	287
-------------------------------------	-----

To calm the fears of Church members in Wales who have plans of going to Utah, Dan Jones explains that things are under control in Utah with respect to any danger from the Indians.

Pre-existence of Man.	288
-------------------------------	-----

Continued from page 275.

(No title).	291
---------------------	-----

The importance of going through some affliction in order to form a correct opinion of human cases.

(No title).	292
---------------------	-----

Observations about sin and repentance.

(No title).	292
---------------------	-----

Observations about wealth and poverty.

(No title).	292
---------------------	-----

The advantages of being good and generous.

What is Hope?	292
An eight-line poem written in 1842. The poet (probably Davis) explains that hope is his safe vessel in life.	
Payments from October 21 to October 27.	292
Payments from three conferences and six branches are shown.	
Conferences of the North.	292
The dates for five conferences in North Wales.	
(No title).	292
Davis's address in Merthyr Tydfil.	
Contents.	292
A list of this issue's contents and their respective page numbers.	

NOVEMBER 5

Pre-existence of Man.	293
Continued from page 291.	
Celestial Marriage	301
Continued from page 267.	
Song of the Wife to Her Drunken Husband	307
A poem of four 8-line stanzas by John Reynolds Jr., Merthyr, in which a wife laments the life that she ends up having with a drunken husband.	
Effects of the Climate.	308
The difference in size between the British cockerel in England and the bird by that name in Eastern India.	
Woman.	308
An observation about the effect a woman has on a man.	

(No title)	308
The disaster of failing to educate a child.	
New American Dictionary	308
Some humorous definitions of words as used in America.	
Payments from October 28 to November 3	308
Payments from two conferences and five branches are shown.	
(No title)	308
Davis's address in Merthyr Tydfil.	
Contents.	308
A list of this issue's contents and their respective page numbers.	

NOVEMBER 12

Celestial Marriage	309
Continued from page 307.	
Pre-existence of Man	316
Continued from page 301.	
To the Accuser	323
A poem of four 4-line stanzas by Joseph P. Prosser, Cap Coch, in which he portrays a betrayer of brothers.	
The Indian Difficulties	324
A secret attack by Indians on four Saints in Utah left two of them dead. There is talk of building a wall around Salt Lake City.	
The Scandinavian Mission	324
Elder John Van Cott reports on the great success in Denmark.	

(No title) 324
 Observations on man’s mortality and weaknesses.

Payments from November 4 to November 10 324
 Payments from two conferences and four branches are shown.

(No title) 324
 Davis’s address in Merthyr Tydfil.

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

NOVEMBER 19

Letter of a Saint to his Relations 325
 This “letter” is simply an exposition of the basic points of Mor-
 mon doctrine as if from a convert to Mormonism to his skeptical
 relatives. It is unsigned, so the author is probably Davis.

Celestial Marriage 328
 Continued from page 316.

Pre-existence of Man 334
 Continued from page 323.

Letter to President W. S. Phillips. 339
 John Parry writes a brief report to President Phillips about the
 condition of the Church in North Wales. Dated 30 October 1853
 from St. George, Abergele, the letter also contains a bit of news
 from Zion extracted from a letter Parry had received from his fa-
 ther, John Parry Sr. See the individual files for both father and son
 at <http://welshmormon.byu.edu>.

(No title) 340
 How money and wisdom are both helpful.

(No title)	340
An observation about moderation and good health.	
(No title)	340
The contradiction in miserly men.	
Payments from November 11 to November 17	340
A poem of eight lines by J. R. (probably John Reynolds).	
(No title)	340
Davis's address in Merthyr Tydfil.	
Contents.	340
A list of this issue's contents and their respective page numbers.	

NOVEMBER 26

Celestial Marriage	341
Continued from page 334.	
Pre-existence of Man	348
Continued from page 339.	
The Emigration	353
Davis conveys to the Welsh Saints the information contained in an article that appears in the <i>Millennial Star</i> 15 (26 November 1853): 776–77.	
The Perpetual Emigrating Fund	354
The Welsh translation of an article printed in the <i>Millennial Star</i> 15 (26 November 1853): 777–78.	
Verses.	355
A poem of two 4-line stanzas by Dewi Elfed, Llanelli.	

The Emigration 356
Information as to deposits needed from the prospective emigrants. The sum of £45 is needed to have one wagon, two yoke of oxen, and two cows.

(No title). 356
The first shipload of Saints to sail from Liverpool about the 20th of January.

To the Presidents and Distributors 356
Davis’s earnest plea for the book debts to be cleared by the end of the year.

Payments from November 18 to November 24 356
Payments from five branches are shown.

(No title). 356
Books that had been left for binding need to be called for before the end of the year.

(No title). 356
Davis’s address in Merthyr Tydfil.

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

DECEMBER 3

Excerpts from the Second Epistle of Orson Pratt 357
The Welsh translation of these quotations as printed in *The Seer*, Vol. 1, No. 11 (November 1853).

Pre-existence of Man 360
Continued from page 353.

Celestial Marriage	367
Continued from page 348.	
News from the Valley	371
Various bits of news extracted from a letter and newspapers received from Utah.	
(No title).	372
Observations on the danger of evil conversations.	
(No title).	372
Observations on strict integrity.	
Trial of the Poet.	372
A poem of two 4-line stanzas by Dewi Elfed in which he declares his intention to go forward despite persecution.	
Payments from November 25 to December 1	372
Payments from two conferences and four branches are shown.	
Contents.	372
A list of this issue's contents and their respective page numbers.	

DECEMBER 10

Pre-existence of Man	373
Continued from page 367.	
Celestial Marriage	380
Continued from page 371.	
The "Trumpet" for Next Year.	387
Davis announces that Dan Jones will be the editor for <i>Zion's Trumpet</i> beginning next year. He also declares that the same good paper and the same new letters will continue to be used.	

To the Emigrants 387
President Phillips requests that those who intend to leave with the next emigration send in their deposits without delay.

(No title) 388
An announcement that two conference presidents and three traveling elders are going with the next emigration.

Payments from December 2 to December 8 388
Payments from one conference and four branches are shown.

Conferences 388
The dates of nine conferences are announced for South Wales.

(No title) 388
Davis’s address in Merthyr Tydfil.

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

DECEMBER 17

Celestial Marriage 389
Continued from page 387.

(No title) 404
Observations on wealth, authority, and happiness.

(No title) 404
New assignments for Elders David Rees, Wm. Richards, and Richard Roberts.

(No title) 404
An observation on an atheist.

Headstone Inscription of a Baby	404
A four-line poem written in 1849. The poet (probably Davis) reflects on the fate of the infant that lives just briefly.	
Payments from December 9 to December 15	404
Payments from one conference and six branches are shown.	
(No title).	404
Davis announces that the last issue of <i>Zion's Trumpet</i> for 1853 will carry the final installment of "Celestial Marriage."	
(No title).	404
A reminder for the presidents to submit the semi-annual report for their stewardship.	
(No title).	404
Davis's address in Merthyr Tydfil.	
Contents.	404
A list of this issue's contents and their respective page numbers.	

DECEMBER 24

Celestial Marriage	405
Continued from page 404.	
(No title).	420
Observations about speaking your mind to a friend.	
(No title).	420
An observation on a bitter pill.	
(No title).	420
An observation on sincere men and deceitful men.	

Counsel 420
A poem of four lines. No author is given.

Payments from December 16 to December 21 420
Payments from two conferences and eight branches are shown.

(No title). 420
Davis calls the attention of his readers to the observations of President S. W. Richards in the December 24 *Millennial Star*.

(No title). 420
Davis’s address in Merthyr Tydfil.

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

DECEMBER 31

The Last Blast of the First Trumpeter 421
Davis reflects back on five years of serving as editor of *Zion’s Trumpet*. He thanks those who have assisted him and gives his best wishes to his successor. He ends his farewell with two poems, each with two stanzas of four lines each. The first is of his own composition, a farewell to the Saints of Wales, and the second is by Robyn Ddu, Eryri, verses of praise to Davis.

Celestial Marriage 423
Continued from page 420. This is the final installment of these writings by Orson Pratt.

Selections from “History of Henry the Eighth”. 427
The author, Dewi Elfed Jones, directs his treatise to the priests of the Church of England. He takes issue with derogatory comments many of them had made about Joseph Smith, the founder of Mormonism. He requests that they “ponder a little on the virtues of the life of Henry VIII,” the founder of their church. He then reviews a number

of the atrocities committed by the king who had put to death seventy-two thousand men during his reign. He ends by inviting the priests to make the comparison between the founders of a religion and then put Mormonism to the test.

The Call. 431

A poem of eight 4-line stanzas by Richard Roberts, Conwy Valley.
The “Call” is that which comes from Jehovah to all the inhabitants of the earth to come unto Him.

(No title). 432

How to respond when someone speaks evil of you.

(No title). 432

The value of a clear conscience.

(No title). 432

An observation on keeping one’s heart pure.

(No title). 432

The glory of a good man.

(No title). 432

10,000 copies of the *Times* are printed in just one hour.

Payments from December 22 to December 31 432

Payments from nine conferences and twenty branches are shown.

(No title). 432

Dan Jones’s address in Merthyr Tydfil.

Contents. 432

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

ZION'S TRUMPET

VOLUME 5

JANUARY—JUNE 1853

UDGORN SEION,

NEU

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

NEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAETH, &c.

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

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

CYFROL V.

MERTHYR-TYDFIL:

ARGRAFFWYD, CYHOEDDWDYD, AC AR WERTH GAN J. DAVIS,
HEOL JOHN, GEORGETOWN.

1853.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

PRINCIPLES OF THE “DISPENSATION OF THE
FULLNESS OF TIMES,”

IN

ESSAYS, LETTERS, ACCOUNTS,
POETRY, &c.

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

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

VOLUME V.



MERTHYR TYDFIL:

PRINTED, PUBLISHED, AND FOR SALE BY J. DAVIS,
JOHN STREET, GEORGETOWN;

1853.

FOREWORD.

DEAR READERS,—We have lived to see the completion of the fifth volume of ZION'S TRUMPET, while many of our contemporaries are counted among the dead; and the delight of our life is to present in this manner one volume after the other to the hands of our numerous readers. We thank the Father of mercies for all the blessings we have received until now, and especially for the excellent knowledge and teaching we have received through our TRUMPET in this first semi-annual volume. We trust that all our readers appreciate the godly words that flow so frequently from Zion, which constitute life and strength for all the Saints. We have strived to furnish our brethren with that which was nourishment to their souls, and sweet to their taste. It is true that we have had some strange food, but nothing other than the food which the father of the faithful has had, and many of our brethren before us. Light has shined upon us from abroad, and we have seen the false practices of the world; our souls have chosen the plan of our God, we have rejoiced in it thereby.

Looking back on our religious course, we see that the work of God is increasing in every way. One year after the other has plainly revealed it to be so; and as time hastens by, the importance of His great and wondrous work augments. Pray for us, then, that the Lord will strengthen us to sound the TRUMPET better than ever before, so that we will have no reason to trust in our own wisdom, or rather in our own weakness. We see that the teaching in the TRUMPET improves with each volume, and it will continue to increase. Let us strive, therefore, to sustain it, so that it may continue to serve a good purpose, to pay a weekly visit to the sons and daughters of Gwalia, and teach them the ways of the Lord. We thank all who have collaborated with us regarding the TRUMPET: may none of them lose their reward. May the Lord bless all his Saints, and may he deliver them to Zion.

Humbly yours in the truth,

JOHN DAVIS.

Merthyr, June 23, 1853.

CONTENTS.

	PG.		PG.
Address to the Saints	401	Minutes of General Conference in the Valley.....	133, 149, 389
All things work to the good of the children and the people of God.....	205	Miscellaneous, &c. [At the end of each number.]	
Another Sermon.....	117, 142, 156	Mysteries for Preachers of the Saints.....	341
Arrival from the Valley.....	18	Mysteries for the Saints.....	373
Beginning of another Volume of the Trumpet	386	News from the Salt Lake Valley	402
Beyond the planting of the Flower.....	147	Observations on Man.....	381
Call to Zion	339	Parenthood.....	357
Celestial Marriage 197, 213, 229, 261, 285, 293, 309, 336, 377		Patience	178
Company of the Perpetual Emigrating Fund.....	67	Plural Marriage	288
Conversation among a Member, a Reverend, a Vicar, and a Saint.....	321	Pre-existence of Man.....	237, 245, 331, 411
Conversation between a Saint and his Friend.....	34	President D. Jones to the East Glamorgan Conference	383
Counsels about Singing.....	16	Revelation.....	8
Defense.....	270	Righteousness.....	345
East Glamorgan Conference.....	252, 219	Second Discourse of President Young....	53
Editor's Greeting at the Beginning of the Year.....	5	Sectarianism Ensnared.....	209, 225
Eighth General Epistle of the Presidency of the Church of Jesus Christ of Latter-day Saints	101	Sermon.....	69, 85, 110
Emigrating Song.....	195	Song of Encouragement to the Saints....	131
Epistle of President W. S. Phillips to the Pastors, Conference and Branch Presidents, &c.....	128	Special General Council and Conference in Wales.....	181, 219
Family Relations.....	46	Spirit Body.....	385
Figure and Magnitude of Spirits.....	325	Spring.....	403
Following the faith of the Leaders	169	Statistical Report.....	82
General Council	33	The Blind Child	371
Greeting of Capt. Jones	277	The Correct Christian	243
Heavenly Message	307	The Days of Noah and the Days of the Son of Man.....	165
How to gain Happiness.....	351	The Editor contradicts himself.....	78
How, and where one can support several Wives comfortably	305	The Gospel	81
Hymn.....	19, 292, 355	The Main Purpose of our Existence.....	267
Invitation to obey the Gospel	19	The only Way to be saved	366
Invitation for the Saints to go to Zion....	386	The Presidency of the Saints in Wales ...	273
Late from the Great Salt Lake Valley	95	The Prussian Mission.....	130
Lecture on Plural Marriage.....	21, 37	The Word of Wisdom	98
Letter to President Phillips.....	369	Third discourse of President Young.....	59
Letter to Wm. S. Phillips and J. Davis....	32	Thoughts on the Works of God	176
Marriage.....	405	Time of Human Life.....	174
		Tithing	348
		To Presidents of Branches in the East Glamorgan Conference	363
		To the Saints in Europe	115
		Wesleyan Methodists against Mormonism	173
		Who are the Persecutors	130
		Zion.....	415

ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JANUARY 1, 1853.

[VOL. V.

EDITOR'S GREETING AT THE BEGINNING OF THE YEAR.

DEAR READERS,—“Happy New Year to you.” These are the first words we shall blow through our TRUMPET at the beginning of the year 1853. We trust that your success will be great in all good things, and that the Lord will impart to you more blessings than ever before, and not only to you, but to all who love to do His will. All indications at present are that we shall have our wish; for the Lord has already, yes, on the first day of the year, bestowed upon us an additional Revelation of his will, which is seen in this current issue. It is a revelation of the greatest importance to all the Saints, and one that will bring them unspeakable joy, to the extent they receive it. It is not very new, rather it has been known to many for years; despite that it is new in this country. We hope that our dear brothers and sisters will be reasonable in their judgment of it, and that they will exercise patience until they can receive more reasons in support of the subject. We have only just begun; we have a wealth of information from Zion, which will be in connection with the revelation we have mentioned, and our readers will be able to drink deeply from it at their leisure. The Lord does not ask men what he may speak: he proclaims his law, and there is no one who can restrain it.

In addition to the aforementioned Revelation, the Lord has blessed his people by sending over one hundred of his servants from Zion into their midst, to teach them his will; and three of them are now in our own midst, in the land of their birth, to assist us in carrying forth the work of God, and to work with us in building his Kingdom. They are witnesses for Zion, and their testimonies will give fatal blows to the enemies of the Lord's cause. They will put our opponents to shame, and they will expose their lies.

But there is nothing that portends more blessings to the Saints, than the majestic Conference that is projected to be held in the Valley of the Mountains, on the 6th of next April, for which all the authorities of the Church will gather together, previous to the laying of the cornerstone of the Temple. O what blessings will flow to the Saints at that time, and what fear will fill the breast of the wicked. The spirit that will go forth from Zion at that time, will shake the kingdoms of the earth, and cause them to tremble like the leaves of the aspen. Its influence will be felt to the extremes of the four corners of the world, and its cry will pervade from sea to sea, and it will be the smell of life or death to every soul that hears it, or that feels its influence. The word of the Lord is mighty and powerful, and a two-edged sword, and it will penetrate to the depths of the heart. O, Saints, rejoice and lift up your heads; it appears that a "Happy New Year" is before you, and the best you have ever had; for the work of the dispensation of the fullness of times is daily coming more and more frequently into view. Let no one think that your Church is the same as before, for the Lord will add to his revelations. It is not a Church of the world, which cannot increase, rather it is the Church of God, which was earlier an infant, but which is now a woman preparing for her marriage to the Lamb. If there were no difference between the Church now and earlier, it would not be the Church of Christ, for it must go forward increasing in knowledge and understanding, as well as in physical size. The blessed day will

soon come for the Church to reach its fullness, when it will be ready to meet the Bridegroom.

During this year we shall further strive our best to blow in our fifth volume of the TRUMPET, trusting that the Saints will pray for us each day, and that we shall have strength to be faithful to our task, and to be able to trumpet forth the mind of our Leaders in the Lord. We counsel the dear Saints to be on their watch, and to drink of the right spirit, which will be found in President Phillips, as the main source in Wales, and in those who preside over him. None who put their trust in those Leaders who are approved by the authorities of the Church will be led astray: if anyone wishes salvation, let him believe, respect, and trust in his president, insofar as he acts in the fear of the Lord. This is not the time for any of the Saints to trust in human wisdom, nor oratorical expression; the worst men in the country have plenty of that. The kingdom of God is not in excellence of expression, rather in power. We are grateful that we did not receive much eloquence, lest we be tempted to seek our own glory, instead of the glory of God, and be lifted up in our own sight above all others. We prefer to be small before our brethren, so that we may be great before God. The examples we have received from apostles and elders of God in this age, teach us to be humble and meek, and to be more prompt in being governed, than in being governors ourselves. We know that the current President of the Welsh Church is a man of God, and that he presides in the spirit of the Church; he has proved himself to be a good and humble man, and he is already renowned in Zion. We have endeavored to be one with him from the beginning; and from now on, as long as we are of the same mind as we are at present, and uphold our separate callings, there is nothing that divides us, for we feel the love of Christ in the bond that is between us. Therefore, dear Saints, come forth and defend all government that is established by God, and stand boldly in support of righteousness. If all tread in the footsteps of the apostles, we are assured of our victory and our exaltation in the kingdom of God.

Let us be brave and impartial with the work of the Lord, and we shall not lose our reward. Be one, brethren, and acknowledge your place, and the Lord will never cease to bless you with a "Happy New Year for you," throughout all eternity.

REVELATION,

Given to Joseph Smith, Nauvoo, July 12, 1843.

[From the "Deseret News Extra," for September 14, 1852.]

Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines; Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter; therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily, I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but

one on the earth at a time, on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force, in, and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? or will I receive at your hands, that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by my law, even as I and my Father ordained unto you before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth, are by me; and whatsoever things are not by me shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity; if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have

anointed and appointed unto this power; then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, then shall it be written in the Lamb's Book of Life, That he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be

also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord; and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins, from whose loins ye are, viz., my servant Joseph, which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue,—both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham,—and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the

works of Abraham: enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife; and why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto You, *Nay*; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children; and it was accounted unto him for righteousness, because they were given unto him; and he abode in my law: as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets, who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word: and as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she

hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth, shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

And again, verily I say unto you, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded

you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph Smith, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him: for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant: and behold! and lo, I am with him, as I was with my servant Abraham, thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of thy Father, as was Aaron, by mine own voice, or by the voice of him that sent me: and if I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his

transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood: if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Trans. D. JONES.

[Behold now before our readers a translation of the Translation given to our late prophet Joseph Smith, about the subject of polygamy. Despite how contradictory this subject may appear to the

mind of the religionists of this country, there is not one of five of the inhabitants of the world that do not believe it. And if we search the holy scriptures, we find that the chief servants of the Almighty were the means of giving the first example to the inhabitants of the world. The practice is in force on the face of the earth until this day, and it will continue throughout all eternity. Polygamy is one of the chief subjects of the Bible, and is in accordance with the designs of the Lord. There will yet be time in our coming issues to treat this subject in greater detail, and to prove it from the scriptures, together with showing that it is not sensuality that governs it, rather the perfect order of the Lord. Where the law of God governs, no one commits adultery who is not destroyed. In Zion adultery does not exist, for it is not meet for anyone to covet his neighbor's wife. His own wife or wives belong to each man himself, and not to anyone else. But in this country things are entirely different: it is monogamy and plural-prostitution that exist here, and innumerable bastards, instead of a lawful posterity like that of Abraham and others who practiced polygamy. Oh, such harlotry and adultery that are done in secret by the deceitful Christians of our country! Oh, the cloak of religion cannot be raised high enough for the world to look under it and not see their frightful abomination, and their many prostitutes! Let the priests and reverends of Wales extinguish plural-prostitution from their country, before they condemn the Mormons for following the example of Abraham, Isaac, and Jacob, and many others. We hope that all will be calm, until they can hear more.—EDITOR.]

COUNSELS ABOUT SINGING HYMNS.

INASMUCH as the New Book of Hymns is now off the press, and on its way into the hands of the Saints, we feel prompted to offer for their attention the counsels that follow:—

1. As a general practice, we recommend that the hymns be read before they are sung, except when the time is short, or when the hymn is well known to the congregation.

2. Before giving out the hymn, announce its number; and after reading through it, announce its number again, so that all will have a second opportunity to turn to it.

3. Once a hymn has been started, it is better to sing it to the end, than to leave half of it unsung, as is done frequently in the churches of the world. If there is not time to sing a long hymn, there are plenty of short ones that can be selected to serve the purpose. There is nothing more foolish than to spoil the verses composed in connection with each other, when there is an abundance of short hymns available.

4. Let all the singers learn to pronounce each word in the same way, and also to pronounce them clearly and correctly. Let not one say "Oen," and the other "O'n;" one "gwaed," and the other "gwa'd," &c., rather let all pronounce them as they are in the book. Again, when one says "gwyneb," let not another say "gweineb," rather give to each word its own sound. Such things do more harm to the singing of the Welsh, than many may think. There cannot be good music, if the singers are not sounding the words together. The hymns should be sung in such a way, that all may understand what is being sung. At no time should syllables be left out in singing, unless it is necessary. Some think that "gweddio" is still three syllables, but it is most often two; whenever it is three syllables, the "i" should be marked like this, "gweddio." We could say the same thing with a look at other words also. We hope that much attention will be paid to these things.

5. It is better that the tunes, for the most part, be lively, except in funerals. Sad tunes foster sectarianism in our midst, and the fewer we have of them the better.

6. When a hymn is long, there should be little or no repetition of the tune, or it will make the singing too long. A short tune should be used with a long hymn, and a short hymn with a long tune.

7. After learning a new tune, do not sing it too often, lest you make it too common, and it becomes monotonous. Have plenty of variety. Sing the old tunes in their turn, and they will still be sweet.

8. Whenever hymns such as 2 and 392 are given out, which contain questions and answers, it is appropriate to have two groups singing them, such as having men and women, or children and adults, answering each other. That can be done with every tune, if desired. Singers should strive also to emphasize the interrogative words, in order to sing the hymns in their full meaning.

9. Remember also the counsels we gave on page 92, of the fourth volume, and strive to put them into practice.

10. Take care to have someone who is skilled to give out the hymns, so they will not be overly slaughtered, and seem any worse than they are.

11. The Contents of the Subjects are at the beginning of the book, and there you may select hymns to fit every circumstance. Furthermore, in the Index you have each hymn listed according to

the first line. The numbers of the pages and the hymns correspond to each other, which is a great convenience for the singers.

We hope that the above counsels will be of general benefit, and that they will achieve the purpose of publishing them. This Book of Hymns contains 575 hymns, on all kinds of subjects and meters, and we hope it will be appreciated by the Saints in general. Many brethren have been composing the present hymns, and the initials of their names are by them; but despite that, the initials sometimes denote different persons, such as "J. E." denotes John Edmonds, John Edwards, or John Evans, which we did not see until it was too late. The greatest part will see that we have taken much liberty to alter their hymns, in order to make them acceptable: we preferred to do that to printing them as they were, and we believe that our brethren will think the same thing. We are indebted to Elder Dewi E. Jones for his labor as our assistant, and to many other brethren we could name. We have about 133 hymns of our own, including translations; and we would love to have had our own hymns receive the same treatment from those more skilled than we, that the hymns of our brethren received from us; for it is easier to see defects in the work of others, than in our own work. If some of our brethren happen to see defects of importance in this book, we wish for them to write here, before telling anyone else, so that we may correct them. We ourselves know of some inconsequential defects, such as 7, 6, instead of 8, 7, and similar things, which are hardly worth mentioning.

ARRIVAL FROM THE VALLEY.

WE are happy to report that Elders D. Jones, Thomas Jeremy, and Daniel Daniels, from the Great Salt Lake Valley, arrived here last Monday night, healthy and happy, and thanks be to God for his goodness to them. These are the first Welsh who have come from there on a mission to this country, and they are living witnesses to prove that the Valley agrees well with their health, and we believe that they will do great good in our midst. We shall yet declare promptly which areas they will be assigned to in the Welsh Church.

INVITATION TO OBEY THE GOSPEL.

TUNE—"Princess Royal."

HARK Gomer's race, the worthy tiding
 That has come from heaven to mankind is,
 Even the true gospel of the power of God,
 To save the believing:
 Not in learned words to induce has it come,
 Nor in any fables to please the taste,
 But it has come in power and certainty,
 With its pure spiritual gifts:
 Be obedient to it, ye noble Welsh,
 Submit yourselves without fail
 To the true plan, to receive for yourselves
 Of the gifts of heaven and His love,
 So that all the strong animosity
 May be removed out of sight:
 The imaginings of the world's wise,
 And all their contrary false methods,
 Which set their store by profit,
 Will bring only grievous sadness to man's bosom.
 Therefore the words of the truthful One,
 Fully embrace.

Blaen Dowlais.

WILLIAM THOMAS.

HYMN.

DESPITE how many Saints who
 Are persecuted,
 The weakest will come home liberated
 From the land of affliction:
 Despite complaining many times
 Before coming to the end of the journey,
 Their language will be renewed [please review]
 When they receive their freedom.
 And there the Saints will be
 Rejoicing,
 For having received the privilege
 Of following Jesus;
 To receive the kingdom second to none,
 For ages without number,
 The foundation cannot be shaken,
 Nor disturbed.

R. EVANS.

MISCELLANEOUS, &c.

IT is better to have a clear conscience and be poor, than to have a smitten conscience, and be rich, for who can stand having a guilty conscience.


ONE cannot recognize a friend in prosperity; and one cannot hide an enemy in failure.


BAD company is as dangerous as an infected neighborhood; and one ought to constantly avoid the one the same way as one fears the other.

BOOK DEBTS FROM THE CONFERENCES AND BRANCHES, FOR THE QUARTER ENDING DECEMBER 31, 1852.

Conferences—Monmouthshire, £0 0s 0c; Breconshire, £0 0s 0c; Llanelli, £0 0s 0c; Cardiganshire, £5 10s 0³/₄c; North Pembroke, £0 0s 0c; West Glamorgan, £65 16s 11¹/₄c; Merionethshire, £0 0s 0c; Flintshire, £12 18s 5c; Anglesey, £8 15s 2¹/₄c; Dyffryn Conway, £1 11s 7¹/₂c; Denbighshire, £10 5s 5¹/₄c; East Glamorgan, £65 13s 7³/₄c; Carmarthenshire, £7 6s 4³/₄c. *Branches*—Liverpool Welsh Branch, £3 4s 6¹/₂c; Dinas, £1 1s 9c; Llanilltyd, £0 0s 0c; Pontypridd, £2 8s 3c; Llanfabon, 19s 10¹/₂c; Cwmbach, £0 0s 0c; Pendeulwyn, 1s; Twynyrodyn, 1s 3¹/₂c; Llandaff, £1 2s 7c; Eglwysnewydd, £0 0s 0c; Pontfaen, 9s; Cardiff, £7 0s 9c; Aberdare, £8 15s 1¹/₂c; Aberamman, £2 14s 5¹/₂c; Dowlais, £4 14s 2¹/₂c; Hirwaun, 3s 3c; Cwmnedd, £1 18s 2c; Rhymney, £3 18s 4c; Georgetown, £1 2s 2¹/₂c; Merthyr, £6 5s 4³/₄c; Pendaren, £4 14s 8c; Ynysgau, £3 13s 6¹/₂c; Gwernllwyn, £3 17s 7¹/₂c; Ffynnon Tydfil, £3 0s 9¹/₂c; Troedyrhiw, 12s 10¹/₂c; Rhymney (English), 12s 11c; Gellivaelog, £2 2s 2c; Aberdare (English), £1 13s 5c.—Total, £183 2s 3c.

PAYMENTS FROM DEC. 23 TO DEC. 30—Breconshire, £9 10s 1c; North Pembroke, £1 7s; Merionethshire, 7s 11c; Anglesey, £1 2s 4c; Llanilltyd, 10s 6c; Pontypridd, £1 0s 7¹/₂c; Llanfabon, 3s 10c; Cwmbach, £4 1s 3c; Pendeulwyn, 8s 6c; Twynyrodyn, £1 2s 2c; Eglwysnewydd, 10s; Aberamman, 13s 6c; Hirwaun, 3s 9c; Georgetown, £2 9s; Cefn, 9s; Troedyrhiw, 8s 7c.—Total, £24 8s 0¹/₂c.

 The Book of Hymns is ready for the Emigrants, price 2s. in calfskin. They can obtain it through their Distributors, or by calling here. The profit is the same as the English Book. There will be plenty available soon, so that all can be supplied.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 2.]

JANUARY 8, 1853.

[VOL. V.

LECTURE ON PLURAL MARRIAGE,

*Which was delivered in a General Conference, in Great Salt Lake City, on
the 29th of August, 1852.*

BY PROFESSOR ORSON PRATT.

It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives.

It is rather new ground for me, that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavor to set forth before this enlightened assembly, some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious

faith. And I believe that they will not, under our present form of government (I mean the government of the United States), try us for treason for believing and practicing our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government, to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fullness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavor to tell you why we consider it an essential doctrine to glory and exaltation, to our fullness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man,—to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The Mormons have a peculiar doctrine in regard to our pre-existence, different from the views of the Christian world, so called, who do not believe that man had a pre-existence. It is believed by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world, or a little before; that then is the beginning of life. They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from

the dust; then how was the spirit formed? Why, says one, we suppose it was made by a direct act of creation by the Almighty himself; that he molded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle he had made out of the dust.

Have you any account of this in the Bible? Do the scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth, earthy. The tabernacle has been organized according to certain principles, and laws of organization with bones, and flesh, and sinews, and skin. Now where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work, of creation according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, or God-like.

But how is it, you enquire? Why; the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think—that being that dwells within this tabernacle, is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago,—if they began to exist; if there were a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? Or were we framed according to a certain system of laws, in the same manner as our tabernacles? If we were to reason from analogy, what would we say? We should say, that our spirits were

formed by generation the same as the body, or tabernacle of flesh and bones. But what says revelation upon the subject? we will see whether revelation and analogy will agree.

We read of a certain time when the cornerstones of the earth were laid, and the foundations thereof were made sure—of a certain time, when the Lord began to erect this beautiful and glorious habitation, the earth, then they had a time of joy. I do not know whether they had instruments of music and dance; but one thing is certain, they had great joy, and the heavens resounded with their shouts; the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The sons of God, recollect, shouted for joy, because there was a beautiful habitation, being built, so that they could get tabernacles and dwell thereon: they expected the time—they looked forward to the period; and it was joyful to them, to reflect, that the creation was about being formed, the cornerstone of it was laid, on which they might in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Bring it home to yourselves, brethren and sisters. Do you realize that you and I were there? yes, that you and I were among that happy number that shouted for joy when this creation was made? But, says one, I don't recollect it. No wonder, for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had abundant wisdom to assist in the organization of this world; though it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren,—yet we find, with all his greatness, his wisdom, and the power that he was formerly in possession of, in his humiliation, his judgment had to be taken away; his former wisdom, knowledge, and his great power vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth,

knowledge for knowledge, until he was filled with all the fullness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth,—have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation (for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed), just like our elder brother, our judgment is taken away. Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says, that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California;—why? because I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it; it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible, but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say that the prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron in plain terms; and our Savior, when speaking upon this subject, says, "If the Scriptures

called them Gods, unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?' This in substance, was the word of our Savior; those to whom the word of God came, are called Gods according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God.

They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another; if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters, and they will be the children of those glorified celestial beings that are counted worthy to be Gods.

Here let me bring, for the satisfaction of the saints, the testimony of the vision, given to our prophet and revelator, Joseph Smith, and Sidney Rigdon, on the 16th of February, 1832. They were engaged in translating the New Testament by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words: "they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; and they lifted up their hearts in prayer to God, that he would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They saw the spiritual creation of those who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write,

saying, "This is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father,—that by him, and through him, and of him, the worlds are, and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof, are begotten sons and daughters unto God" (meaning the different worlds that have been created and made). Notice, this does not say, that God, whom we serve and worship, was actually the Father himself, in his own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto God;" that is, begotten by those who are made like him, after his image, and in his likeness; they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that, says one? Out of the book of Abraham, translated from Egyptian Papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits ("the begotten sons and daughters unto God"), there are some more intelligent than others, and the Lord showed unto Abraham, "the intelligences that were organized before the world was, and among all these there were many of the noble and great ones." And God said to Abraham, "Thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then is knowledge, if he had time to notice it, upon the doctrine of election. However, I may just remark, it does not mean unconditional election to eternal life, of a certain class, and the rest doomed to eternal damnation. Suffice to say that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have

the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfill certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short; therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings, old father Adam, and old mother Eve; they were immortal beings; death had no dominion or power over them; they were capable of enduring forever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions, and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings; for how long? until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease forever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself,

and inasmuch as sin had not brought imperfection upon the globe, what God joined together, could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature; and was never instituted for the purpose of being overthrown and brought to an end. It is known that the Mormons are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all, for when we come to examine the Scriptures, we find that the very first example set for the whole human family as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time, but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve; but I will pass on to their posterity.

It is true, that they became fallen, but there is a redemption. But some may consider that the redemption only redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant by death,—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case; would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh forever; if you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has

taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union?—is the next question. We are told the object of it; it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall; if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth.—Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind, but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons to become not only sons of God, but Gods themselves.

This accounts for the many worlds we heard elder Grant speaking about yesterday afternoon; the peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds, and if one family were to be united in the eternal covenant of marriage, to fulfill that great commandment to multiply his species and propagate them; and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds; and if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea, the number must be multiplied to infinity, in order that there may be room for the inheritance of the sons and daughters of the Gods.

Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God

before me this day, are his offspring—made after his own image, that they are to multiply their species until they become innumerable?

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac and Jacob. The promises were, lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did he promise? Go to the seashore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sand. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now this is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold the Lord's promise is not fulfilled. For the amount of sand, representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, Thy seed shall be as numerous as the sand upon the seashore; that is, to carry out the idea in full, it was to be endless; and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the seashore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all Thy creations, and yet thou art there, and thy bosom is there; and thy curtains are stretched out still. This gives plenty of room for the fulfillment of the promise made to Abraham, and enough to spare for the fulfillment of similar promises to all his seed.

(To be continued.)

LETTER TO PRESIDENTS W. S. PHILLIPS AND
J. DAVIS

Bear River, 80 miles from Salt Lake City, September 20, 1852.

DEAR BROTHERS PHILLIPS AND DAVIS,—According to my promise, I now take the opportunity of writing to you for the second time on this journey. We have had a pleasant journey the entire way to this point, with the climate remarkably temperate, with but a little rain, and no storms: and even though we crossed one mountain 7,700 feet above sea level, we have not seen so much as one day of snow along our way. We did see a lot of black clouds rising with the wind, and we heard distant thunder as if the whole heavens above were gathering their forces to sweep us away; but they dared not harm us, because of that One who has all authority in his possession, and who calls the stars by their names, and He whose command the winds obey, parting them as if by his hand, until they went past us on every side with us in the middle, without our feeling their effects. And not just once or twice did this happen.

We are all well at present, and we had but little sickness on our journey. Four have died, i.e., William Dafydd, from Llanelli, and Thomas his son; also, William, son of sister Howells from Aberdare, who fell under his mother's wagon wheel which went over his chest. We administered to him through the ordinances of the Church of Jesus Christ, according to the scriptures, and the next night he was strolling around the camp. He fell sick again in a day or two, and brother Taylor and I administered to him again, but he died in spite of everyone and everything. The other who died was Jennet, the daughter of Thomas and Anne Morris, of gangrene. You shall have more of the account of our journey when we reach the Valley.

Last night we were in our camp on the bank of Sulphur Creek, two miles from here. We heard in the morning that our dear brother Capt. D. Jones was camped by the Bear River. It was not long, as you shall learn, after hearing the news, before the phrase "pack up and pick up" sounded out; and I know that nowhere on the journey was there a quicker response to any call. His name had lit a flame of love in the breast of everyone toward him so that nothing else could be

heard through the camp but “brother Jones,” and “let us go to meet him.” It was not long before the wheels were turning. After traveling close to a mile, we saw a man of small stature walking quickly to meet us. We did not know who it was, but as we drew nearer to each other, to our joy, who was it but our dear brother Jones, with his customary cheery smile. It is easier to imagine than to describe our meeting. After shaking hands, embracing, weeping, and kissing, we went to the river bank where he had left his horse, having traveled from twenty to thirty miles during the night ahead of his company, in order to meet us. We decided to spend a day in his friendship, to converse with each other about things pertaining to the kingdom of our God. Oh, brethren, how sweet the words poured over his lips. It is true that every word from his mouth was sweet earlier in Wales, but they were a thousand times sweeter here on the desolate mountains of America, between eight and nine thousand miles from Wales.

I must end this letter, for the camp is getting near, and brothers Jeremy and Daniels are coming. Who can hold a pen, when the faithful brethren with whom I traveled thousands of miles in the bond of love, are coming near? not I. There, the brothers and sisters are running; I cannot restrain myself any longer. Behold, everyone is coming back to the camp with his heart full of joy, in full proof of the truthfulness of the words—“how lovely is the dwelling place of brothers together.” We spent the rest of the day in brotherly love, at times singing, other times testifying of our determinations, listening to teachings of the three brothers, until the day went past, and if the truth be told, until 12 o’clock at night also: and though it was in the midst of the green willows we met, the Spirit of God was among us. We all took our leave so that each could fulfill his calling, in full confidence that we would meet again in Zion. The camp is getting under way: farewell for now, dear brethren, Phillips and Davis.

I am, your brother in the bond of the Gospel,
W. MORGAN.

GENERAL COUNCIL.

A GENERAL COUNCIL pertaining to the Welsh Church, was held in the Cymreigyddion Hall, Merthyr, on the 3rd of this month. It

was begun by singing, after which Elder T. Jeremy prayed. Then President Phillips addressed the Council, wishing for an interest in the prayers of his brethren, so that he would be able to carry forth the work of the council according to the will of God. After he and brothers Davis and Jones taught important principles to the officers, the following decisions were made:—

President Phillips moved that Elder Abednego Jones (who intends to go to Zion soon), be released from the presidency of the Llanelli Conference, on the 17th of this month; then, that Dewi Elfed Jones take his place, with Alfred Clark as his first counselor. Carried.

He moved that Elder Daniel Daniels, from the Salt Lake Valley, be Pastor over the Cardigan, South Pembroke, and North Pembroke Conferences. Carried.

He moved that Elder Thomas Jeremy, from the Salt Lake Valley, be Pastor over the West Glamorgan, Llanelli, and Carmarthen Conferences. Carried.

It was also determined that Elder Dan Jones, from the Salt Lake Valley, be second counselor to President Phillips, in the place of Elder T. Pugh, and also that he preside over the East Glamorgan Conference. Carried.

Ended with prayer by Brother Daniels, and the majority of the officers left having been filled with food and with the Holy Ghost.

W. S. PHILLIPS, *President*,
RICHARD MORRIS, *Scribe*.

CONVERSATION BETWEEN A SAINT AND HIS FRIEND.

- S. Now, my dear friend, let me hear how much
Evil you heard today by listening to the Saints?
- F. I heard nothing contrary to the pure, godly words,
Except something about deliverance, which was really bad.
- S. Deliverance, remember, is one of the great things
Which the old prophets preached when they were on the earth.
- F. But they preached to the world only about deliverance of the soul,
They did not mention deliverance of the body from any persecution.
- S. It is true that men teach that that is what they taught,
But which do you believe, the word, or whom?
- F. If you can prove it from the scriptures I shall believe,
That the servants of God preached the doctrine that you declare:

- S. Noah preached deliverance to the old world;
And if they would come to obey, they all would be delivered:
Lot, a righteous man, preached, about this principle,
In Sodom and Gomorrah, to nearly all men;
And because they did not believe him, they were all punished,
His sermon was true,—it was fulfilled completely;
And this is the mission of Moses, he was faithful for his God,
In leading the children of Israel from Egypt to pleasant Canaan.
- F. It is true that the prophets, because they were bold and good,
Declared deliverance to the world from its many plagues:
But deliverance of the soul is what good Jesus declared,
Without mentioning the gathering, while he was on the earth.
- S. O, friend, pause now, for I cannot believe you;
The words of Christ himself teach me something better,
When he proclaimed to Jerusalem, “how oft would I,
Have gathered you as a hen gathereth her chickens;”
Here he had reference not only to souls,
But also to the loud thunder beginning on earth:
Had they believed his godly words,
They could have been delivered from heaven’s wondrous wrath.
- F. It is true that Jesus spoke, as you have pointed out,
But we have an indication that it will come in our days?
- S. The scriptures, which are true every word, teach
That it will be as in the time of Noah, and also in the days of Lot,
When the Lord Jesus will come on a white cloud from heaven,
With hosts of the angels, and the saints with him:
And if it is like that, you have heard how it was,
For those who were disobedient, to sink in the flood.
Therefore, dear friend, it is time for you to come unto Christ,
That you may be delivered, from the sufferings of miserable pains.
- F. What! am I not a member of the Church of mighty Jesus?
Why do you tell me to come to Christ now?
We will not be poured upon, if indeed there is pouring,
But rather upon the unbelievers, according to what the words say.
- S. It will be poured upon all of humanity alike,
If they are not certain that they know God;
And there is no way to come to know God our Father,
Without giving true obedience to all the ordinances,
Which Jesus established in his true Church of old,
Which were to continue, unchanging on their course:
And thus have the saints given true and complete obedience,
And then they received knowledge that this is the true religion:
Therefore, give you also obedience to the same thing,
And you shall have certainty that their words are constant and unfailing.

MISCELLANEOUS, &c.

IF the clock of the tongue is not set by the *dial* of the heart, it will not work properly.

IT is better to be counted with those who are in need of help, than to be counted with those whose hearts are devoid of help to offer.

So thoughtless and inconsiderate must those miserable men be, who excuse themselves with idle and injurious humor, that they do so to pass the time.

WISDOM and virtue are the two infallible remedies for all the adversities and vicissitudes of human life.


THE best happiness is the happiness of the pure in heart.

By suffering we often avoid sinning; but by sinning we are sure to suffer.

“THE SEER.”—A monthly publication by this name is being published in Washington City, America, by Elder Orson Pratt, in which all the essays are original, and about many special topics, which have not yet been half clarified; and among other things, the doctrine of patriarchal or celestial marriage, and the sealing powers in general, will be treated. Its price will be threepence, and it can be obtained in Wales, through the distributors. Also there is a pamphlet almost ready for the press, by brother Pratt, entitled “Celestial Marriage, or Populating Worlds,” consisting of 80 to 100 pages the size of the Star. It is quite likely that brother Pratt will come to England during this winter, to publish this pamphlet first in this country.

PAYMENTS FROM DEC. 31 TO JAN. 6.—Monmouthshire, £46 12s 2½c; Llanelli, £19 19s 11¾c; Cardiganshire, £2; Anglesey, 8s 2c; Denbighshire, £3; Carmarthen, £7 6s 4¾c; Dinas, 5s; Pontypridd, 16 s 2c; Pendulwyn, 1s; Twynrodyn, 1s 3½c; Cwmnedd, 10s; Rhymney, £1 13s 7½c; Georgetown, 12s; Cefn, 7s; Gwernllwyn, £3; Merthyr, £2 5s 1½c.—Total, £88 17s 11½c.

“J. E.”—We are not in favor of much poetry in praise of presidents: good presidents provide their own praise. There are dozens of pieces in our possession that have been written to brother Phillips and ourselves; it is true that our friends have shown their good wish, but we prefer that they choose some popular topics, and not something personal, so that all might be edified.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

JANUARY 15, 1853.

[VOL. V.

LECTURE ON PLURAL MARRIAGE,

Which was delivered in a General Conference, in Great Salt

Lake City, on the 29th of August, 1852.

(Continued from page 31.)

WE read that those who do the works of Abraham, are to be blessed with the blessings of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting priesthood, that by a certain ordinance these blessings were placed upon our heads, the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sand upon the seashore; so will you be blessed, or else you will not inherit the blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines which he had, from whom he raised up many sons.

Here, then, was a foundation laid, for the fulfillment of the great and grand promise, concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds, as some of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow contracted, in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

We perceive, then, just from this one principle, reasoning from the blessings of Abraham alone, the necessity (if we would partake of the blessings of Abraham, Isaac, and Jacob) of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that unless seed was raised up to Abraham, that he would come short of his glory, and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile Christendom do such things nowadays? O no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has

instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are not lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation, and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see such persons blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery, were put to death. I do not say that this people are going to do this; but I will tell you what we believe; we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe, woe, be unto them also; for “thus saith the Lord God Almighty,” in the Book of Mormon, “woe unto them that commit whoredoms, for they shall be thrust down to hell!” There is no getting away from it. Such things will not be allowed in this community; and such characters will find that the time will come, that that God whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will bring their acts to light, and they will be made an example before the people; and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented?—for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to his faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient patriarchs, if they keep not the law of God, and commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter-day Saints—I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the seashore. There is another reason, and a good one too. What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes; we believe it. Do we not also believe, as the prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish prophets, as well as the Book of Mormon, and modern revelations given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard, until it falls upon the heads of the nations, until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who

will hearken to his voice, and receive the proclamation of the gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well, if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain—that that people are better calculated to bring up children in the right way than any other under the whole heavens. O yes, says one, if that is the case—if you are the people that are guided by the Lord, you are under the influence, power, and guidance of the Almighty, and you must be the best people under heaven, to dictate the young mind;—but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent, than others, that were called the great and mighty ones, reserved until the dispensation of the fullness of times, to come forth upon the face of the earth, through a noble parentage, that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord and be strong in the power of his might;—be clothed upon in his glory—be filled with exceeding great faith—that the visions of eternity may be opened to their minds; that they may be prophets, priests, and kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the saints is the most likely place for these spirits to take their tabernacles—through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time, to send them among

the Hottentots, the African negroes, the idolatrous Hindus, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; his justice, goodness, and mercy will be magnified towards those who are chosen before they were born; and they long to come, and they will come among the saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable and consistent, that the Lord should say unto his faithful and chosen servants, that had proved themselves before him all the day long—that had been ready and willing to do whatsoever his will required them to perform,—Take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question—would he not say; I have here in reserve, noble spirits, that have been waiting for thousands of years to come forth in the fullness of times, and which I designed should come forth through my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it.—Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here, and there, seeking out the daughters of men as wives unto themselves, without any restriction, law or condition? No. We find these things were restricted in ancient times. Do you not recollect the circumstance of the prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would have given them to another; and he told him if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the prophet, in relation to David, was the man that held the keys concerning this matter in ancient days, and it was

governed by the strictest laws.

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same time, who can hold the keys of this matter; but one man has power to turn the key to enquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the saints upon the whole face of the earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to the Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to enquire of the Lord; and the Lord has set bounds and restrictions to these things; he has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head, to preside over all the affairs of the church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah the prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers, together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph, the Prophet, at the time of the endowments in that house.

Now, let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, "They will be damned."] I will tell you, they will be damned, saith the Lord God Almighty, in the revelation he has given. Why? Because where much is given much is required; where there is great knowledge unfolded, for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts—if they reject the testimony of his word and will not

give heed to the principles he has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to his servant Joseph the prophet himself. With all the knowledge and light he had, he had to comply with it, or, says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? he has related to us that there are some damnations that are eternal in their nature, while others are but for a certain period. They will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us enquire after those who are damned, admitting they will be redeemed, which they will be if they have not sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation and to fullness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity and reign over them as kings? No, they will not. They have lost that exalted privilege forever; though they may, after having been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation says, not only concerning those that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed, for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness—behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease

when death shall separate the parties; that is the end, that is the cessation—they go no farther, and such a person cannot come up in the morning of the resurrection, and say, Behold I claim you as my wife, you are mine, I married you in the other world before death, therefore you are mine: he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement, and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the holy priesthood, would they have any claim on one another in the morning of the resurrection? No; it would not be valid or legal, and the Lord would say it was not by him, your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded on my book, they are not to be found in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? the Lord has told us. He says; these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory, whereof, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but angels and servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power, are made kings and priests, and this power is conferred upon them in time by the everlasting priesthood, to hold a kingdom in eternity that shall never be taken from them in worlds without end, and they will propagate their species. They are not servants; for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, "Know ye not that we shall judge angels?" Angels are inferior to the saints who are exalted as kings. These angels who are to be judged and to become servants to the Gods who did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a Kingdom of Kings and Priests, a kingdom unto himself, or in other words a kingdom of Gods, if they will hearken to his law. There will be many who will not hearken; there will be the foolish among the wise who will not receive the new and everlasting covenant in fullness, and they never will attain to their exaltation, and they never will be counted worthy to hold the scepter of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the seashore.

We can only touch here and there upon this great subject,—we can only offer but a few words with regard to this great, sublime, beautiful, and glorious doctrine which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is. I feel to say hallelujah to his great and holy name; for he reigns in the heavens, and he will exalt his people to sit with him upon thrones of power to reign forever and ever.—*From the "Deseret News Extra."*

FAMILY RELATIONS.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—JESUS.

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer., iii, 14.

FROM the above declarations of our Savior and the inspired prophet, we may justly infer that the preaching of the Gospel to the nations of the earth will, to a great extent, be attended with the breaking up of family ties and relations. But why all this? It is because those ties and relations have not been formed by the fullest approbation and sanction of heaven; the holy priesthood has not fixed an eternal seal

upon their covenants; they have not been bound on earth by that authority which is recognized of God; hence, they have not been bound in heaven. The Lord does not send forth messages to destroy and break in pieces his own institutions, when they are legally attended to and honored among men.

Notwithstanding angels proclaimed, at the birth of our Savior, the glad tidings of peace on earth, and good will to men, yet it is evident from the result, that the design of his mission was only to bring peace to those who received his message, and they were but few, like unto the gleaning of grapes when the vintage is done. The same results which were foretold by our Savior, follow the preaching of the Gospel by the Latter-day Saints, and is an argument in favor of the fact that they preach the same pure principles that Jesus did. They who receive these principles, make manifest the superiority of them over all others, in that all earthly ties, endearments, and associations by which they are bound to the world, lose their virtue to a greater or less extent, where a connection is formed with that which is ordained of God, and administered by virtue of an eternal Priesthood after the order of God.

In the absence of the Priesthood for centuries past, men have substituted their own laws and regulations, to govern, not only the ordinance of marriage, but almost all other ordinances instituted by God, and revealed to man. In the absence of any communication with God, the nations of the earth have defined, by human law, the obligations of husband and wife, and also those of parents and children. The time that these obligations cease, is specified by law; children are released from their parents at a certain given age,—and both husbands and wives, upon the death of either, are fully released from their obligations. And thus, by the enlightened Christian world, the ordinances of God are virtually destroyed, and made *earthly*, by their duration; and because of it, they become *sensual* and *devilish*. The devil has ever sought to put an end to the works of God, and the wisdom (!) of the world has ordained an end to his most sacred institutions. How unlike God, who is unchangeable!—whose course is one eternal round—of whom Jesus said “What *God* has joined together, let no man put asunder.”

No wonder, then, that the family circle is often found unstable, when the power of God is brought to bear upon it; for by his word He has purposed to shake all things that can be shaken, that that only which is eternal may abide. No wonder that the son, who has obeyed the heavenly mandate, no longer lisps with wonted filial affection the endearing name of father, while the father deprecates the

conscientiousness of his son in preferring a holier and a stronger tie. No wonder that the daughter and mother in like manner disregard each other; and even that the husband and the wife oftentimes are set at variance by the word of God, which is quick and powerful to divide asunder those who receive it from those who receive it not.

Wherever the Gospel of Jesus Christ is preached, its influence in this respect is felt, not only in the family circle and among near relations, but in societies and denominations, and in every kingdom and government.

Why is it that the very message of peace, when proclaimed by authority, is found associated with such scenes of strife? It is because it meets its opposite wherever it goes. It separates the evil from the good, that the Lord may know his own, and bring them to ZION, though they be but one of a city and two of a family.

The Gospel of peace is preached for those who delight therein, that they may make a covenant of peace with their God, which shall render them secure, while He shall dash the nations in pieces like a potter's vessel. As light cleaveth unto light, so do those who love peace, cleave to the covenant of peace; and they go out from the midst of wickedness, which bringeth confusion and destruction.

Every man should know that he is recognized of God as a legal heir to his glory and power, for this is his privilege according to the designs of God,—and if he has a family, it is a duty which he owes to them: and then, like God, he should look upon every symptom of division in his family as an encroachment upon his rights, as the stealthy march of a deadly enemy, which, if not arrested, will sap the very foundation of his glory and dominion. Its influence should be more dreaded than the viper's sting, or the infection of the Upas. It is a messenger of death to his habitation, both temporally and spiritually.

A family who has been nurtured under the influence of inspired parents, and have heeded the teachings of a godly Patriarch, are never set at variance by a Gospel message. To them it brings peace, and strengthens the ties of their union and brotherhood. Truth only wars with error; light is only at variance with darkness; and the ministrations of Jesus or his messengers, only stir up strife where Satan has held dominion: and if a person's foes be of his own household, because of the truth, it is because the enemy of truth abides there.

When mankind have access to the school of immediate and divine revelation, they will be able to learn the true designs of God concerning them, and not before. They will then know assuredly that

the family relation was never designed by Him to be broken up and destroyed, but that the order of relationship on earth is in likeness of that which is in heaven, by which the heavenly hosts are bound together in an indissoluble bond of union and brotherhood. Unless mankind partake of the full-told virtues of the earthly relationship, they cannot be prepared to participate in the joys of the heavenly.

They should, therefore, never look with indifference upon the time when their children grow up and begin to embrace different faiths, or subscribe to different creeds and denominations, opposed to each other in principle, and calculated to establish widely varying characters in those who adopt them for their rule of action. This is often indulged in by members of the same family, to such an extent that they become not even susceptible of the same enjoyments; that which is loved and admired by the one, appears despicable to another; and a fiendish disregard for each other increases, until the free interchange of sentiment and judgment become quite obnoxious to both, for that which constitutes the happiness of one is the misery of the other; the ultimate tendency of which is to render them utterly unable to dwell together in the presence and glory of God; for no dissembling reigns in the midst of his blissful habitation, but all are one, even as the Father and the Son are one.

What a dreadful picture is thus presented among families upon the earth, in contrast with the family of heaven, and the unity of the Godhead. It is because of such a state of things, that the Lord has determined a consumption upon all the face of the earth.

So little importance is attached by the Christian world, generally, to the ordinances and institutions of God, that they are esteemed as transitory things, which merely belong to earth, and with it must pass away. This, however, is very far from the truth, and not until men are made to know that the ordinances of God are necessary to eternal life (and that if ever they are perfected, it must be in the perfect enjoyment of them), will they take that exalted position in society which will restore them to the favor of God.

In order to defend, and preserve sacred, the institutions of heaven, the husband must know that the wife was designed for his eternal help, in a union which both should seek to perfect in love, and by virtue of a covenant which, when broken, would disgrace forever its breaker. Then will parents begin to know the worth of their children; by being made responsible for them to God, they will learn that without them their glory hath an end, which would induce them peradventure, like the fathers of old, to obtain for them, by the promise of God, a portion of the earth for an *everlasting* possession,

and over which their dominion should be extended.

Then will children learn in that eternal day when they are possessing an inheritance obtained through their fathers, that they are children still, and that through their fathers as Patriarchs, they drink from the stream of endless life. But now, how different the scene! how debased the human heart; how changed the ordinances of God; how bought and sold for gain, and made to answer lustful ends; how diverted from their original designs, and how utterly unable, through the present using of them, to answer their ends. Virtue, the key to endless joys, is sacrificed to vice, and prostituted are her charms.

The husband and the father oft times revels in the midst of unlawful associations, sacrificing the most tender feelings of a devoted companion, when he should be the avenger of her wrongs. By parents are engendered the seeds of strife, and unnatural desires, which germinate and become prolific in a rising posterity: who thus inherit from their parents an inordinate relish for vice in all its multitudinous forms. Children, licensed by the example of their parents, indulge in every sensual gratification, until the tender sympathies of their souls become so seared, that they are not susceptible of those endearing emotions with which nature in her loveliness, once lavished so freely upon her creatures.

Surely such scenes as these were detested by the hosts on high, when the earth, which was once beautiful and lovely, abiding in the presence of God, was thrust down into the shades of night, for a frail covering to hide such crimson deeds from the consuming glory of her Maker. But thanks be to God, who has decreed to exalt her again to his presence. Even now messengers from on high minister, and tell to man that the day has come, and the hour is nigh at hand, when the veil of her covering shall be rent, and all flesh shall see Him who cometh, robed in justice, to execute judgment upon all the earth.

The Christian world can read, and most of them believe, that prophets truly predicted, and Apostles authoritatively declared, that God would, in a day which was to come, call with a loud voice upon his people, to come out from the midst of such Babylonish scenes, lest they should receive of the plagues with which He had purposed to put an end to such confusion. And just so sure as God has a people upon the earth, wherever they may be, this demand will be made upon them; and they have no other promise of salvation from the plagues of the wicked, but to go out from their midst.

This call has been made in the day in which we live. God has spoken it from the heavens: angels have ministered upon the earth,

and told it unto men; these men have proclaimed it abroad to the people of God; and these reflections have been called forth because of the difficulty which many of the Saints have to encounter in obeying the call, some being prevented by unbelieving relatives, who are often members of the same family. To all such we would say, let patience have its perfect work, and you shall not lose your reward; for God will, in the wisest possible manner, manifest his will concerning the time of your departure; and many who are now deprived of that which is dearest to their hearts, will soon see the day when such bonds will be broken, and those who now hinder them from going, will gladly hasten with them to enjoy the peace of Zion.

There are parents who tarry year after year, hoping to persuade their children to go with them, earnestly desiring their salvation. We would remind all such of the fact, that they must first obtain influence and power with God, if they would exert a proper influence over those whom they love. Jesus did not even hope to accomplish so great a work while he tarried among men, but said, "If I be lifted up, I will draw all men unto me," evidently anticipating that when he had left the world, his influence and power would be greater over those whom he loved, than when he was among them. So it will be with parents who go up to Zion, and keep the commandments and ordinances of God; they will have greater influence and power over those whom they love, to draw them after them. This is what the ordinances of God are for, and through them alone can we have power to administer salvation to others. Hence it becomes the duty of all who receive the Gospel, after they have borne their testimony to their friends, to flee to Zion, that they may inherit a saving power, through the ordinances of life, which shall bring redemption to themselves, and those whom God has given or may give unto them.

If parents prevent their children from keeping the commandments of God, they will be held responsible for those whom they control; and for all the evil which results therefrom, in a day to come they will have to pay the debt due to justice. The acts of all men to whom the Gospel comes in this world, will decide their destiny for the world to come; which renders it of the utmost importance that husbands and wives, parents and children, each act the part which belongs to them, in their relationship to each other, and to God; that they may know by the revelations of His Spirit, that they have restrained evil, and maintained obedience to God in all things; that it may be said unto them, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Star*.

Cefn,

Trans. M. JENKINS.

MISCELLANEOUS, &c.

ONE M. Pannewitz has presented the King of Prussia with a book printed on paper made entirely from pine wood, and is bound with the same material.

If you would like for your food to taste good, work for it.

THE wise man values contentment more than wealth; and a virtuous mind more than worldly status.

THERE is no man who is frugal with his time, if he is not wise in the choice of his friends.

A RIGHTEOUS man should not consider anything more valuable than his word, anything more revered than his faith, nor anything more sacrosanct than his promise.

SOME men are undervalued because they are poor; and some rich men are overvalued because they have wealth.

BAPTISM BY A SURGEON.—A week ago last Saturday, at the constabulary court in Sunderland, a case was heard regarding the legality of a local baptism. A child who lived for only an hour after his birth, was sprinkled by the surgeon who attended the mother. The court ruled in favor of the legality of the deed.—*North Devon Journal*, Jan. 6, 1853. [Who does not recognize the foolishness of the false religions of our country?]


COUNSEL TO RISE IN THE MORNING.

Arise in the morning, when you hear the rooster
Singing his tunes, beneath the leafy tree;
Bestir yourself, be ready to arise,
And be tireless in springing from your bed;
Do this, and you shall have praise, and be known as a "riser:"
In this manner one becomes a gentleman! (1838.)

PAYMENTS FROM JAN. 7 TO JAN. 13.—Flintshire, £1 17s; Cwmnedd, 5s 2c; Georgetown, 5s 5c; Llanfabon, 2s; Merthyr, 9s, 1c; Aberamman, 1s 7c; Hirwaun, 4s.—Total, £3 4s 3c.

"T. D."—Do not give up writing, because we do not publish your first work; one must perfect his writing a bit before it can appear before the public, and the perfecting process is not accomplished instantaneously: gradually one becomes a writer.

"C. T."—Inasmuch as we now publish our TRUMPET weekly, we are confident that we shall have an opportunity to deal with the subject.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 4.]

JANUARY 22, 1853.

[VOL. V.

SECOND DISCOURSE OF PRESIDENT B. YOUNG,
*Which was delivered at the General Conference, in Great Salt Lake City, on
the 28th of August, 1852.*

[From the "Deseret News Extra," for September 14, 1852.]

I WANT to say a few words to the congregation before we dismiss, for we shall be under the necessity of separating soon, and probably we shall hold another meeting this evening.

I have heard the exhortations of the brethren who have spoken today with joy; they seem to be in a good spirit; and certainly there is the most novelty in Mormonism that there is in anything upon the face of the earth. It is musical, it pleases both the eye, and the ear, and I may say every sense of the man.

When I heard the brethren exhorting those who are going out on missions, I wished them to impress one thing upon the minds of these elders; for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters, from which very probably they may never recover. If we get a blight upon our characters before the Lord, or in other words lose ground and backslide by transgression, or in any other way, so that we are not up even with the brethren as we are now, we never can come up with them again; but this principle must be carried out by the elders wherever they go, whatever they

do or wherever they are; one thing must be observed and be before them all the time in their meditations, and in their practice, and that is *clean hands and pure hearts*, before God, angels, and men.

If the elders cannot go with clean hands, and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic that then you will purify yourselves, but start from here with clean hands and pure hearts, and be pure from the crown of the head to the soles of your feet. Then live so every hour; go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache. How can you do it? Is there a way? Yes! Do the elders understand that way? They do. You cannot keep your own hands clean, and hearts pure without the help of the Lord; neither will he keep you pure without your own help.

Will you be liable to fall into temptation, and be overtaken by sin? Yes; unless you live so as to have the revelations of Jesus Christ continually, not only to live in it today or while you are preaching, in a prayer meeting, or in a conference; and when you are out of these meetings when you are guarded more particularly by the Spirit, you cannot say that you can get along without the Holy Ghost; you must have it all the time, on Sunday, Monday, Tuesday; and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the saints and reveal all the acts, and doings, and designs of your hearts in your missions; but be found clean like a piece of white paper; that is the way for the elders to live in their ministry, at home and abroad.

There are a great many things that could be said here, which would add to the comfort and consolation of us all. A great many principles that could be taught to the elders which they must learn when they go abroad. I will notice one thing with regard to learning. You will hear a great many elders say, If I could go to preaching, I

could become a man like many others, I should receive knowledge and understanding, I should be noted, become a great and a wise man. Many have such feelings; that they are greater who are in the world preaching the gospel than those who remain here. It is a grand mistake; for if those who have lived with us all the time have not a knowledge of true principles—do not understand the root and foundation of the superstructure—if they are not filled with knowledge and understanding here, they need not appeal to the gentile world for it: if they have not the foundation within themselves, of talent and tact, they need not go abroad for the spirit of the Lord to instruct them in things they cannot be instructed in here at home, and to obtain improvement where improvement cannot be made.

We may live here year after year, and store up knowledge all the time, and yet not have an opportunity of exhibiting it to others, but if I have knowledge by the Spirit of the Lord, I gain it at the fountain; and if not quite at the fountainhead, the nigher I am to that place, the more I get; though I have not the privilege of exhibiting it to the people; it is on hand whenever the time comes it should be used. It is a vain idea to suppose that we can send elders into the world who have not got good common sense, to make men of them: if they have good sense here, they will have it yonder; and if they have good sense yonder they will have good common sense here: whether they are there or here does not alter the foundation that is in them. If the elders have natural ability, and have obtained great wisdom or learning, to go abroad gives them an opportunity to improve what they have.

I want to refer to the last speech made here. Bro. Phelps feels very joyful, as the rest of us do. When we hear the glad tidings of salvation among the nations, it gives a spring to our feelings, and fills us with unspeakable joy.

Perhaps in the case before us, as in others, we might say that men become children; we are children in the first place, then become men; and in the second place men become children in their

understanding. As to the correctness of the exalted views that bro. Phelps has of myself, I leave it to the congregation to decide for themselves; but to place me on a par with the personages he has named who have overcome, and entered into the presence of God, or even to compare me with Joseph Smith, our martyred Prophet, is too much; though I expect, if I am faithful, I will be as great as they are now, and so can every other faithful man. But am I now to be compared with these exalted characters? Not at all, not even with Joseph, and he is at present inferior to others bro. Phelps has named. But I expect if I am faithful with yourselves, that I shall see the time with yourselves, that I shall see the time with yourselves that we will know how to prepare to organize an earth like this; know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it with those who live upon it who hearken to our counsel.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God.

One of the greatest queries on the minds of the saints is to understand the nature, the principle, or the foundation of our existence. To say nothing about what has been; if you will follow out that which is before you, you can learn all about it. I have a notion to tell you, though I have not time to say much about it now. I will however just tell to you the simple story relating to the exaltation of man in the celestial kingdom of God. We will take Joseph for instance; he is faithful to his calling, has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection; his spirit is waiting for the resurrection of the body, which will soon be: but has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection, who have been resurrected in their time and season, by some person else, and have been appointed to that authority just as you elders have with regard to your authority to baptize.

You have not the power to baptize yourselves, neither have you

power to resurrect yourselves; and you could not legally baptize a second person for the remission of sins until some person first baptized you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the saints; Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned, and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you I should certainly spoil all the baby resurrection that elder Hyde and others ever preached, as sure as the world.

After men have got their exaltation, and their crowns, have become Gods, even the sons of God, are made king of kings, and Lord of Lords; they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, and Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation and they will go into the garden, and continue to eat and drink of the fruits of the corporal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them according to the established laws to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my Father (this I will explain to you at some future time) but it does not prove that he is not my father, if I become a God; it does not prove that I have not a father.

I am on the way to become one of those characters, and am nobody in the world but Brigham Young. I never professed to be bro.

Joseph, but bro. Brigham, trying to do good to this people. I am no better, nor any more important than another man, who is trying to do good; if I am, I don't know it. If I improve upon what the Lord has given me, and continue to improve, I shall become like those who have gone before me; I shall be exalted in the celestial kingdom and be filled to overflowing with all the power I can wield; and all the keys of knowledge I can manage will be committed unto me. What do we want more? I shall be just like every other man, have all that I can, in my capacity, comprehend and manage.

I am on my way to this great exaltation; I expect to attain unto it. I am in the hands of the Lord and never trouble myself about my salvation, or what the Lord will do with me hereafter; it is for me to do the will of God today; and when tomorrow comes, to enquire what is his will concerning me, then do the will of my Father in the work he has appointed me to do, and that is enough for me. I am serving a God who will give me all I merit when I come to receive my reward: this is what I have always thought, and if I still think so, it is enough for me.

I say to the brethren who are leaving home; when you go from home, leave everything you have got here, don't take anything with you but the Lord and yourselves.

You will want horses to bear you over the plains, but don't carry your wives or your children in your hearts or in your affections with you one rod; dedicate them to the Lord God of Israel and leave them at home; and when you are in England or among other nations, no matter where, when you pray for your families pray for them as being in the Great Salt Lake Valley, and do not bring them close to you as though they were in your carpet bag; pray for them where they are. You must feel, if they live, all right; if they die, all right; if I die, all right; if I live, all right, for we are the Lord's and we shall soon meet again.

I wish to say to you that are left here, whose husbands and fathers are going away for a season; don't cling to them one particle, but let them go as cheerfully as you would give a weary traveler a cup of cold water. If you live, it is all right, and if you fall asleep before they

return, it is all right: don't send your hearts after them one step, nor suffer your spirits to cling to them one moment; then your wives in very deed will be blessed, and be helpmeets to their husbands.

But if a wife should yet cling round a husband's neck and say, O! how I love you, dear husband, and keep him in her embraces, that woman is a dead weight to that man, and not an help to him. Women should be loyal to the cause of God, and help to build up his kingdom by their husbands, in assisting them to fulfill their missions; and if they do not do it they are not a helpmate to their husbands. I know there are great many here who have had an experience in these things. It is no matter if they are on the other side of the globe, apart, let them long for each other, and there will be a thread of communication between them; the man cannot be useful in his labors while she is all the time weeping and mourning, every day of her life. Let a man suffer his mind to be drawn out all the time after his family and he will become inactive in the work of the Lord.

When you leave, understand it, you have neither wife nor children; you have handed them all over to the Lord Jesus Christ. Let the brethren go and say, I will keep my eyes straight before me on the object of my mission; and not look behind me to my family; but I will accomplish my mission, and when I have done, it is all right, I am willing to go home, if the Lord wishes me to do so.

The time is far spent, and it is necessary for our meeting to be brought to a close. May the Lord bless us; and I say he does bless us; we are greatly blessed above all people upon the face of this earth; let us be faithful to God and the covenant we have made. Amen.
[The meeting was closed by his prayer.]

THIRD DISCOURSE OF PRESIDENT B. YOUNG,

*Which was delivered in the General Conference, in Great Salt
Lake City, on the 29th of August, 1852.*

WHILE the sacrament is passing, I will take the liberty of making a few remarks.

Some truth has been referred to here, from the stand, with

regard to the congregation. These, my brethren and sisters, are in a habit of being here one part of the Sabbath to hear and understand for themselves. I should be as happy to see this house as full every Sabbath in the afterpart of the day, as it is this afternoon. It is a requirement of the Lord, which is both reasonable and pleasing to all those who are diligently doing his will. We have a comfortable house to meet in, where we can preach, sing, pray, exhort, and exercise ourselves in our several capacities, according to our calling, in the worship of God.

This is a great blessing; if we can realize it, it is one of the greatest blessings we can enjoy—to manifest to our Father in heaven, to witness to him that we do always remember the death and sufferings of his son Jesus Christ, who he sent into the world to redeem the world, to shed his own blood for our sins. If we could realize it, it is one of the greatest blessings we could enjoy—to come before the Lord, and before the angels, and before each other, to witness that we remember that the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants; that we love his gospel; that we love to keep his commandments, and to honor the name of the Lord Jesus upon the earth. Let us try to do this; it is a blessing, and privilege and a duty we should constantly attend to.

Instead of suffering our labors to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better. As to keeping the Sabbath according to the Mosaic law, indeed I do not; for it would be almost beyond my power; still, under the new covenant, we should remember to preserve holy one day in the week; as a day of rest; as a memorial of the rest of the Lord, and the rest of the saints; also for our temporal advantage—for it is instituted for the express purpose of benefitting man. It is written in this book (the Bible) that the Sabbath was made for man, and not man for the Sabbath; it is a blessing to him. As little labor as possible should be done upon that day; it should be set apart as a day of rest, to assemble together in the place appointed, according to revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ.

These are institutions expressly for the benefit of man; not

imposed upon him as by a task master, in the form of a rigid discipline, but they are bestowed upon him as a blessing; a favor, and a mercy for this express benefit. I trust I will yet see the day, when we shall be so situated, and attain to the knowledge and understanding, that every man and every woman will observe and do their duty strictly—do that which is required of them; do no evil; when all will be peace and joy, and the earth be lighted up by the spirit of intelligence; you trust and hope for the same things—and if we are faithful, that time is near at hand.

It is true that most of the doctrine we believe, comes in contact with all the prejudices and prepossessed feelings of the Christian world; in the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they say they believe in the Lord Jesus Christ, so do we, and keep the commandments; and they call upon the Lord, probably as faithfully. In some of the plain, practical duties of the gospel, the religious world are very diligent; but to the doctrinal parts of the gospel of salvation they are entire strangers.

In the commencement of the career of bro. Joseph Smith, he had all the influence and talent of the sectarian world, that was acquainted with his doings, to cope with; he had them to contend with, day and night. He labored faithfully, though in his youth, and almost entirely destitute of literary knowledge, with not many advantages of an earthly nature, yet the truth he revealed triumphed; the principles he put forth, actually circumscribed the religious knowledge of all the Christian world. Almost every principle and every idea taught in the gospel, that the world had preached and written so much about, he proved they were ignorant of. He taught the people how to have faith in the Lord Jesus Christ. He also taught them how to repent. This was new to the world—to be informed that they did not know even how to repent. He taught them how to embrace the gospel of salvation; what it was; and that these doctrines are essentially necessary for the salvation of the children of men.

There was no person, previous to this, to step forth and say it was absolutely necessary to observe these doctrines in order to be saved and actually substantiate that doctrine from the Bible. No person could substantiate the doctrine, so as to place the truth beyond doubt and controversy, that it was necessary for a person to believe on the Lord Jesus Christ.

It is well known to this congregation, that the whole Christian

world was baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence, by the infidel, so called. It is well known to this congregation, that those who did not believe the Bible, who did not believe in the Lord Jesus Christ, by good reasoning would overcome, and triumph, over the whole Christian world; set them at naught and hold them in derision.

The case is different now. Do they overcome the elders of this church? They do not; but they are like the frosted grass upon the *prairie*, before the burning flame. An elder of Israel overcomes them on the ground of their own philosophy, and drowns them in the sea of their own arguments. Could the Christian world do it? No! Brother Joseph told the people it was necessary to be baptized for the remission of sins, and proved it by the Bible; he proved it by his works; he proved it by thousands of witnesses in his day.

He also introduced the doctrine of laying on of hands for the reception of the Holy Ghost, and proved it from the Bible, by reason, by his own and the experience of thousands besides. You, elders of Israel, do you know whether these doctrines were borne off by you and others triumphantly? They have been successful among every people, nation, kindred and tongue, wherever they have been proclaimed. These doctrines are beyond the power of controversy and doubt; no cavalier could confute, or present the least argument which would prove successful in overthrowing the principles taught by the elders of Israel.

Brother Joseph introduced a great many new doctrines. They were perfectly new to this generation, but in truth old doctrines; to be baptized for the remission of sins; that it was absolutely necessary, and then receive the laying on of hands for the reception of the Holy Ghost, and many other doctrines; Though in reality they were old, yet true, and new to this benighted generation.

When the elders first commenced preaching Mormonism, twenty years ago, they would take the Bible and prove every item of doctrine to the people, beyond doubt and controversy. What did the priests say to you? Can you recollect what they said in the different States where this gospel was first preached? What arguments were used against you, and the doctrines you believe? Yes, the priests would halloo from the pulpit, "Joe Smith! Old Joe Smith!!" That was their argument to begin with. "Imposter! Imposter!!—he is deluding the people! He is deluding the people!! Old Joe Smith, the money digger! he is a *necromancer*! He is a *fortune teller*!!! A money-digger!!! Old

Joe Smith!!!!” What a profound argument! There is no answering it. You know these are the *arguments* used against the doctrine preached by the elders of this church.

When you introduced the Book of Mormon, the argument used against it was, “It is a deception! Joe Smith!! imposter!!!” and these are the arguments that have been used, from beginning to end; but they could not bring one passage of scripture, or one substantial reason against the doctrine, taught and believed by this church.

What has been said to you? What has been said to me? If we will preach this doctrine, the people, almost universally, will follow us, and say, “Don’t mention Joseph Smith; never mention the Book of Mormon; or Zion, and all the people will follow you.” I said, it would not do them any good, if we were to listen to their requirements; what I have received from the Lord, I have received by Joseph Smith; he was the instrument made use of: if I drop him I must drop these principles; they have not been revealed, declared, or explained by any other man since the days of the Apostles! If I lay down the Book of Mormon, I shall have to deny that Joseph Smith is a prophet, and if I lay down the doctrine and cease to preach the gathering of Israel, and the building up of Zion, I must lay down the Bible, and consequently, I might as well go home, as undertake to preach without these three items.

Did not your hearts used to tremble dreadfully, you old elders in Israel, when you had to preach in new places? You would take up the Bible and quote scripture from Genesis to Revelation, so as to surprise the people, and did not mention Joseph Smith.—Did it not make you tremble when you had to say that Joseph Smith was a Prophet—when you came to that point, and were obliged either to deny, or to own him before the people?

Some are endowed with more moral courage than others. I know the spirits in men generally inclined to weakness and diffidence; and all men, more or less, feel their own weakness and inability. The elders of Israel especially, feel the prejudices of the people bearing down upon their spirits; but when they once open their mouths and say that Joseph is a prophet, such a flood of light at once comes upon them, that they are ready to ask no odds of all the world. But in preparing to make this declaration, their hearts tremble and their knees smite each other almost like Belteshazzar’s; after they have once started, they are independent enough.

I suppose some of you have an experience on this subject. One

of our elders with whom I am acquainted, after he got baptized got cornered up, and was obliged to preach a sermon. He never had been able to say that he knew Joseph was a prophet; but he was there in the meeting, the windows and doors full of people, and all around on the green, waiting to hear a Mormon preacher. There was none there but this one man, and he was called upon to preach; he thought he would pray and dismiss the meeting; he never had known that Joseph Smith was a Prophet; that was the lion that lay in his path, and he could not get by him, nor dig under him, nor leap over him; and the lion he must meet; he must say Joseph, for better or for worse. As soon as he got "Joseph" out, "is a Prophet," was the next—and from that his tongue was loosened, and he continued talking till nearly sundown. The Lord pours out his Spirit upon a man, when he testifies that, that the Lord gives him to testify of. From that day to this, he has never been at a loss to know that Joseph was a prophet. I assure you his heart quaked—and that has been the case with a great many others.

When brother Joseph revealed the great mystery of being baptized for the dead, did not a great many of the elders of Israel think then, "Mormonism cannot endure, it will be overcome." Every item of doctrine brother Joseph has brought forth, had to meet opposition from the world. We all know that it comes in contact with sectarian influence, and other influence that is not direct from God.

When the elders went forth, the priests supposed they could easily put them down; but when they undertook to substantiate the doctrine of baptism for the dead, were the priests successful in confuting their arguments? No! The doctrine has ridden triumphantly over all sectarianism; (what I mean by sectarianism, is, false religion); and it is so far from being put to silence by all the rest of the world that it is as popular wherever you go as any doctrine taught; it is as readily and quickly believed.

You can understand from the few remarks I make with regard to the gospel, that many things which were revealed through Joseph, came in contact with our prejudices; we did not know how to understand them. I refer to myself for instance; I never could be persuaded that God would send every person to a lake of fire and brimstone, to be tormented by the devil, to all eternity, for any little sin he might commit—which was the doctrine handed down. After all, my traditions were such, that when the Vision came first to me, it was so directly contrary and opposite to my former education, I said,

Wait a little, I did not reject it, but I could not understand it. I then could feel what incorrect tradition had done for me. Suppose all that I have ever heard from my priest and parents—the way they taught me to read the Bible, had been true;—my understanding would be diametrically opposed to the doctrine revealed in the Vision. I used to read and pray, and read and think, until I knew and fully understood it for myself, by the visions of the Holy Spirit. At first, it actually came in contact with my own feelings, though I never could believe like the mass of the Christian world around me; but I did not know how nigh I believed as they did. I found however, I was so nigh I could shake hands with them any time I wished.

You heard brother Pratt state this morning, that a Revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the meantime it was in bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason why I mention this, is because that the people who did not know of the Revelation, suppose it was not now in existence.

The Revelation will be read by you. The principle spoken upon by bro. Pratt, this morning, we believe in. And I tell you, for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world has known long ago, even in Joseph's days, that he had more wives than one. One of the Senators in Congress, knew it very well. Did he oppose it? No!—but he has been our friend all the day long, especially upon this subject. He said pointedly to his friends, "if the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are 30 years old; they are going to destruction;

disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength, and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people."

Many others are of the same mind; they are not ignorant of what we are doing in our social capacity. They have cried out, proclaim it; but it would not do, a few years ago, everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

This Revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

It pleases me a little to think how anxious this people are for new revelation. I wish to ask you a question: Do this people know whether they have received any revelations since the death of Joseph, as a people? I can tell you that you receive them continually. I would be willing, the elders of Israel should understand one principle, and this I have taught often; it is also taught in the old and new Scriptures; or in other words in the former and latter Scriptures. The principle is set forth simply, which is this: when a man is called, as Joseph was, to be a prophet, he writes his revelations. Joseph wrote a great many. He would, for instance, give a revelation to a man to go to Sanpete, to labor; he would give revelations touching both temporal and spiritual things; in the building up of houses and cities, or in the proclamation of the gospel to the world—all of which are necessary for the salvation and exaltation of the people of the Lord.

Now, brethren, the calling of an Apostle is to build up the kingdom of God, in all the world; it is the Apostle that holds the keys of this power, and nobody else. If an Apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling—either one or the other.

If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much as any written revelations contained in these three books. (The Bible, Book of Mormon, and Doctrine and Covenants.) There is nothing contained in these three books, that is any more revelation, than the words of an Apostle that is magnifying his calling.

I want you to understand it. If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the

work we are called to do; that is enough for us. Can any of you think of any revelations you have received that are not written? You can.

I preached a short sermon here yesterday, with regard to exaltation; I spoke but a few minutes, and brother Pratt brought up the same subject; it is all connected with the great gospel sermon; for we can but notice parts of it, when we undertake to speak to the people.

It is all connected with the exaltation of man, showing how he becomes exalted to be a king and priest, yea, even a God, like his Father in heaven. Without the doctrine that this Revelation reveals, no man on earth ever could be exalted to be a God. Do you find out now, when you are exalted, what your work will be, yonder? We read in the scriptures, that Jesus declared he is the first and the last. It is written again in this book, by the Prophet Joseph, that He is the first and the last; the last and the first. This principle you see in all the works of the Lord. When a man commences the work of his exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Savior has finished his work, and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, immortality, and eternal lives, before he receives his; he will be crowned first, and then we will be crowned, every one in his order, for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed, and the people last to be crowned upon it. I leave these remarks with you, and we will now have the Revelation read.

[Then Elder Thomas Bullock read the Revelation which we published in the first number of the TRUMPET for this year, and the conference was ended.]

COMPANY OF THE PERPETUAL EMIGRATING FUND.

TO CONFERENCE PASTORS AND PRESIDENTS.

ACCORDING to the soul-stirring spirit of the cry of Zion, "Come home, come home," and in consideration of the condition of many of the Saints in this land, we wish to establish every lawful means to facilitate the gathering.

Even though £10 per head is the minimum amount required to emigrate persons from Liverpool to the Great Salt Lake Valley,

there are but few who can raise that amount in comparison to the huge numbers of Saints whose hearts are beating rapidly with the expectation of sometime being delivered from this country. We, therefore, propose to all those persons who have less than £10, but not under £5, that they place their money in our hands, which will enable us to send out half their numbers the current emigrating season; and we will bind ourselves up to see that the money given by those who do not emigrate this season will be returned, so as to be useful for their emigration two years after that.

We feel persuaded that this plan will meet with welcome acceptance, and that it will be assisted by the prayers and best efforts of all those who wish to see Israel gathered: and by means of this document you are hereby authorized to receive, from all persons who approve of this manner of delivering them, the aforementioned amount, and to send it to us, with the name and address of the participants who elect to emigrate this season, and immediately upon receiving them we will inform them concerning the time they sail.

On making your selection of persons to be sent out through the first implementation of this plan, special attention should be given to sending out those who would be likely, with respect to their condition and their abilities, to first repay in full the cost of their emigration, so that those who are left behind to be helped with the second implementation, will not be kept longer than the time noted above.

S. W. RICHARDS, *Agent*.

DANIEL SPENCER } *Members*.

WILLARD SNOW, }

15, Wilton St., Liverpool, Jan. 15, 1853.

MISCELLANEOUS, &c.

COMMON fame is often a general liar.

OPPORTUNITY is what makes a thief.

PAYMENTS FROM JAN. 14 TO JAN. 20.—Pontytypridd, 11s 2c; Aberamman, 10s; Hirwaun, 4s 6½c; Georgetown, 5s 3c; Cefn, 6s; Troedyrhiw, 1s 7c.—Total, £1 18s 6½c.



The Welsh Emigrants will sail from Liverpool on February 3.



The Book of Hymns is for sale to everyone from now on.



Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr*.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

JANUARY 29, 1853.

[VOL. V.

SERMON,

*Which was delivered at the General Conference, in Great Salt Lake City, on
the 28th of August, 1852.*

[From the "Deseret News Extra," for September 14, 1852.]

I will read a revelation given to Joseph Smith, jun., and Sidney Rigdon. But previous to my doing so, and commencing upon the subject that I expect to lay before the people this morning, I will say to them, my understanding with regard to preaching the gospel of salvation is this,—there is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to.—To commence, continue, and finish this gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, in all the doctrines that have been revealed to man, which is now called the various doctrines of Christianity, of which all professors of religion believe a portion; but severally reject, or desire to reject, other portions of the truth;—each sect or individual, taking to themselves portions of the Bible, portions of the doctrine of

salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

But let a gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge at the end of the mortality of this earth, and all things created upon it—at the closing up scene; at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ,—I say, we shall acknowledge that there is the gospel sermon, and that it could not be preached to finite beings in one short life.

I make these remarks for the purpose of extricating myself from the arduous task of undertaking to set before this congregation, every item of the doctrine of salvation, in all of their various significations, as they are presented in this life, and according to our understanding. I make these introductory remarks to free myself from the great task of finishing the discourse I shall commence. I did not expect to finish it; I do not expect to see the end of it until the winding up scene. I do not even commence at the beginning of it; I only catch at it, where it comes to me, in the nineteenth century, for it has been before me; it is from eternity to eternity.

Christ is the author of this gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation—to all things pertaining to this terrestrial globe we occupy.

This however would be contrary, to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands; any other living creature, but the children of Adam and Eve;—this would not be in accordance with our prepossessed feelings, and long imbibed prejudices, perhaps; but he has redeemed the earth, and he has redeemed mankind and every living thing that moves upon it; and he will finish his gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power

of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, “I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and have given to those intelligent beings that you have created by me, their agency; and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my gospel sermon,” as he presents the finished work to his Father.

It takes just such a character as the Savior, to preach one gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father.

I expect only to look into some portions of it, as it comes to me in the nineteenth century of the Christian era. I will now read a revelation that was given to Joseph Smith, junior, and Sidney Rigdon, called

“A VISION.

“1. Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

“2. For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea all the hidden mysteries of my kingdom from days of old and for ages to come will I show them, even the things of many generations, their wisdom shall be great and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

“3. We, Joseph Smith, jun., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father even from the beginning of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the Glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father,—that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son whom the Father loved, and who was in the bosom of the Father,—and was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him,—he was Lucifer a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the

sufferings of those with whom he made war, and overcame, for thus came the voice of the Lord unto us.

“4. Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome and to deny the truth, and defy my power—they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit, after having received it, and having denied the only begotten son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity where their worm dieth not and the fire is not quenched, which is their torment; and the end thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless I the Lord show it be vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

“5. And again, we bear record, for we saw and heard, and this is the testimony, of the gospel of Christ, concerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus; and believed on his name, and were baptized

after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the firstborn. They are they into whose hands the Father has given all things,—they are they who are priests and kings; who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten wherefore as it is written, they are Gods, even the sons of God,—wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet,—these shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and the church of Enoch, and of the first born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose glory is that of the sun, even the glory is that of God the highest of all, whose glory the sun of the firmament is written of as being typical.

“6. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who are blinded by the craftiness of

men. These are they who receive of this glory, but not of his fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they, who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now, this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

“7. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to be ministers for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding, and no man knows it except to whom he has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things,—where God even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as they glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another in glory, even so differs one from another in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another,—some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets, neither

the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the firstborn, and received into the clouds. These are they who are liars and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of time, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying,—I have overcome and have trodden the winepress alone, even the winepress of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold, and lo, we saw the glory and inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven or as the sand upon the seashore, and heard the voice of the Lord saying, These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

“8. But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.”

These are the words of the Vision that were given to Joseph and Sidney. My mind rests upon this subject, upon this portion of the gospel of salvation; and has done so, more or less, for a great many

years. The circumstances that surround me, almost daily—the things that I see and hear, cause my mind to reflect upon the situation of mankind; create in me an anxiety to find out—to learn why things are as they are; why it is that the Lord should build a globe like this earthly ball, and set it in motion—then people it with intelligent beings, and afterwards cast a veil over the whole, and hide himself from his creation—conceal from them the wisdom, the glory, the truth, the excellency, the true principles of his character, and his design in forming the earth.

Why cast this veil over them, and leave them in total darkness—leave them to be carried away with erroneous doctrines, and exposed to every species of wickedness, that would render them obnoxious to the presence of God, who placed them upon the face of this earth. My daily experience and observation cause me to inquire into these things. Can I attribute all to the wisdom of Him that has organized this earth, and people it with intelligent beings; and see the people honestly desiring to do right all the day long, and would not lift hand or heel against the Almighty, but would rather have their heads taken from their bodies, than dishonor him? And yet, we hear one crying on the right hand, this is the law of God, this is the right way; another upon the left, saying the same; another in the front, and another in the rear; and to every point of the compass, hundreds and thousands of them, and all differing one from another.

They do the best they can, I admit. See the inhabitants of the earth, how they differ in their prejudices, and in their religion. What is the religion of the day? They are merely traditions, without a single exception. Do the people realize this; that it is the force of their education that makes *right* and *wrong* with them? It is not the line which the Lord has drawn out; it is not the law which the Lord has given them; it is not the righteousness which is according to the character of Him who has created all things, and by his own law governs and controls all things, but by the prejudice of education—the prepossessed feeling that is begotten in the hearts of the children of men, by surrounding objects; they being creatures of circumstances, who are governed and controlled by them more or less.—When they,

thus, are led to differ one from another, it begets in them different feelings; it causes them to differ in principle, object, and pursuits; in their customs, religion, laws and domestic affairs, in all human life; and yet every one, of every nation there is under heaven, considers that they are the best people, intelligent and best of men for their priests and rulers, and are the nearest to the very thing the Lord Almighty requires of them. There is no nation upon this earth that does not entertain these sentiments.

(To be continued.)

THE EDITOR CONTRADICTING HIMSELF.

IT is not a very uncommon thing that editors contradict themselves; that happens quite frequently, and much too frequently. But no one is perfect, to be able to keep that from happening whenever they wish. We ourselves have been guilty of contradicting ourselves also, as can be seen from the following letter:—

“Mr. Ed.,—As a regular reader of your praiseworthy TRUMPET, I humbly wish to receive clarification on that which appeared in your TRUMPET, page 352, for the year 1851, namely your sensible defense in the face of the accusation of plural marriage among the Saints, and great respect goes to you for that; but yet it seems remarkable to me to see the same respected editor having changed so much in his opinion before two years have passed; and there he is coming out and blowing powerfully in the first TRUMPET of 1853, Proclaim freedom far and near for the Saints to take whatever number of wives they wish. Now, Mr. Editor, the question is, which of your TRUMPETS am I to believe, so that I can burn the liar without delay. I wish for you to print this in the TRUMPET, together with your answer, so that I and others can have your thoughts on the subject.

I am, humbly yours,

Maesteg.

JOHN JEREMIAH.”

We have been expecting something like this since we published the Revelation on Plural Marriage; and now we are glad to have the opportunity to say a word for ourselves.

We have never claimed to know everything, or that everything we have said is correct; for we knew that we could slip in thought, word, and deed. Before coming into the Church we could have

written many things that would have been contradictory to what we wrote after that; and after coming into the Church, we could have said some things at times, in our ignorance, that are contrary to the truth. Thus it has been in connection with the subject of Plural Marriage. About two years ago when the sectarians were lashing out at the Saints, about that, we felt inclined to defend them, and try to prove to the public that plural marriage was not something that was tolerated among them. Well, it was not tolerated in this country, nor will it ever be; and since we did not know any better at that time, we endeavored to prove from the Book of Mormon and the Doctrine and Covenants, that the Saints did not permit more than one wife for every man, similar to the manner in which the reverends of Wales endeavor to prove that their erroneous opinions are consistent with the Bible. From that point on we endeavored to be silent about which we were ignorant. After we had the privilege of hearing the doctrine of plural marriage explained, we were obliged to believe it like any other doctrine; but before that, we were of the same opinion as the religious sects of our country, and ignorant as were they. We believe every truth as it is revealed by God; and we think that many principles are still being revealed, about which we now know nothing; for the great sermon of the Gospel is not yet finished. Now was the time for this Church to acknowledge this principle before the world: its acknowledgment earlier, perhaps, would have been dangerous.

After receiving new enlightenment on the matter, we do not now judge that which we quoted from the Doc. and Cov. and the Book of Mormon, as militating anything against plural marriage among the Saints. We quoted from the Doc. and Cov., page 300, as follows:—"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife; and one woman, but one husband, &c." These words do not set forth that a man should not have more than one wife, rather that he should have *one*; and on the other hand, it states definitely that a woman is not to have more than one husband. Further, we note the word we quoted from the Book of Mormon, pages 101 and 102. There it reads, "For behold, thus saith the Lord, This people begin to wax in iniquity; they understand

not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." Now, only David and Solomon are mentioned here, while plural marriage was being practiced by several others. The Bible shows that the behavior of David and Solomon was abominable before God, not because they had many wives, but because they had not kept the commandments of the Lord regarding it; and thus following their example in that was the abominable thing before the Lord. It says in 2 Sam. xii, 8—11, that the Lord gave the wives to David, and that after that he took them away because of his abomination in taking the wife of another man, whom the Lord did not give to him. The abomination of Solomon, earlier, could be included in taking foreign wives from among the gentiles, contrary to the will of the Lord, which led him to turn his heart to the gods of his wives (1 Kings xi): had he taken many wives from among his own people, it does not appear to us that that would have been displeasing to the Lord. The Revelation given through Joseph Smith says that the Lord had justified his earlier servants, among them David and Solomon, in taking several wives, and had not justified them for going contrary to his commandments. Now again, let us take note of the words that follow the previous quotation from the Book of Mormon; namely, "For there shall not any man among you (the Nephites) have save it be one wife; and concubines he shall have none; for I, the Lord, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed by the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things." We see here a definite prohibition for the Nephites: but there is no prohibition for the Saints in this age; for God now wishes to raise up seed, and he has revealed that to his people, as he suggested to the Nephites that he would.

We hope by now that we have succeeded in reconciling things

with each other, to the satisfaction of our readers. It is not an easy task to reconcile many scriptures with each other; the greatest theologians of our country fail to do so many times. We have only begun to learn; but we have good schoolmasters, even the apostles of God, and we expect to know many things better as time goes on. But we know this already that we have not "proclaimed freedom far and near for the Saints to take whatever number of wives they wish." No one has the right to take more than one wife in any country on the earth except in Zion; and no one may take more than one in Zion, without permission of the president of the Church; and the first wife is to take the second by the hand, and give her to her husband. Many of the high officers in Zion have but one wife, while others have more. Marriages performed in this country and other countries are considered lawful until death, and Zion is the place to secure them for all eternity, not to be rescinded. We shall yet have other opportunities to explain about this new principle, so that there will be no need for anyone not to know all about it.

We have received a letter on this subject from one William Thomas, who, because of his contentious manner, we believe to be that William Thomas, formerly from Aberdare, who has now been excommunicated from our church once again. We do not intend to spend any more time conversing with him, nor do we counsel anyone else to do so; rather we announce a £10 prize for him, and all others, who can prove that we (the Editor) have received money from the Saints, or from any other men, without giving an accounting of it.

THE GOSPEL.

THE Gospel of Jesus is full of blessings
 For all the faithful who seek in faith;
 It contains a promise of this life now,
 And also a promise of the life to come:
 It brings to the obedient a very clear witness,
 That they are sons and daughters of God;
 The gifts of the Spirit will lead them properly
 To the land ordained of our Father for us to live.

Aberamman.

JOHN LLEWELYN.

STATISTICAL REPORT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES,

For the Half-year ending Dec. 31, 1852.

<i>Conferences</i>	<i>Br.</i>	<i>Sev.</i>	<i>H.P.</i>	<i>Eld.</i>	<i>Px.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Cut.</i>	<i>Died.</i>	<i>Emi.</i>	<i>Bap.</i>	<i>Tot.</i>
1 Manchester.....	35	1	0	170	196	117	55	136	28	5	384	3282
2 London.....	40	1	0	174	124	104	58	153	20	13	394	2464
3 Birmingham.....	20	1	0	109	129	74	47	124	15	0	172	1883
4 South.....	29	1	0	56	79	49	44	110	15	0	130	1218
5 Norwich.....	26	2	0	63	57	34	25	81	8	4	203	1061
6 Liverpool.....	12	1	0	48	62	40	28	46	7	9	77	1041
7 Sheffield.....	21	1	0	40	71	41	17	78	6	7	85	94
8 Nottinghamshire	16	0	0	59	57	49	27	46	5	0	100	948
9 Bradford.....	19	1	0	60	66	46	14	57	1	0	63	854
10 Cheltenham.....	22	0	0	68	48	38	26	97	6	0	72	842
11 Herefordshire....	28	0	1	74	47	39	24	14	4	1	49	790
12 Warwickshire.....	28	0	0	70	45	30	18	23	5	0	44	710
13 Preston.....	15	1	0	65	48	36	13	18	1	0	17	687
14 Bedfordshire.....	19	2	0	49	41	22	21	51	6	0	113	668
15 Worcestershire....	16	0	0	40	30	19	14	65	6	0	72	632
16 Newcastle-on-Tyne	16	1	0	69	44	26	14	29	6	0	33	623
17 Kent.....	22	0	0	45	41	29	18	35	2	3	138	613
18 Southampton.....	16	0	0	26	38	27	14	41	3	0	79	605
19 Reading.....	17	0	0	52	30	26	17	39	9	1	61	557
20 Staffordshire.....	14	1	2	58	40	25	16	76	8	0	55	529
21 Lincolnshire.....	20	0	2	36	33	27	8	17	3	4	24	467
22 Derbyshire.....	14	1	0	39	32	22	11	18	1	0	33	438
23 Leicestershire.....	11	1	0	28	20	16	13	31	2	0	48	437
24 Essex.....	14	0	0	33	16	16	11	33	1	0	76	326
25 Cambridgeshire	10	0	0	22	25	14	8	21	0	2	42	316
26 Hull.....	7	0	0	24	11	19	6	13	4	0	25	294
27 Dorsetshire.....	7	0	0	14	10	12	12	18	1	0	24	261
28 Shropshire.....	9	0	0	20	17	10	5	19	4	0	8	231
29 Land's end.....	6	0	0	14	14	10	5	14	4	0	50	229
30 Carlisle.....	4	0	0	15	5	7	3	5	0	0	29	157
31 East Glamorgan	32	0	5	290	126	127	104	160	18	3	165	2258
32 Monmouthshire	19	0	0	91	25	31	28	107	6	0	60	617
33 West Glamorgan	18	0	0	71	37	27	20	25	3	0	36	477
34 Llanelli.....	12	0	0	58	13	19	12	31	3	0	43	393
35 South Pembroke	12	0	0	34	6	5	5	4	1	0	26	180
36 Breconshire.....	11	0	0	35	10	8	7	7	1	1	21	169
37 Carmarthen.....	7	0	0	24	7	5	7	6	0	0	10	163
38 Denbighshire.....	3	0	0	16	6	5	4	8	1	0	9	135
39 Cardiganshire.....	6	0	0	20	9	4	3	0	0	0	13	133
40 Flintshire.....	4	0	0	18	10	4	2	4	0	0	13	116
41 Merionethshire	6	0	0	18	2	1	1	4	0	0	2	66
42 Anglesey.....	6	0	0	9	5	3	1	27	0	0	8	54
43 North Pembroke	5	0	0	13	1	4	2	9	0	0	8	54
44 Dyffryn Conwy	3	0	0	11	4	3	2	2	0	0	5	52
45 Glasgow.....	29	1	0	127	99	110	37	132	14	9	166	2030
46 Edinburgh.....	19	0	0	53	45	39	16	63	3	12	65	745
47 Dundee.....	7	0	0	14	17	15	8	45	2	0	28	330
48 Belfast.....	5	0	0	10	5	4	2	16	0	4	10	86
49 Dublin (Branch)	1	0	0	4	1	1	1	2	0	0	8	33
50 Londonderry ditto	1	0	0	2	3	1	0	3	0	0	0	21
51 Isle of Man.....	3	0	0	13	6	4	2	1	1	7	4	105
Total.....	742	17	10	2572	1913	1446	856	2164	234	85	3400	32339

THE PRESIDENCIES.

PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

PRESIDENT.

Samuel W. Richards.

COUNSELOR.

Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

PRESIDENT.

William S. Phillips.

COUNSELORS.

John Davis.

Thomas Pugh.

AREA PRESIDENTS.

PRESIDENT.

AREA.

C. H. Wheelock,

Conferences of Manchester, Liverpool, and Preston.

Jacob Gates,

Conferences of London, Reading, Kent, and Essex.

Isaac C. Haight,

Conferences of Birmingham, Cheltenham, South,
Worcestershire, and Bedfordshire.

A. M. Harmon,

Conferences of Newcastle-on-Tyne, Hull, and Carlisle.

Moses Clawson,

Conferences of Lincolnshire, Bradford, Derbyshire, and
Warwickshire.

Robert Campbell,

Conferences of Glasgow, Edinburgh, and Dundee.

CONFERENCE PRESIDENTS AND SCRIBES.

PRESIDENT.	SCRIBE.	PRESIDENT.	SCRIBE.
1 Jonathan Midgley,	Jas. Johnstone.	27 Edward Frost,	J. W. Hains.
2 James Marsden	T. C. Armstrong	28 Charles Derry,	Thos. Williams.
3 A. Marchant,	Charles Jones,	29 W. G. Mills,	Samuel Francis.
4 George Halliday,	Henry Fulstone,	30 A. M. Harmon	John Irving.
5 C. V. Spencer,		31 Dan Jones,	W. D. Jones.
6 A. F. McDonald,	John R Winter	32 Thomas Giles	G. W. Davies
7 John Albiston,		33 Robert Evans,	George Bywater.
8 Henry Savage,	John Pimm.	34 Abednego Jones,	David Williams.
9 R. O. Menzies,		35 John Price,	Dan. Williams.
10 John Hyde, sen.,	William Clark.	36 John D. Roberts,	Wm. Williams.
11 Vincent Shurtleff,	Thos. Williams	37 Thos. C. Martill,	Isaac Jones.
12 Wm. Speakman,	Richard Tilt,	38 John Parry, jun.,	H. C. Morris.
13 J. W. Young,	John Foley.	39 John Evans,	David John.
14 Job Smith,	Jos. Chapman	40 William Parry,	Lewis Davies.
15 Matthew Rowan,	John Kelly.	41 W. W. Richards,	John Jones.
16 William McGhie,	Robert Hazon,	42 William Simms,	John Davies.
17 John W. Lewis,	Henry Maibin,	43 Philip Sykes,	Thomas Evans.
18 Richard Rostron,	Chas. Kemmish	44 Richard Roberts,	W. Davies, jun.
19 Thomas Squires,	Henry Kendall.	45 John Lyon	Patrick Lynch.
20 Jos. Westwood,	William Wright.	46 T. W. Brewerton,	F. C. Robinson.
21 J. Carmichael,	Edward Weaver.	47 Jas. McNaughtan,	James Mair.
22 George Kendall,	John Bush.	48 Gilbert Clements,	Samuel Ferris.
23 John O. Angus,	Thos. Harrald.	49 Edw. Sutherland,	T. Sutherland.
24 Martin Slack,	E. L. T. Harrison	50 R. G. Frazer,	Hugh Sheppard.
25 J. V. Long,	John Brown.	51 John Kelly,	T. B. Bourne.
26 J. T. Hardy,	A. S. Green		

MISCELLANEOUS, &c.

IT is better that a man be praised by his own deeds, than by the words of another. "Know thyself," says Bias; "thus no flatterer will deceive thee."

HOLD thy tongue, and hold thy friend; a few words will hide a wealth of wisdom, and the fool will be considered wise while silent.

Do not ever expect assistance or comfort in your needs, from inebriated associates.

WE ought to be careful to be deserving of a good character, through behaving virtuously; and except to take the required care there is no need to be overly desirous for success.


FROM Liverpool, on the 17th of this month, 332 Saints sailed on board the "Ellen Maria," under the presidency of Elder Clawson. Among the number was Elder Thomas Pugh, of the Welsh Presidency, and Elder George Kendal, former president of the Derbyshire Conference.—Also, on the previous day, the "Forest Monarch" sailed with 227 Danish Saints on board, under the presidency of Elder John Forssgren.

THE NEW PLANETS.—Our knowledge of the solar system has increased during the year 1852, by the discovery of no fewer than seven new planets, all until now unknown, which revolve in the group between Mars and Jupiter. This group now numbers 22 planets among the total. The seven discovered during last year are as follows:—Psyche, discovered by De Gasparis in Naples; Thetis, discovered by Luther, in Bilk, near Dusseldorf; Fortuna, discovered by Hind, in London; Melpomene, discovered by Hind, in London; Massilia, discovered by De Gasparis, in Naples; Calliope, discovered by Hind, in London; and Lutetia, discovered by Goldschmidt, in Paris.—*Liverpool Albion*.

PAYMENTS FROM JAN. 21 TO JAN. 27—Aberamman, 4s 2c; Georgetown, 7s 6½c; Cap Coch, 5s.—Total, £1 1s 2½c.

EMIGRATION.—Emigrants will not be sent out this season after the first of March.

 We direct our readers to the "Star," No. 5, for the Statistical Report in this issue.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr*.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

FEBRUARY 5, 1853.

[VOL. V.

SERMON,

*Which was delivered in a General Conference, in Great Salt Lake City, on
the 28th of August, 1852.*

(Continued from page 78.)

SUPPOSE a query arising in the minds of the different sects of the human family—Do not the Latter-day Saints think they are the best people under the whole heavens, like ourselves? Yes, exactly; I take that to myself. The Latter-day Saints have the same feelings as the rest of the people; they think also, that they have more wisdom, and knowledge, and are the nearest right of any people upon the face of the earth.

Suppose you visit China, and mingle among the “celestial” beings there; you will find a people who hold in scorn and ridicule every other people, and especially those of Christendom. They consider themselves more holy, more righteous, more upright, more honest, and filled with more intelligence; they consider themselves better educated, and better in every respect, in all their civil and religious rites, than any other nation under heaven.

Suppose you next visit Spain; there you will find the mother, and grandmother, and great-grandmother of all the Christian denominations upon the face of the earth—though these are but a scanty proportion of mankind, compared with all the inhabitants

upon the face of the globe. I suppose not one twelfth, or one sixteenth part of the inhabitants of the earth, believe in Jesus Christ—and probably not one thirtieth part of them.

Take the mother of modern Christianity; go into Italy—to Rome, the seat of her government, and we find that they also consider themselves to be the best people in the world—the nearest to the Lord, and the path of right—more so than any other people upon the face of the earth.

Then visit the first Protestant church that was organized, and they consider themselves nearer right than their mother, or any of their sisters. You may thus follow it down to the last reformer upon the earth; and then step back to those we call heathen—to all that ever lived, from the place where Noah landed his ark, to the building of the tower of Babel; and in their dispersion, trace their footsteps to the islands and continents under the whole heavens, and you cannot find a people that do not believe they are nearest right in their religion—more so than their neighbors—and have the best form of civil government.

Suppose you call the aborigines of our country, here—the wild Indians; we call them savages, we call them heathens. Let yourselves be divested of prejudice, let it be entirely forgotten and out of the question, together with all your education, and former notions of things, your religious tenets, &c., and let your minds be in open vision before the Almighty, seeing things as they are;—you will find that that very people know just as much about the Lord as anybody else; like the rest of mankind, they step into a train of ideas and ordinances, peculiar to the prejudices of their education.

All this I admit, and I admit it upon the resources of my own knowledge that I have pertaining to the inhabitants of the earth: this, also, every person knows, who is acquainted with the different customs and religions of different countries.

Let me step over into England, and carry with me my Yankee notions and manners, and I should be a burlesque to them. Let an Englishman pass over into Scotland, and speak and act according to English customs, it would differ so far from them, that they would

laugh at him. Let a Scotchman or an Englishman go to Ireland, and it would be just the same. This difference of feeling, sentiment and custom, exists in those countries that are so near each other. If you go to France, you find that they talk over the customs and manners of England, as unworthy of their notice. Should you thus go, from one people to another, throughout all nations, you would find that they differ in their religious and national customs, according to the teachings of the mother and the priest. In this manner the *consciences* of mankind are formed—*by the education they receive*. You know this to be true, by your own experience.

That which you once considered, perhaps, to be a non-essential in religion, you now consider to be very essential. That which you once esteemed to be unbecoming in society, has become so interwoven in your feelings, by being accustomed to it, that it ultimately appears quite rational to you.

When you survey the inhabitants of the world, you will find that the religious tenets of all nations have sprung from their education; consequently, if we should summon the whole earth before us, and strictly examine them, we should find that the nations of the earth, as far as they know and understand, are doing about the best they know how; they are just about as near right as they know how to be.

These tribes of Indians differ from one another in their sentiments and feelings; they war with each other, and try to destroy each other; and why do they do it? Why, “you are not as righteous as I am, and I want to bring you over to my faith.” You see these bands of Indians doing these things, and you spurn the idea. Suppose you extend the principle, and carry it among the greatest nations of the earth; and you would see Queen Victoria, one of the most powerful sovereigns, sitting at the head of one of the most powerful nations upon the earth, sending her forces among these “celestial” ones, battering down the walls of China, bombarding their cities, throwing confusion into the States, and destroying their people—extending their sway of empire over India. And why all this? “To subdue you heathens, and bring you over to our more enlightened customs and religion.”

Does one nation rise up to war with another, without having motives, and those which they will substantiate as being good and sufficient? Will one people rise up to war with another people, except the motive that moves them is of a nature to justify them in their own minds and judgment for doing so? No. There is not a people upon the face of this earth that would do so; they all calculate to do that which seemeth good to them.

There are the Jews—and recollect that they are a very religious people to this day; a more religious people never lived than they, that is, the tribe of Judah, and the half tribe of Benjamin, that were left in Jerusalem; they are as tenacious as any people can be, to this day, for the religion of their fathers, and where can you see them among the nations of the earth, without seeing a hunted, driven, and persecuted people? The laws of nations have been framed for the express purpose of killing and destroying them from the earth. Yes, in the midst of nations that profess to adhere to the doctrines of Christianity—that legislate and make laws, and put them in force,—laws have been made to exterminate them; then cry out against them, and raise mobs to persecute and destroy, and clear the earth of the Jews. Notwithstanding all this, would they forsake their religion? No.—They have suffered themselves to be stoned in the streets of the cities, their houses to be burned over their heads; but will they forsake their religion? No!—They will perish rather.

The Christians say they are wrong; and the “Holy Roman Catholic Church” would have killed every one of them, hundreds of years ago, had not God promised by his holy prophets, that they should remain and multiply; they have been distributed, dispersed, scattered abroad among the nations of the earth, to fulfill that, and many more of the sayings of their prophets; and they are as tenacious, this day, with regard to their religion, as in the days of Moses, and are as anxiously expecting and looking for the Messiah.

Conscience is nothing else but the result of the education and traditions of the inhabitants of the earth, these are interwoven with

their feelings, and are like a cloak that perfectly envelops them, in the capacity of societies, neighborhoods, people, or individuals; they frame that kind of government and religion, and pursue that course collectively or individually, that seemeth good to themselves.

When we look at the whole creation, and that, too, from the days of Adam down to this time, what do we see? According to the reading of the Bible, the sayings of Jesus Christ, of all the ancient prophets, and of the apostles,—every soul, every son and daughter of Adam and Eve, that have lived from the day of the transgression to this time, and that will live from this time henceforth, so long as any of the posterity of Adam and Eve shall continue upon the earth,—unless they know Jesus Christ, and his Father, and receive the Holy Ghost, and be prepared to dwell with the Father and the Son; become acquainted with them, and converse with them—they will all be damned, every soul of them will be sent to hell.

And what do we see on the back of this, I ask? We see that all Christendom are ready to pounce upon them that believe in Jesus Christ, and are trying to attain to this knowledge, and grind them down, and send them down, and continue to bear upon them, and crowd them down—down to the bottom of the “*bottomless pit*,” and throw upon them pig metal, and lead, to keep them down. This is what we see, and all creation may see it also, if they will open their eyes.

I shall not undertake to prove from the Bible everything I say, yet it is all there.

With regard to the peculiar and varied formations of the religions of the day, I will say, we can see in them the first strong lines of the religion of Christ drawn out, which have existed among them from the days of the apostasy from the true order, to the present day.

If you could just humble yourselves, until your eyes should be enlightened by the Spirit of God, by the spirit of intelligence, you would understand things the world cannot see; and understand that it is the privilege of every person to know the exact situation of

the inhabitants of the earth, for themselves. The ancient apostles saw it, Jesus Christ knew all about it, and the prophets before them, prophesied, and wrote, and preached about what was then upon the earth, what had been and what would be.

The inquiry might be made, can any person in the world prophesy, unless he possesses the spirit of it? No, they cannot. They may prophesy lies by the inspiration of a lying spirit; but can they see and understand things in the future, so as to prophesy truly of things to come, unless they are endowed with the spirit of prophecy? No! Is this the privilege of every person? It is. Permit me to remark, here—this very people called Latter-day Saints, have got to be brought to the spot where they will be trained (if they have not been there already) where they will humble themselves, work righteousness, glorify God, and keep his commandments. If they have not got undivided feelings, they will be chastised until they have them, not only until every one of them shall see for themselves, and prophesy for themselves, have visions to themselves,—but be made acquainted with all the principles and laws, necessary for them to know, so as to supersede the necessity of anybody teaching them.

Is not the time to come, when I shall not say to my neighbor, Know the Lord, for he will know him as well as I do? This is the very people that have to come to it, sooner or later. Can we come to it? We can. If you are industrious and faithful scholars, in the school you have entered into, you shall get lessons one after another, and continue on, until you can see and understand the spirit of prophecy and revelation, which can be understood according to a systematic principle, and can be demonstrated to a person's understanding, as scientifically as Professor Pratt, who sits directly behind me, can an astronomical *problem*.

I do not purpose to go into that, or to say anything to the brethren, or to this people, with regard to their daily walk and actions. I proposed to view the inhabitants of the earth, and their situation, that you and I might understand that the Lord Almighty

has a hand in all these matters; that the Lord is on the earth, and fills immensity; he is everywhere; he dictates to governors and kings, and manages the whole affairs of the nations of the earth, and has from the days of Adam, and will until the winding up scene, and the work shall be finished.

There is only one gospel sermon, recollect brethren and sisters, and the time that is required to preach it, is from the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time, until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

Now what shall we do with the inhabitants of the earth? Their true situation can be presented to your minds, if you will calmly reflect. Every person, whether they have traveled or not, if they are acquainted with the history of nations, can discover at once, the variety there is, of religions, customs, laws, and governments, and if you will apply your hearts, you can understand the cause of this variety of effects.

Again there are the nations that have lived before us—what shall we do with them? And what is their situation in the other world? What have we now to say of them? I can tell it in short. We are preaching to them the gospel of salvation—to the dead, through those who have lived in this dispensation; and it is a part and parcel of the great gospel discourse, a little here and a little there, that is necessary for the nation unto whom given. With regard to doctrine, rules, customs, and many sacraments, they are meted out to the inhabitants of the earth severally as they stand in need, according to their situations, and what is required of them.

You may ask, what is meted out to us? I answer, the ordinances, the sacraments that the Lord Jesus Christ instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. This is the gospel—the plan of salvation the Lord has given to

us. This is the kingdom the Lord has presented to us, the same he presented to the apostles in the days of Jesus. Now, it is for the people to become acquainted with these laws and ordinances of salvation, then apply them to their lives, and that will save as many in the celestial kingdom, in the presence of the Father and Son, as will strictly adhere to them. This we read in the sacred book; we have it before us all the time, that just as many as will believe the gospel of Jesus Christ, live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the apostles, and all the faithful in Christ Jesus.

What next? I will tell you a practice of the Latter-day Saint elders generally. For instance, I get up here, and preach the fullness of the gospel, perhaps to individuals who never heard it before in their lives, and I close by saying, You that believe this which I have told you, shall be saved; and if you do not, you shall be damned. I leave the subject there. But, says one, “doesn’t the Bible say so?” You ought to explain yourself. “I only said what the Savior taught—he says, go into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Don’t I say the same?” You leave it there, don’t you? “Yes, the apostle left it there, and so do I.”

I wish to explain it a little more, according to the plain, simple, English language. The sum of this practice is this; when I preach a gospel sermon, and they don’t believe what I say, I straightway seal their damnation. Brethren, do you believe in such a thing as that? I do not; yet there are many of the elders just so absurd.

I recollect, in England, sending an elder to Bristol, to open a door there, and see if anybody would believe. He had a little more than thirty miles to walk; he starts off one morning, and arrives at Bristol; he preached the gospel to them, and sealed them all up to damnation, and was back next morning. He was just as good a man, too, as we had. It was want of knowledge that caused him to do so. I go and preach to the people, and tell them at the end of every

sermon, he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. I continue preaching there day after day, week after week, and month after month, and yet nobody believes my testimony, that I know of, and I don't see any signs of it. What shall I do in this case, if I am sent to preach there? you may inquire. You must continue to preach there, until those who sent you shall tell you to leave that field of labor, and if the people don't manifest by their works, that they believe, as long as they come to hear me, I will continue to plead with them, until they bend their dispositions to the gospel.—Why? Because I must be patient with them, as the Lord is patient with me; as the Lord is merciful to me, I will be merciful to others; as he continues to be merciful to me, consequently I must continue, in long suffering, to be merciful to others—patiently waiting, with all diligence, until the people will believe, and until they are prepared to become heirs to a celestial kingdom, or angels to the devil.

When the Book of Mormon was first printed it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? The man that brought it to me, told me the same things; says he, this is the gospel of salvation, a revelation the Lord has brought forth for the redemption of Israel; it is the gospel, and according to Jesus Christ, and his apostles, you must be baptized for the remission of sins, or you will be damned. Hold on, says I. The mantle of my traditions was over me, to that degree, and my prepossessed feelings so interwoven with my nature, it was almost impossible for me to see at all; though I had beheld, all my life, that the traditions of the people was all the religion that they had, I had got a mantle for myself. Says I, Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them, and after I had done this, I consider it to be my right to know for myself, as much as any man on earth.

I examined the matter studiously, for two years before I made up my mind to receive that book. I knew it was true, as well as I knew

I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of my senses. Had not this been the case, I never would have embraced it to this day, it would have all been without form or comeliness to me. I wished time to prove all things for myself.

The gospel of Jesus Christ, must be preached to all nations for a witness—for a sign that the day has come, the set time for the Lord to redeem Zion and gather Israel, preparatory to the coming of the Son of Man. When the gospel is preached to the people, some will believe, and some will not know whether to believe it or not. This is the situation of the world; go forth among the people, go among your own neighbors, and you may see it; because the Lord has touched your understanding with the spirit of truth, it looks to you as though all the world will believe it, if they can only hear your testimony; you go and preach to them, but to your astonishment, they seem perfectly disinterested, some go to sleep, and others are dreaming of their farms and possessions.

The Methodist will tell you he has had the gospel from his youth, and been brought up in the Methodist society; and so will the Quaker, and so will the Presbyterian, and so will the Shakers, for they say they are the only people who are preparing for the Millennium. What is law here, is not there, and what is not there, is here. I have been used to this method of worship, or that; and have heard the good old tone all the days of my life.

The Methodists come along and say, you may be baptized by pouring, or sprinkling, or not at all, for there is nothing essential in it. Another man says you can partake of the Lord's supper if you like, or let it alone, for it is non-essential; if you have only the good old tone you are all right.

Now I ask a question: Who is there that can know the things of the Lord; who can discern the truth from the error? Where is the man, where are the people now in the world that can do it? They do not exist. Let the best wisdom of the world be summoned to their aid, and they cannot know the things of God. Let a man be endowed

with the revelations of Jesus Christ, and he will say at once, They cannot tell, it is impossible. Let the just Judge sound his trump—what will he say? I can read it to you in this book [laying his hand upon the Bible].

He is compassionate to all the works of his hands; the plan of his redemption, and salvation and mercy, is stretched out over all; and his plans are to gather up and bring together, and save all the inhabitants of the earth, with the exception of those who have received the Holy Ghost, and sinned against it. With this exception, all the world besides shall be saved. Is not this Universalism? It borders very close upon it.

I have preached portions of the doctrine of salvation to the people, when I traveled abroad. When I would take up the subject, the Universalists would run after me hundreds of miles, saying, "We are Universalists,—where do you live? we are troubled with the Methodists, and the various sects; won't you come and use them up for us? we want them whipped out."

It is only parts and portions of the gospel, that you hear, a little here, and a little there, scattered all over the world. Now let the hearts of the children of men be enlightened; let them be awakened, to understand the designs of the Lord, in the salvation of man, and what will their voices echo one to another? I will tell you what would be the feeling of every heart; salvation, glory, hallelujah to God and the Lamb, forever and ever. Why? Because of his abundant mercy and compassion; because his wisdom has devised for us, that which we could not have devised for ourselves.—That is what all creation would do.—(*To be continued*).

LATE FROM THE GREAT SALT LAKE VALLEY.

EXTRACTS OF A LETTER FROM PRESIDENT B. YOUNG.

[From the "Star" for Feb. 12, 1853.]

Great Salt Lake City, October 29, 1853.

DEAR BROTHER,—Our new secretary has arrived, and so far appears well pleased with the place, and everything here. One of the judges

has also arrived, Mr. Leonidas Shaver, but I have not yet made his acquaintance. Brother Parley arrived on or about the 15th of this month, from California, and brothers Lyman and Rich are expected in about one month from this time. I presume that brother Franklin keeps you posted up about everything pertaining to his movements and your family concerns, as well as other matters of general interest.

The University lags heavily; nothing has been done on that score since you left. It appears sometimes as though there was no enterprise outside of the public funds of the Church, that could succeed, although the Seventies' hall has taken a new start, and I doubt not will go on the ensuing season. We are building a Social hall, and an additional storehouse for wheat and vegetables. Quite a number of good buildings have been erected this season, and our city, as well as the surrounding country, continues to rapidly improve.

We feel an ardent desire to gather out the poor Saints from the British Isles, and fondly trust that the time will not be long before we can bring all who shall wish to come. We are now preparing to commence our Temple; the wall around the Temple block is progressing, and the machine shop and machinery for sawing are in operation, the planing machine will soon be also; and we shall be able to begin upon the Temple in the spring, comparatively free from debt, and hope to prosecute the work with vigor, having on hand the shops and many facilities designed to promote that object.

We feel gratified to hear from brother Willard Snow, through the "Star"; he is evidently in the spirit of his mission, and will do well. It may be well to send him some assistance. I think when all the Elders arrive you will have a pretty good supply, and can spare some for that part of the vineyard. The work in Scandinavia is becoming very interesting, and I think, with brother Snow, the Lord has a people there. I also believe that brother Snow will most likely hunt them out.

Brother Hosea Stout and others, as you will perceive by the minutes of Conference, have been appointed to the China mission. They have gone, as also all the brethren appointed to Australia,

Calcutta, Siam, and the Sandwich Islands. They all departed about the 15th of this month, going the southern route to California, in good spirits, and great faith in being successful in the missions to which they were appointed.

We expect they will open a field of labor which will become of great moment, not only to us, but to the nations of the earth; for we believe, as the time draws near, the Lord will hasten his work, and nations will soon be gathered into the fold of Christ. The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and means, and expansion of mind and energy, ability and perseverance. The Lord our God is our strength, under this accumulation and weight of care and business, and has hitherto given us grace and strength according to our day and generation, has sustained us in every time of need, and preserved and delivered us from the hands of our enemies. Blessed forever be his holy name; great and wondrous are his ways; and mighty is his power. Let all the nations give heed to his servants, for they are preparing the way for His coming; yea, when he shall come in power and great glory, to take unto himself a kingdom, prepared and made ready in the due time of the Lord; for this is the Lord's work; woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it.

My heart is truly rejoiced in the spread of the Gospel in the British Isles, and the hold which it has obtained in the adjacent countries of Europe. The seed is sown; the word has gone forth, and will not return void, but all will be accomplished. While thus the Lord is working in the earth by the power of his might, it behooves us, even all his Saints, to go to with all our might, mind, and strength, to do what we can for the advancement of his cause, for the delivery of the honest in heart from under the oppressor's rod, and to let the captive go free, that Israel may be gathered from among the nations whither they have been scattered, Zion redeemed, and the Kingdom of our Lord established and built up, never again to be thrown down. So shall we fill the measure of our creation, and fill up our days in usefulness; and having wrought righteousness on the earth,

have joy in the work we have performed, and be prepared to receive our exaltation among the blood-washed throng, the sanctified ones, and the sons of God, even to become Kings and Priests unto his holy name for ever.

Brother Samuel, may this be our happy lot; and let our prayers and supplications, in unison, ascend to our Father in heaven, to grant unto us of his good Spirit, that it may richly abide within and upon us, that we may be thoroughly furnished with wisdom to discharge and perform every duty that is or may be devolved upon us.

Praying God my Heavenly Father continually in your behalf, and the behalf of all faithful Saints, I remain,

Your brother in the Gospel of Christ,

BRIGHAM YOUNG.

To Elder Samuel W. Richards.

THE WORD OF WISDOM.

ALTHOUGH we have written extensively on this topic, and have thought that we had written sufficient for a while, yet it appears that some wish to know a little more, as is seen from the following letter sent to us:—

“Mr. Ed.,—There is one thing that has worried me, and some others of my brethren, for quite some time; and for this reason I am sending you a question; i.e., Is there any importance in keeping the Word of Wisdom? If there is, how much importance, or how much loss to the negligent person? A prompt reply in this matter will please several besides myself.

Yours sincerely,

J. RICHARDS.”

Now we shall strive to answer the questions of our correspondent in the clearest manner we can, hoping that we can give satisfaction.

The first question is, “Is there any importance in keeping the Word of Wisdom?” Yes, because it is the Lord who has given it; and the Lord does not give anything by way of revelation, unless there is some importance attached to it. Read the Word of Wisdom, on page 217 of the Doctrine and Covenants, where it is seen that “the

Word of Wisdom is “the will of God in the temporal salvation of all saints in the last days.” If God wishes for us to do something, it is important for us to do that thing, and not to neglect it.

The other question is, “If there is, how much importance, or how much loss to the negligent person?” When President Young threatened to excommunicate those who did not keep the Word of Wisdom, a short time ago, we thought that it would be of the greatest importance for every Saint to keep the Word of Wisdom, and that no one could have salvation without keeping it. But it appears that that threat was not carried out; and because of that the Word of Wisdom is left to be obeyed as counsel, as it was given at first, and not as a commandment. But although each one is free to keep it or not, those who do not keep it cannot expect the blessings promised to those who do keep it; and consequently, it is certain that their temporal salvation is less than that of those who keep it. If anyone wants “thorough salvation,” as we said once before, that person must keep the Word of Wisdom; otherwise there is no promise that “they shall receive health in their navel and marrow to their bones,” nor shall they “find wisdom and great treasures of knowledge, even hidden treasures; nor shall they run and not be weary, and walk and not faint,” nor shall they have the “promise that the destroying angel shall pass by them and not slay them.” It is seen by this, then, how great are the importance and the loss in not keeping the Word of Wisdom. There are probably many men who are better than we in many things, who choose not to keep it; but we do not consider them as an example in this, nor as a millstone; for they and we are free to choose the salvation we desire. We would be foolish to be angry at anyone who chooses spiritual salvation only, while we are free to have temporal as well as spiritual salvation. Therefore, let us consider the Word of Wisdom, and let us no longer be little children.

MISCELLANEOUS, &c.

ANY man who sends a letter to another without attaching his name, is ashamed of his own point of view, and also his principles.

MAKE the best of a bad deal, and learn to be wiser.

THE editor of the *Star* says that the Eighth General Epistle, together with the October Conference Minutes, in Great Salt Lake City, have not yet arrived, and that the letters he has received have taken a month longer than usual. Perhaps the snow in the mountains, or the ice on the rivers, have been the obstacle; but it is remarkable that the newspapers have not yet arrived. Yet, everything is peaceful and successful in the Valley, as is seen by the letter of President Brigham Young in this issue.

WHOM DOES THE WIND FAVOR?—For a few weeks before and after Christmas, the wind for the most part blew strongly, and at times fiercely, from the sea, so that but few ships could leave Liverpool, and some of them were forced to return after being damaged. Now the reason for that was, that the Lord had about sixty Elders at that time making the voyage from America toward here, on missions to various nations of the old world; and some of them crossed the ocean in a remarkably short time, since the wind was entirely behind them. In this manner the elements obey to facilitate the purposes of the Lord. The Elders have now arrived, and the wind has turned, for it must take hundreds of Saints over to Zion. Praise the Lord!—*Star*.

ANOTHER ship, by the name of the *Golconda*, has sailed from Liverpool, carrying 321 English Saints, under the presidency of Elder Gates.

THE perfection of philosophy, natural and moral, is for man to know himself; and the perfection of that knowledge, is to know God.


HYMN.

The servants of Jesus are now proclaiming
 The eternal gospel to all throughout the entire world,
 So they may by believing, and obeying it,
 Be redeemed and gathered together
 To Zion, a blessed place, to meet their Redeemer,
 And be instructed according to the counsel of the Head,
 In the temple of the Lord, where holiness dwells,
 And see Jesus clearly and forever.

Aberamman.

J. EDMONDS.

PAYMENTS FROM JAN. 28 TO FEB. 3—Pontytypriidd, 6s; Aberamman, £1; Hirwaun, 5s 6c; Merthyr, £1 4s; Cefn, 8s 6c; Ffynnon Tydfil, 2s 9c; Troedryhiw, 3s; Georgetown, 4s.—Total, £3 13s 9c.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr*.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

FEBRUARY 12, 1853.

[VOL. V.

EIGHTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

*From Great Salt Lake City, to the Saints scattered across the earth,
greeting:—*

BELOVED BRETHREN—Every returning season presents new scenes and subjects for our contemplation; and mercies and blessings, renewed and multiplied, to call forth songs of praise and gratitude and thanksgiving to our heavenly Father, who is causing the light of the Gospel of his dear Son to shine farther and farther, and with greater effulgence, from day to day, until even now the four quarters of the earth, and the islands of the sea, are beginning to bask in the sunshine of eternal truth; and the cheering sound of salvation is beginning to be heard by a multitude of the nations; and Israel is coming home in crowds, like doves to their windows.

Since our last Epistle, of April 18th, the God of Abraham has blessed his Saints in the Valley; the heavens have been propitious in their season, and the earth has produced abundantly; and although we had ice three-fourths of an inch thick on the 22nd, and the ground was covered with snow on the 23rd, and it snowed and hailed through the 24th of April, and the earth was white with snow on the second of May, and there were several slight hail

storms, and one severe one on the 13th of July; yet showers of rain, accompanied by thunder and lightning, have been multiplied beyond any previous season, which have saved much labor at irrigation; the days and nights have been warm, and vegetation was unusually rapid, and rain and vegetables have been produced in abundance, and peaches and grapes of a most excellent quality, have arrived to perfection.

July 27, the thermometer ranged at 127 degrees; on the 28th and 29th, 114 degrees in the sun, and in our coolest room at 94 degrees; and yet the refreshing breezes from the mountains and Great Salt Lake, enabled the husbandman to continue his labors; and the meteoric appearances in the heavens, have added a beauty and sublimity to life in the mountains. The first snow, this fall, fell on the highest mountain, where old snow has lain all summer, on the 15th of September; and the first frost, to injure vines in the city, was on the 26th of September.

From the 22nd of April to the 21st of May, we spent our time, accompanied by several engineers, and near fifty of the brethren, in visiting all the settlements south of this, in the Territory, and many places which had not before been visited; instructing, comforting, and blessing the Saints, selecting new locations, forming acquaintance with and striving to promote peace among the different bands of Indians; and, by the blessing of heaven, accomplished all we could reasonably anticipate; and I have since visited Provo and other Branches of the Church.

There have been less disturbance and outbreaks among the Indians than during previous seasons; some are beginning to know the value of bread, and are willing to labor a part of their time, and learn how to work to raise corn for themselves; and we recommend to all the settlements to cultivate this spirit, and teach the Indians to raise grain, and live by their labor, rather than steal, starve, or live by begging, as the game is scarce on their hunting grounds.

The chiefs and braves of the Utes, and the Shoshone or the Snake Indians, which tribes have long been at variance, met in this city, September 4th, and formed a treaty of peace, perpetual peace,

"*good peace.*" as they say, in presence of the Governor and Indian agent; and the present appearance is an indication of peace among the Indians generally in this region.

Considerable advances have been made in tanning leather, machinery for making nails, iron factory, potteries, and other articles of domestic products; though help has been so scarce this season, that it was necessary to devote a great share of it to the raising of grain, to meet the demand of the great emigration through to California, and the immigration of about 10,000 Saints, which have arrived, or, the last are expected in this week; and most of them are scattering through the Territory, strengthening the weaker settlements and forming new ones, and opening farms to raise all the grain they can, for an increase of the emigrating Saints another season.

The wool produced in the valley has been manufactured into useful domestic articles, mostly by family industry; as well as every other article of produce, which could be manufactured without much machinery of all kinds, have received all the attention we could possibly grant, and all of which will receive a new impetus, after securing this harvest.

A specimen of pig iron, from the furnace in Iron county, was presented at the October Conference, as good as could be expected for the first; and from this time the founders will be relieved from farming to sustain themselves; and have other assistance which they need to prosecute their business; and soon we expect a good supply of iron ware, of home manufacture. Pieces of coal have been found in several creeks, and *canyons*; and we anticipate pits will soon be found for general use. An extensive and valuable bed of sulphur has recently been discovered, and stone and marble of excellent quality; and all attention to surveys, and discoveries of those things which may be most useful, is given, so far as time and numbers will permit.

The Saints in the Valley are feeling well, doing well, rejoicing in God, diligent in business, prospering abundantly in every lawful undertaking, and growing more faithful in keeping the commandments of God, paying their tithing, and building up the Kingdom every year. The stone wall around the Temple block, was

commenced on the 3rd of August and, if the fall and winter shall prove as favorable as the last, will probably be completed before spring, ready for the *brick* or *adobies* which are to surmount it. Cash is scarce, though more plenty than it was, and will continue to improve as domestic manufactures improve. We dig no gold or silver, but depend on our friends to dig and bring to us, while we are digging after richer treasures.

The State House, at Fillmore city, is progressing, and the county of Millard is fast being settled. The tide of emigration is southward, and Fillmore city bids fair, soon, to be the center of business. Territorial affairs are all quiet here; and, for aught we know, at the seat of the General Government. The laws of the last legislature are published, though there seems to be but little use for them, for the people generally are disposed to do right; and there are few or no suits before the district or magistrate courts; and even the great emigration through to California, behaved far more respectably, and troubled our courts much less than during previous seasons. From the best dates we now have, it is estimated there are now over 30,000 inhabitants in the Territory.

Elders Ezra T. Benson and Jedediah M. Grant returned on the 11th of August, from their mission to Pottawatomie, which they left almost entirely vacated by the Saints, who are now in the Valley; many of whom began to prepare to come over the plains, with handcarts and *wheelbarrows*, but when the Lord saw they were determined to come home, at all hazards, he opened their way to have wagons and teams, even to the last family that wanted to come; and so will it continue to be with the Saints who are determined to come home to Zion according to counsel.

The Saints were late in their emigration this year, and for the last two or three weeks, have suffered from occasional snow storms in the mountains, which retarded their progress, and helped to make them short of provisions; but some two hundred or more teams and wagons went from the Valley to their assistance, taking to the various camps some forty or fifty thousand pounds of flour, which enabled them to come in safety.

Elders John Taylor, Erastus Snow, and Franklin D. Richards, arrived also on the 11th of August, on return from their missions to Europe; Elder Taylor brought apparatus for an extensive sugar factory, which he is locating at Provo, Utah county; and Elder Richards brought two large globes, three feet each, to present to the University of Deseret.

The Book of Mormon is now in print in the English, Welsh, French, German, Danish, and Italian languages; and preparations are making to translate and publish it in Chinese, Burmese, Spanish, and other languages.

A Special Conference of the Elders was held at the Tabernacle, on the 28th and 29th of August, which was fully attended, and a most animating spirit prevailed, when many Elders were selected and set apart for the various missions as follows:—

EUROPE.—*England*—Daniel Spencer, Charles A. Harper, Isaac Allred, John Van Cott, Mellen Atwood, Chancey G. Webb, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, Benjamin Brown, James T. Park, Perrygrine Sessions, Osmyn M. Duel, John A. Hunt, James Pace, William Burgess, jun., Levi Nickerson, William Glover, Edward Martin, Levi E. Riter, John S. Fullmer, Richard Cook, John Oakley, William Clayton, William Pitt, John C. Hall, William Woodward, James G. Willie, Daniel D. McArthur, Moses Thurston, John Perry, William Empy, Spicer Crandell, John Mayer, Elias Gardner, Noah T. Guyman.

Ireland—Daniel Toner, John McDonald.

Wales—Dan Jones, Daniel Daniels, Thomas Jeremy.

France—Andrew L. Lamoreaux.

Germany—George Mayer, George C. Riser, Jacob F. Secrist, William Taylor.

Berlin—Orson Spencer, Jacob Houtz, Moses Clough.

Norway—Eric G. M. Hogan, Canute Peterson.

Denmark—George Piersey.

Gibraltar—Edward Stevenson, Nathan T. Porter.

ASIA.—*Hindoostan*—Nathaniel V. Jones, Amos M. Musser, William Fotheringham, Samuel A. Woolley, William F. Carter, Richard Ballantyne, Truman Leonard, Robert Owen, Robert Skelton.

Siam—Chancey W. West, Sterne Hotchkiss.

China—Hosea Stout, James Lewis, Chapman Duncan.

AFRICA.—*Cape of Good Hope*—Jesse Haven, Leonard I. Smith, William Walker.

AMERICA, &c.—*Nova Scotia and British Provinces*—John Robinson, Benjamin T. Mitchell, O. D. L. Buckland, Joseph Miller.

West Indies—Jesse Turpin, Alfred B. Lambson, Darwin Richardson, Aaron Farr.

British Guiana—James Brown, Elijah Thomas.

Texas—Preston Thomas, William Camp, Washington Jolly.

New Orleans—John Brown.

St. Louis—Horace S. Eldridge.

Iowa—Daniel Miller.

Washington City—Orson Pratt.

AUSTRALIA.—Augustus Farnham, Josiah W. Fleming, John Hyde, Paul Smith, Burr Frost, James Graham, William Hyde, John S. Eldridge, Absalom P. Dowdle.

Sandwich Islands—William McBride, Ephraim Green, Edgerton Snyder, James Lawson, Thomas Kairnes, Nathan Tanner, Reddick N. Allred, Reddin A. Allred, Benjamin F. Johnson.

About seventy-four of those Elders whose missions were to the Eastern continent, and some of the British Provinces, left about the 15th of September, journeying by way of the South Pass, and Missouri river; accompanied by Elder Orson Pratt, of the Quorum of the Twelve, who was appointed at the same Conference, on a mission to Washington city, and to preside over the Saints in the United States, and the British Provinces in North America. President Orson Hyde arrived, with his family, from Pottawatomie, September 21st. Elder Parley P. Pratt is within the Territory, on his way from Chile, South America, and is expected soon. Elders Amasa Lyman and Charles C. Rich are at San Bernardino, expecting to leave on the 1st of November, and be at this place the 1st of December. Elder Lorenzo Snow arrived a few days since from Malta. Elders Wilford Woodruff and George A. Smith are in the Valley, where all the Twelve Apostles are expected to spend the winter, except Orson Pratt.

On the 3rd of August, Bishop Abraham O. Smoot arrived with thirty-one wagons, and about two hundred and fifty Saints; the

first company who have emigrated from England, by means of the Perpetual Emigrating Fund; and their arrival was hailed with the greatest demonstrations of joy by the Saints in the Valley, and met with a hearty response by the Camp. The funds of the Emigrating Company are safe, in stock, wagons, &c.; but the scarcity of cash will prevent the Company from extending that assistance abroad, the coming Spring, which we could wish; but let no one relax their exertions for the interest of the Company, and greater will be the help when it does come.

Six of the Elders who were appointed on missions to Europe at the April Conference, started on the 4th of May, viz.: John C. Armstrong, T. Margetts, J. Darling, George Fenn, T. B. Broderick, and John Barker; and two more, who had leave to tarry till fall, accompanied the late mission.

Those Elders who were appointed on foreign missions at the August Conference, and did not go east, are expected to start on the southern route to California, on Monday next, October 18, and sail from San Francisco.

The October Conference commenced on Wednesday the 6th of this month, and closed on the Sunday following. During the whole time, the Tabernacle was filled to overflowing, and the time was mostly devoted to preaching, teaching, exhortations, fasting, prayer, praise, and thanksgiving, and the Sacrament; and a portion of the time, additional preaching was had out of doors, for the benefit of the multitude who could find no room in the house.

Elders Elam Luddington and Levi Savage, jun., were appointed on missions to Siam, in place of Sterne Hotchkiss and Harlow Redfield, who tarry at home. The First Presidency, the Twelve Apostles, and the officers of the several Quorums, were sustained in their several callings, according to previous organization, by the unanimous vote of the Conference, which voted also to commence the Temple next Spring.

The news is cheering from all the various missions on the earth; multitudes are believing and being baptized for the remission of their sins; while the wicked are opposing; and, in places, persecuting

the Saints, destroying their property, driving them from their homes, and reporting all manner of falsehoods concerning them. Let the wicked contend with the wicked; and while they are contending let the Elders preach the Gospel to those who will believe, that the work be not hindered; and where the Saints cannot live in peace, and worship God according to the dictates of their own consciences, being enlightened by the spirit of truth, and the Revelations of Jesus Christ, they may receive it as a sign that it is time for them to arise and flee to Zion, to come home, to come to a land amid the everlasting hills, which is coveted by none, except the Saints; and by them that they may dwell in peace, and enjoy the religion of heaven, and the good of their labors.

The invitation is to all, of every nation, kindred, and tongue, who will believe, repent, be baptized, and receive the Gift of the Holy Ghost, by the laying on of hands—Come home; come to the land of Joseph, to the valleys of Ephraim; journeying as you shall be instructed by the Presidency of the Church in the nation where you are. Those who are accustomed to a warm climate, and have the opportunity, may journey to California, and take counsel of the Presidency at San Bernardino; and such will find themselves near home, if they land at San Diego. Those who are accustomed to a colder climate, may journey by way of New Orleans, where they will find Elder John Brown, whom we have sent to counsel the Saints on their arrival; also Elder Horace S. Eldredge, at St. Louis; and Elder Henry Miller, at Pottawatomie.

Come up to the building of the house of the Lord, O ye Saints, from the four corners of the earth; for as a hen gathereth her chickens under her wings, so would the Lord Jesus gather you, in these last days; and now is the time for you to come, while the nations of the earth are at peace, and plenty covers the land. You know not how soon your way may be hedged by the sword, or stayed by the hand of famine; for the Savior said, while here on earth, that there should be wars and famine, even bloodshed and consumption upon the face of the whole earth; but the nations will not believe it until it comes upon them.

Listen to the voice of your teachers; listen to the counsel of the Elders of Israel whom we send unto you; for inasmuch as this is verily the work of God, in which we are engaged, you will find their words a light unto your feet, a lamp to your path, and the Holy Spirit will dwell with those who live by their precepts; and we trust we shall not have to say to you, as did an ancient Apostle to the Saints, "Ye have many masters, but few fathers." O ye Elders of Israel, be ye fathers to the household of faith. Ye shepherds of Israel, feed the flock of God; and seek His pleasure and not your own, in all things; and teach the Saints to be subject to the powers that be, wherever they are.

Let the rich Saints gather up the poor, and help them home; and let the poor give their obligations to repay the same as soon as their arrival at home and they have means; and let them help themselves to the utmost of their ability, and not be dependent on the rich. If all the Saints in any kingdom, or Branch of the Church, were as anxious for themselves as Jesus is for them; and they were all united in faith and means as the heart of one man, they would find means enough to help them all to Zion without delay; while those who can come, and wait for better times, more means, and easier carriages to ride in, will wait in vain; and if they obtain the object of their search, they will do it through sorrow and much tribulation.

We want paints, oil, glass, putty, nails, house-trimmings, seeds for hedges and all choice fruits, vegetables, and flowers; cotton and wool machinery, and all kinds of labor-saving machinery. There are three more carding machines wanted in the Valley next season. Sheep and young stock will find a good market to any mount. Fifty tons of cotton yarn are wanted at the present moment for family use. Who will bring these things? All the Saints.

Bring all your spare silver and gold, precious stones, and curiosities, and antiquities, and everything that will tend to build, beautify, and adorn the Temple of the Most High; and with meek and humble hearts, and prayer, and praise, and fasting, and thanksgiving, come up to the help of the Lord against the mighty, and you shall receive your reward, in ordinances, in blessings, in salvation. And we pray our Heavenly Father that he will inspire your hearts to works

of righteousness, and guide you by his Spirit continually, and enable you to abide his law, until you are made perfect, and prepared for the marriage supper of the Lamb, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Oct. 13, 1852.

SERMON,

Which was delivered at the General Conference, in Great Salt Lake City, on the 28th of August, 1852.

(Continued from page 95.)

I will take up another thread of my discourse, by observing that a few men upon the earth, have found an item of truth, here and there, and incorporated it with their own wisdom, and taught the world that the Lord designs to save all mankind, no matter what they do. Another portion will catch at the Calvinistic principles, they hold that the Lord has foreordained this, that, and the other, and vigorously contend that the Lord did decree and did foreordain whatsoever comes to pass, and away they run. Another comes along with free salvation to all, he has caught that principle,—and away they all go, deprecating everything else, only the little particle each one has incorporated to himself.

It is this that makes the variance in the religious world. We see a party here, and a party there, crying lo here, and lo there, and the people are contending bitterly with each other, nation against nation, society against society, and man against man, each seeking to destroy the other, or bring them to this little particle of doctrine; that each one thinks is just right, it is right as far as it goes.

Man is made an agent to himself before his God, he is organized for the express purpose, that he may become like his master. You recollect one of the apostles' saying, that when we see him, we shall be like him; and again, we shall become Gods, even the sons of God. Do you read anywhere, that we shall possess all things? Jesus is the elder brother, and all the brethren shall come in for a share with him, for an equal share, according to their works and calling, and they shall be crowned with him. Do you read of any such thing as the Savior praying that the saints might be one with him, as he and

the Father are one? The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.

I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like himself, when we have been proved in our present capacity, and been faithful with all things he puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing that intelligence and truth which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even as the sons God.

How many will become thus privileged? Those who honor the Father and the Son, those who receive the Holy Ghost, and magnify their calling, and are found pure and holy, they shall be crowned in the presence of the Father and the Son. Who else? Not anybody. What becomes of all the rest? Are you going to cast them down, and sink them to the bottom of the bottomless pit, to be angels to the devil?—Who are his angels? No man nor woman, unless they receive the gospel of salvation, and then deny it, and turn altogether away from it, sacrificing to themselves the Son of God afresh. They are the only ones who will suffer the wrath of God to all eternity.

How much does it take to prepare a man or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and Son, and to be made an heir to his kingdom, and all his glory and be crowned with crowns of glory, immortality, and eternal lives. Now, who will be damned to all eternity? Will any of the rest of mankind? No!—not one of them.

The very heathen we were talking about, if they have a law, no matter who made it, and do the best they know how, they will have a glory which is beyond your imagination, by any description I might give; you cannot conceive of the least portion of the glory of God, prepared for his beings, the workmanship of his hands; for these people who are scattered before me, who are the sons and daughters, legitimately so, of our Father in heaven, they all sprung from him; it hath not entered into the heart of man to conceive what he has prepared for them.

The Lord sent forth his gospel to the people; he said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchizedek administered to

Abraham.—In the days of Noah the people generally rejected it. All those who became acquainted with its principles, and thereby became acquainted with, and tasted the power of salvation, and turned away therefrom, became angels to the devil.

Let us apply it directly to ourselves, who have tasted of the good word of God. Let me turn around with you and reject it, and teach our children that it is an untruth, teach the same to our neighbors, and that it is a burlesque to our senses; let us deny the Lord that bought us, what would be the result? Our children would grow up in unbelief, and the sin would rest upon our own heads. Suppose we were faithful, and the people will not believe our testimony, we shall receive our reward the same as though they did believe it.

Suppose the inhabitants of the earth were before me, those who have died, what shall we say of them? Have they gone to heaven or to hell? There is a saying of a wise man in the Bible, like this:—"who knoweth the spirit of a man that goeth upward, or the spirit of the beast that goeth downward." All have spirits, I should suppose by this. Again, there is another saying,—"The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord." Man dies, and his spirit goes to God who gave it. All these things are within the scope of the gospel sermon; all these principles are embraced in this great gospel discourse.

What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when they lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No! They do not. If a spirit goes to God who gave it, it does not stay there. We are all the time in the presence of the Lord, but our being in the presence of the Lord, does not make it follow that he is in our presence; the spirits of men are understood to go into the presence of the Lord when they go into the spirit world.

The prophet lays down his body, and lays down his life, and his spirit goes to the world of spirits; the persecutor of the prophet dies, and he goes to Hades.—If we go back to our mother country, we there find the righteous and the wicked.

If we go back to our mother country, the States, we there find the righteous and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this veil and leave our bodies which were taken from the mother earth, and which must return, our spirits will pass beyond the veil; we go where both saints and sinners go; they all go to one place. Does the devil have power over the spirits of just men? No. When he gets through with this earth, he is at the end of

his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle; and when we see through the veil, all are in the presence of God. What did one of the ancients say? "Whither shall I go from thy spirit, and whither shall I flee from thy presence; if I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand shall hold me."—Where is the end of his power? He is omnipotent, and fills immensity, by his agents, by his influence, by his spirit and by his ministers. We are in the presence of God there, as we are here. Does the enemy have power over the righteous? No. Where are the spirits of the ungodly? They are in prison. Where are the spirits of the righteous, the prophets, and the apostles? They are in prison, brethren; that is where they are.

Now, let us notice a little experience lest some of you should be startled at this idea. How do you feel, saints when you are filled with the power and love of God? You are just as happy as your bodies can bear. What would be your feelings suppose you should be in prison, and filled with the power and love of God; would you be unhappy? No. I think prisons would palaces prove, if Jesus dwelt there. This is experience.—I know it is a startling idea to say that the prophet and the persecutor of the prophet, all go to prison together. What is the condition of the righteous? They are in possession of the spirit of Jesus, the power of God which is their heaven; Jesus will administer to them; angels will administer to them; and they have a privilege of seeing and understanding more than you or I have, in the flesh; but they have not got their bodies yet, and consequently they are in prison. When will they be crowned, and brought into the presence of the Father, and the Son? Not until they have got their bodies; this is their glory. What did the holy martyrs die for? Because of the promise of receiving bodies, glorified bodies, in the morning of the resurrection. For this they lived; and patiently suffered, and for this they died. In the presence of the Father, and the Son, they cannot dwell, and be crowned, until the work of the redemption of both body and spirit, is completed. What is the condition of the wicked? They are in prison. Are they happy? No! They have stepped through the veil, to the place where the veil of the covering is taken from their understanding. They fully understand that they have persecuted the just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consummation of their just sentence, to become angels to the devil, just as it is in this world, precisely.

Has the devil power to afflict, and cast the spirit into torment? No. We have gained the ascendancy over him. It is in this world, only he has power to cause affliction, and sickness, pain, and distress, sorrow, anguish, and disappointment; but when we go there, behold! The enemy of Jesus has come to the end of his chain; he has finished his work of torment; he cannot come any farther; we are beyond his reach, and the righteous sleep in peace, while the spirit is anxiously looking forward to the day when the Lord will say, Awake my saints, you have slept long enough; or the trump of God shall sound, and the sleeping dust shall arise, and the absent spirits return, to be united with their bodies; and they will become personages of tabernacle, like the Father and his son, Jesus Christ; yea, Gods in eternity.

They look forward with great anxiety to that day, and their happiness will not be complete—their glory will not attain to the final consummation of its fullness, until they have entered into the immediate presence of the Father and the Son, to be crowned, as Jesus will be, when the work is finished. When it is wound up, the text is preached, in all its divisions pertaining to the redemption of the world, and the final consummation of all things; then the Savior will present the work to the Father, saying, Father, I have finished the work thou gavest me to do; and the Son will give it up to the Father, and then be subject to him, and then he will be crowned, and that is the time you and I will be crowned also.

We will notice, by this, that all the nations of the earth, with the exception of those who have apostatized from the gospel of salvation; every son and daughter of Adam, except those who have denied the Holy Ghost, after having received it,—are placed in prison with the rest of them, with prophets, priests and saints. Suppose we quote a little scripture on this point.—Jesus died to redeem the world. Did his body lay in the tomb? Did his spirit leave his body? Yes.—Where did his spirit go, you may enquire? I do not know that I can tell you any better than what the ancient apostle has told it; he says he went to preach to the spirits in prison. Who are they to whom he went to preach? The people who lived in the antediluvian world. He preached the gospel to them in the spirit, that they might be judged according to men in the flesh.

What shall we say of the people who live in the nineteenth century? When any of the Latter-day Saint elders or apostles die, and leave this world, suffice it to say that their spirits go to that prison, and preach the gospel to those who have died without hearing it; and every spirit shall be judged precisely as though he lived in the flesh when the fullness of the gospel was upon the earth. This leads to the subject of the saving,

and redeeming powers possessed by the righteous; but we shall not have time this morning to treat upon it; suffice it to say, that saviors are coming up, in the last days, upon mount Zion.

This I say of every son and daughter of Adam, prophets, priests, and those that slew the prophets, all go to prison; the elders of this church go there, and there continue their labors, and by and by, you will see Zion redeemed, and saviors will come up upon mount Zion. The faithful elders will come, and go forward in the ordinances of God, that our ancestors, and all who have died previous to the restoration of the gospel in these last days may be redeemed.

Now, ye elders of Israel, when you say that John Wesley went to hell, say that Joseph Smith went there too. When you tell about Judas Iscariot going to hell, say that Jesus went there too. The world cannot see the whole of the gospel sermon at one glance; they can only pick up a little here, and a little there. They do not understand from the beginning to the end, know that it is as straight as a line can be drawn. You cannot find a compass on the earth, that points so directly as the gospel plan of salvation. It has a place for everything and puts everything in its place. It divides, and subdivides, and gives to every portion of the human family as circumstances require.

It is for us to get rid of that tradition, in which we are incased, and bring up our children in the way they should go, that when they get old, they will not depart from it. It is your privilege and mine, to enjoy the visions of the spirit of the Lord, everyone in his own order, just as the Lord has ordained it, that every man and woman may know for themselves, if they are doing right, according to the plan of salvation. I have only touched a little of the great gospel sermon, and the time has come, that we must close our meeting; so may the Lord God of Israel bless you in the name of Jesus. Amen.

TO THE SAINTS IN EUROPE.

BY MISS E. R. SNOW.

Ye Saints who are dwelling in Europe,
Wherever you're scattered abroad;—
Grace, peace, and mercy be to you,
Through the powers of knowledge of our God.

Chorus.

Come, come, to the dear chambers of Israel;
Come, come to your home in the west;
Come, come to the valleys of dear Ephraim;
Come, come to heaven's chosen land.

Lo! Zion, her cords is extending—
 Her curtains are spreading afar:
 Her peace has been guided for shelter,
 Where gentiles cannot mar it.
 Come, come, &c.

Our fields here are fruitful,
 Bounties of wheat and flour;
 The storehouse is full to overflowing
 Unequalled in feeding the poor.
 Come, come, &c.

The Temple, when we have erected it
 As holiness to the Lord our King,
 The blessings of the holy Priesthood
 Our efforts will amply reward.
 Come, come, &c.

Therefore, let us prove ourselves faithful,
 In doing a work for the dead,
 That the work of the blessed resurrection may spread,
 Through all the generations of the world.
 Come, come, &c.

Trans. IDLOES.

MISCELLANEOUS, &c.


HEALTHY faith is the best theology, a clear conscience is the best law, and moderation is the best medicine.

ELDERS George Halliday, Abednego Jones, William Parry, and John Davies, all Conference presidents, sailed with a company of 314 Saints, on board the *Jersey*, on the 5th of this month. In the above number there were about 200 Welsh.

JOHN N. JONES, traveling elder for the East Glamorgan Conference, was appointed to be President of the Flintshire Conference, in place of brother William Parry.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 13th of this month; Denbighshire, on the 20th; Dyffryn Conwy, on the 27th; and Merionethshire, on the 6th of March.

PAYMENTS FROM FEB. 4 TO FEB. 10.—Liverpool Welsh Branch, £2 7s; Denbigh, £1; Pontytypridd, 8s 3c; Aberamman, 6s; Hirwaun, £1 5s 7c; Merthyr, 10s; Llanfabon, 3s; Aberdare, £1 (Jan. 31).—Total, £6 19s 10c.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

FEBRUARY 19, 1853.

[VOL. V.

ANOTHER SERMON BY PRESIDENT B. YOUNG,

*Delivered on Sunday, August 15, 1852, by way of a continuation on the
topic treated the preceding Sunday.*

I AM confident that I have the prayers of the saints, and the faith of those who have faith. It is seldom that I request the saints to pray for me, for I judge them by myself with a righteous judgment; I always pray for the saints, and suppose in return they pray for all the faithful; and, consequently, I have my share of their prayers.

I recollect a statement that I made last Sabbath with regard to the gospel—what a gospel sermon is—how long it takes to preach it, and what it comprises; that it takes the same time to preach it, that it does to accomplish the plan of salvation, pertaining to the children of men.

I have never yet seen the time that I had wisdom, strength and ability enough to preach a gospel discourse; to commence it, and finish it; setting before the people the plan of salvation sufficiently full, that thereby they might be saved. But it is only given in portions, a little here and a little there, by feeble man.

The subject that is before us today is in the great discourse. To understand the first principles of the gospel—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened by the Holy Ghost; his mind must

be in open vision; he must enjoy the blessings of salvation himself, in order to impart them to others.

In our capacity, we are privileged in spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge, for instance, of the rudiments of the English language; if we continue in our studies, in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars—of commencing at the rudiments of all knowledge—of entering into the academies, we might say, of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything, until we go down to our graves; if we enjoyed healthy bodies, so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things. The capacity of mankind in attaining to geometrical knowledge, and the fine arts, is great; all nations and people understand more or less of the knowledge pertaining to the arts and sciences.

But when they leave these principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves, or to others, those principles that pertain to future knowledge, they are in the dark; there is a veil over them. The veil of the covering that is over the nations of the earth, has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons, who pretend to step beyond organized nature, which is visible to the natural eyes, there

is a mystery; the hidden mystery, the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass, but can we tell what manner of person we are? Can we define the object of this organization—of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of divine wisdom, in our organization? It is a mystery to the wisest there is upon the earth. We see life and action; this we witness daily, ourselves—we act, we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such that the wisest of all the philosophers are ready to acknowledge, and exclaim, it is a mystery; it is not to be fathomed or understood by man. When we advance into the future, or recede into the past, either, plunges man into a still greater mystery. It is a mystery that the world have sought after by their wisdom; they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study; they have sought after and read the comments and ideas of others, with the utmost anxiety and fervency of intention, seeking to find that which others have not found, and to learn that which has not been learned.

This book, which is the Old and the New Testament, preaches but one sermon, from Genesis to Revelation. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations, as not canonical, and any other writings of prophets, and apostles, and all good men; all revelations that have been set aside, and considered unnecessary;—summon all the revelations that have been given since the days of Adam to the present time and what is the sum of the whole of the teachings of Him who has created, the Supreme of the universe—He who has organized, and planned, and executed, and brought into existence all his teachings to his people? Simply this: son, daughter, live before me, so that I can come and visit you; order your lives with

that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my angels, or my minister, the Holy Ghost to reveal my mind and will to you, or to bless you with abiding comfort, that they may not be disgraced in your society.

I say all the revelations of God, teach simply this: son, daughter, you are the workmanship of mine hands; walk and live before me in righteousness; let your conversation be chaste; let your daily deportment be according to my law; let your dealings one with another be in justice and equity, let my character be sacred in your mouth, and do not profane my holy name, and trample upon my authority; do not despise any of my sayings for I will not be disgraced. I wish to send one of my servants to visit you. What for? That you may see and know, as others have; that you may see as you are seen; that you may understand these principles pertaining more particularly to the kingdom you are in. You have descended below all things; I have in my wisdom reduced you; I have caused that you should drink of the dregs of a bitter cup. I have placed you in the depths of ignorance, and have surrounded you with weakness to prove you. I have subjected you to all misery that can be endured. I have caused you to come upon this earth, where misery, and darkness, and every species of unbelief, and wickedness reign, to prove you, that you may understand and know the good from the evil, and be capable of judging between these, with a righteous judgment.

I have caused all this to be done; and now, son and daughter, the *inhabitants* of the *whole earth* that have lived from the days of Adam until now, the first and the last,—the grand aim of all that I the Lord have revealed is, to instruct you to live so that I can come and visit you, or send my angels, that they can enter into your habitations, walk and converse with you and they not be disgraced. By so doing, you shall be made partakers of all knowledge, and wisdom, power and glory, that the sanctified or glorified beings enjoy. And this is, the first of all, what the Lord wishes of the people.

What does our experience teach us—our eyes witness day by

day? True, I may say with many of you, I am not under the necessity of hearing the name of God, whom I serve, my Father in heaven, blasphemed daily; I am not associated with those who blaspheme the name of the Father, and the Son, and the character of the Holy Ghost; I do not associate with those who are liars, or adulterers, or whoremongers, or those who love and make a lie; yet, when we mingle among the wicked, what do we see and hear? What do these my brethren hear, that take the pains to go into the *canyons* to sell a little beer to the traveler? They hear the name of the Lord that bought them, blasphemed. It would take all the teams you have in the country, to draw gold enough, to tempt me into such a situation.

Men are going crazed to attend the *ferries*, in order to amass a few paltry dollars. What do you hear there? You hear the name of the Lord Almighty, and his character, and his Son Jesus Christ, and his Minister, the Holy Ghost, blasphemed; and every servant of God upon the earth, are cursed to the lowest regions. It is not all the Gold of Ophir and California, that could hire me to hear it, for one month. These are my feelings.

Gold and silver will perish, but the name of the Almighty will remain forever; his character will not sink, nor the character of his Son, nor of his ministers, nor of any of his faithful servants, who will keep his commandments. Riches will perish, but *they* will endure. I say again, there is not gold enough lying east of the Rocky Mountains, to bring me to one of these *ferries*, and hear the blasphemies I should have to hear. But can we not hear it here? Yes, to a shame and disgrace of a few that call themselves Latter-day Saints. Is it so, that there is a man whose name is written in the Lamb's Book of Life, that will take the name of the Deity in vain? I speak to you who are trifling with the Lord Jesus, and the holy Spirit of promise, to the shame of a few of the elders of Israel.

The time will come, when they will be cut off, though I am sorry to say that; I would rather say, that while I am in the society of the Latter-day Saints, I might never hear the character of the Deity

ridiculed and disgraced, and his name used in a light and trifling manner.

It is true that I do not hear it. If I were to hear that which other people say they hear, an elder of Israel use the name of the Lord God in vain, I should cut him off from the church; and if I could not get any help to cut him off, I would do it myself. Let me tell you, he must be a very ignorant man who can use the name of the Deity in vain, without having to repent forthwith.

While I was talking, last Sabbath, I wished that I could have strength of lungs to speak about one thousand years, and live without eating or resting. I thought, in that time, we should get pretty well through the gospel sermon.

I will now read a little in this book, called the Book of Doctrine and Covenants, pertaining to the subject we had before us last Sabbath. I will read a portion of a short revelation, in order to exhibit some items of doctrine that are not generally understood, although it is before the people. All people who are disposed, have the privilege of reading this book for themselves; for it has been published to the world for some years; the saints read it, and have the privilege of understanding it, if they choose. Still, as I observed, we are in the school, and keep learning, and we do not expect to cease learning while we live on the earth; and when we pass through the veil, we expect to continue to learn, and to increase our fund of information. That may appear a strange idea to some; but it is for the plain and simple reason, that I am not capacitated to receive all knowledge at once, and consequently I must receive a little here and a little there.

I will read in the Book of Doctrine and Covenants, section 44. "A commandment of God, and not of man, to Martin Harris, given (Manchester, New York, March, 1830) by Him who is eternal."

I could give to the people the cause of this revelation, but it is not necessary. I may say a word upon it when I come to it in the revelation, which will explain all that is necessary. Those who

are acquainted with Martin Harris, know his natural turn and disposition; he wanted to learn all things at once; he was continually in pursuit of knowledge, and neglected to act upon that which he had already received. That is his true character. The revelation reads as follows:

“I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the redeemer of the world. I, having accomplished and finished the will of him, whose I am, even the Father, concerning me—having done this, that I might subdue all things unto myself,—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done.”

We read in the Bible, you recollect, that every man shall be judged according to his works, but it is impossible, or, I will say, it is a considerable task, and quite a labor, to get a community to understand these words, as they read, when in reality, to those that understand them, it is as plain to them as it is for this congregation to count how many fingers I am now holding up before you. If I hold up two fingers, you exclaim there are two; but somebody will jump up and say, no, there is but one, while another declares there are four, and not one or two. Every person has a privilege of looking for themselves, and they may know whether I hold up one, two, or four fingers. To a person who understands this saying, it is just as easy for them to judge, and know that mankind will be judged according to their works which they do in the body; and yet how hard it is to get the people to say it is so, and have them understand it.

“And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless, it is not written, that there shall be no end to this torment, but it is written, endless torment.”

This revelation has been before the people, in this volume, since the year 1834, and yet how few have paid attention to it. Suppose I repeat a part of this last quotation. “Nevertheless it is not written, that there shall be no end to this torment; but it is written, endless torment.”

“Again, it is written, eternal damnation; wherefore, it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name’s glory. Wherefore, I will explain unto you this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for behold, the mystery of godliness, how great is it! for, behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—eternal punishment is God’s punishment; endless punishment is God’s punishment.”

If I recollect right, I think there is no place in the Bible so explicit, with regard to this name of the Deity, “for endless is my name.”

“Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr., in my name; and it is by my almighty power that you have received them; therefore, I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the

smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.”

This language needs no particular explanation, to those who ever knew Martin Harris.

“And I command you, that you preach naught but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish. Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ; I came by the will of the Father, and I do his will.”

I want to connect this part of the revelation given to Martin Harris, with a few words in the revelation, called the Vision.

“Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said, there is no forgiveness in this world nor the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father, before the worlds were made.”

I wished to connect these two quotations, and refer directly to the situation of the world, believing that this can be made profitable

like everything else. All the revelations that are given, and every revelation that was given, and every matter of fact, or truth, that is revealed to the children of men, is for their benefit; and if improved upon, in honesty and truth, in righteousness and humility, to the glory of God, and to their own honor, it is a lasting benefit; but if they should turn about and make an evil use of it, it always will be to their condemnation; consequently, it is for the inhabitants of the earth to know the blessings and the privileges the Lord has for them to enjoy. It was said by the Savior, when in the flesh, to the scribes and Pharisees, and learned doctors of the law—and it will apply to every class and grade, and every individual in every community: “this is the condemnation, light has come into the world, and men choose darkness rather than light.”

So it is, it always has been, and it always will be so; when light comes, if the people reject that light, it will condemn them, and will add to their sorrow and affliction. So it is with the inhabitants of the earth, at the present day, as much as it was in the days of the Savior, or in any other period of the world. Light comes into the world, but men choose darkness; when they do, it proves that their deeds are evil. This principle may prove beneficial to us, and to every son and daughter of Adam, who hear, and have the privilege of hearing, and of understanding for themselves.

When we take a view of the inhabitants of the earth, and look at ourselves, and contemplate our own situation and circumstances, we are satisfied, that we, as a people, are favored above any other class, upon the face of this globe. Our blessings are multiplied unto us, more than any people. We have the privilege of knowing how to escape this world of sorrow and sin; to enter into the strait gate, that was spoken of by the Savior, and obtain eternal life.

Is there any other people that know these principles—that have committed to them, the keys of the holy priesthood, by which they may save themselves, save their families, save their neighbors, and save all that will hear them? Where is that community? I do not

know; so may this congregation exclaim, if the same inquiry was made of them; you can say, we do not know.

We are blessed, and greatly blessed: and when we contemplate even upon our afflictions, the fact is, they appear to us not worth mentioning; they should never come into remembrance before us. We have the privilege of serving the Lord, of growing in grace, and obtaining that which the Lord has for us. This is the people the Lord designs should be prepared to enter in at the strait gate; for strait is the gate, and narrow is the way, says Jesus, that leadeth to the endless lives. It is translated in King James' version of the Old and New Testament, "that leadeth unto eternal life." But in our late revelations, it is rendered, "strait is the gate, and narrow is the way that leadeth to the endless lives, and few there be that find it."

Were I to inquire of the Latter-day Saints, if they are all expecting to enter in the strait gate, spoken of by the Savior; if they are all to inherit eternal lives—every one would answer in the affirmative. I hope they will; it really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this gospel will be prepared to enter in at the strait gate, and inherit eternal lives. But there is one fact, and that is undeniable; we cannot alter it; and that is, every man shall be judged according to his works, and every man will receive, according to the extent of his capacity.

Every individual among the Latter-day Saints, and among all professors of religion, and then among all the heathen upon the face of the earth, will be judged according to their works. Is this all? No. Every individual will also receive according to the extent of their capacity. The inquiry might arise, Is every individual who receives the new and everlasting covenant, and by their acts submit to it, are they capable of receiving the glory to be revealed—the crowns of glory, of immortality, and eternal lives?—You may answer that question yourselves; pause a moment.

(To be continued.)

EPISTLE OF PRESIDENT WILLIAM S. PHILLIPS, TO
THE PASTORS, CONFERENCE AND BRANCH
PRESIDENTS, TO ALL THE SAINTS IN WALES.

DEAR BRETHREN,—For the goodness of our Heavenly Father, I have the privilege once more of exhorting you by means of the TRUMPET, to continue in the faith, which you have received through this glorious Gospel. We are in a world that is full of all kinds of temptations; and there is a tendency in all of them, unless we are always on our guard, to lead us to lose the faith, and to sadden the Holy Spirit. What shall we say? are *all* who testify that this Church is true, in the faith? No; we shall strive to explain a little on this matter as follows:—

First, we notice those who have been excommunicated from among us for their wickedness, and who now testify that the Church is true, but who do not come back while so and so is in it. I ask, are they in the faith? We acknowledge that they have a bit of faith; but they do not have sufficient for their salvation. The deeds of some of these kind of Saints deny the saving faith completely, and their condition is pitiful, and unless they repent, the wrath of the Almighty God will be upon them.

Further, what do you think of those who are in the Church, and who gather together with the Saints on Sundays, and partake of the bread, and drink from the cup, and at the same time hate their brethren, yes, their Presidents, and teach others to do likewise, and in that condition stand up to teach and preach to the Saints, &c. Is that group in the faith? No. We consider them worse than the others, for “he who says that he loves God, and hateth his brethren, is a liar, and the truth is not in him.” Also, there is a verse of scripture that says something like this,—“Who art thou that judgest another man’s servant? to his own master he standeth or falleth, and he shall be holden up, for God is able to make him stand,” &c. This group has been in the Church of God in every age of the world. But what should be done with them? Let the Pastors, and the Branch and Conference Presidents, take this matter under their consideration. What shall they do with them? feed them? No; for they are not disciples of Jesus in this condition. Rebuke them, and if they do

not repent, excommunicate them out of the Church; but give them plenty of time to repent, so they will be left without excuse. Men of this kind, and who refuse to repent, will be false prophets in the last days, and will cause great persecutions to come on the Church. It seems that many must come into this Church, so their deeds will become obvious; let all remember, “that whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted; and he that edifieth his brother, shall be edified.”

We have done our best to prepare the hearts of the Saints to gather home to Zion, though we have hardly gotten 200 ready to begin this year, but we hope there will be many more going next season; and let all whose circumstances permit, prepare themselves, and perhaps the “Emigrating Fund” will be enabled to take many away: may all the Saints be faithful in this matter, as in all other things. Pay particular attention to the Eighth Epistle, in the last Issue, by the First Presidency of the Church, and may all the Church receive of its spirit. The Saints are warned to gather home, lest the way be closed by the sword, or famine. And let all the Saints give an ear to hear what the Spirit tells them; and may the faith of the entire Church increase, for faith comes by hearing and reading the Commandments and Revelations of God. May the Presidents teach the Churches to conform to the spirit of the Presidency in Zion, and the Presidency in the British Isles, together with the Presidency of Wales; and after you have done this, you can expect wondrous blessings and success. I shall further add, let the Presidents recognize their ministry, considering it more beneficial to teach the Priesthood and the Saints in their duties, than to begin the work in new places as a general rule. Let the Traveling Elders and the Priests minister to the world, and they shall establish new Branches, as the Spirit guides, while the Presidents feed the flock, and teach them how to spread to the right and to the left.

We consider these few important notes as worthy of your attention; may your consideration of them and your acting on them, increase your abilities to do the will of God; this will make you more

able ministers to the many good people, which you have been called to preside over. In closing, allow me to rejoice with you, my dear fellow servants, and Saints, in the name of Jesus Christ. Amen.

W. S. PHILLIPS.

14, Castle St., Merthyr, Feb. 14, 1853.

THE PRUSSIAN MISSION.

ELDERS Orson Spencer and Jacob Houtz arrived at Berlin, Prussia, on the 25th of January. On the 31st, they received a summons to appear before the authorities of the police. On the 1st of February, they obeyed the summons, and were examined, and received an order to quit Berlin by 8 o'clock the following morning, upon pain of banishment. They accordingly left that city on the 2nd of February, and arrived in Liverpool on the 7th.

It is no small thing for the authorities of a nation to reject the servants of the Lord, and refuse to receive their testimony; they thereby turn the key of salvation against themselves, and the light of truth cannot shine in their souls to point them the way to eternal life. The Prussian nation is now in the hands of the Lord, for Him to do with it as seemeth good to Him. If plague, and pestilence, and famine, and war, and revolution, desolate the land, the rulers of the nation will be held accountable for it, because they would not hearken to the counsels of the Lord, when He condescended to send his servants with proposals of peace and salvation.—*Star*.

WHO ARE THE PERSECUTORS?

WHO killed all the prophets of God,
And Christ and his dear apostles,
And the best men who lived
On the face of the round earth?

They were all malicious murderers;
Old superstitious religionists, deceivers of the world.

Who killed Joseph Smith and his brother,
After scorning them in every kind of way,

And many of the poor Mormons,
 For professing the religion of God?
 They were all malicious murderers;
 Old superstitious religionists, deceivers of the world.

And driving them in the harsh winter
 To the wilderness to live on nothing,
 For professing the religion that has the power
 To save mankind?
 They were all malicious murderers;
 Old superstitious religionists, deceivers of the world.

Who shouts with one voice
 Against the message of heaven,
 That gathers all the righteous home,
 From the plagues that are coming?
 They are all malicious murderers;
 Old superstitious religionists, deceivers of the world.

Who complains about dear Zion
 As a dwelling place for the Mormons to live,
 To receive the blessings of God,
 Within His temple?
 They are all malicious murderers;
 Old superstitious religionists, deceivers of the world.

Who will be punished for their evil,
 For ridiculing and scowling at the Saints?
 And who will vanish like smoke,
 Before the wrath of God?
 They are all malicious murderers;
 Old superstitious religionists, deceivers of the world.

Georgetown.

WILLIAM LEWIS.

SONG OF ENCOURAGEMENT TO THE SAINTS.

TUNE—"Sir Harri Ddu."

ALL valiant Saints,
 Let us magnify our privilege,
 Let us rejoice in the truth;
 When all the elements
 Of the world are ablaze with light,
 The truth will hold its ground:
 Let us go forward fearlessly through all obstacles,
 Let us obtain the victory over all our enemies;
 And the host of hell will receive full payment
 For their iniquity before long.

With their lying stories,
 Will some obtain
 Our weakening to go forward?
 No, let us take strength,
 Before long we shall all possess
 The Zion of God, and its sparkling areas:
 There we shall happily enjoy the godly feast,
 When our enemies sword against sword,
 And all the inhabitants of Babel, with wicked countenance,
 Under God's wrath will light a fire.

Blaen Dowlais.

WILLIAM THOMAS.

MISCELLANEOUS, &c.

RELIGION is the support of the weak, the teacher of the unlearned, the philosophy of the simpleton, the elocution of the devout, the remedy of sin, the counselor of the righteous, the comfort of the miserable.

KINDNESS is the kind of charm that attracts the love of all men; and too much kindness is far better than a scarcity.


HE who succeeds in business, is one who has pondered over it beforehand; some work first, and think afterwards.

IF a man cannot find relief within himself, there is no use looking for it in any other place.


IT is very difficult for a sensible man to be a nefarious rascal; a true mind leads to order, truth, and virtue.

THE soul is never idle; and unless it ponders serious matters, it will spend its energy on baubles.

PAYMENTS FROM FEB. 11 TO FEB. 17.—West Glamorgan, £10; Dyffryn Conwy, £1; Dinas, 8s 6c; Pontypridd, 11s 8c; Aberamman, 9s 4c; Hirwaen, 2s 9c; Georgetown, 13s 2c; Merthyr, 10s; Ffynnon Tydfil, 6s 8c; Troedyrhiw, 3s 2c.—Total, £14 5s 3c.

 President J. D. Roberts, of the Breconshire Conference, warns the Saints in general, that Phillip Thomas, of that conference, has been cut off from the church.

ADDRESS.—Dewi Elfed Jones, care of Mr. John Lewis, Saddler, Thomas Street, Llanelli, Carmarthenshire.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 9.]

FEBRUARY 26, 1853.

[VOL. V.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

*Held in the Tabernacle, Great Salt Lake City, beginning October 6, 1852, at
10 in the morning,—President Brigham Young presiding.*

PRESENT.—Of the First Presidency—Brigham Young, Heber C. Kimball, and Willard Richards.

Patriarchs—John Smith, and Isaac Morley.

Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp.

Of the Stake Presidency—David Fullmer.

Presidency of the High Priests Quorum—John Young, Reynolds Cahoon, and George B. Wallace.

Presiding Bishop—Edward Hunter.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

The choir sang “The Prodigal Son;” when the Conference was called to order by President Young. The choir sang, “Lord, in the morning thou shalt hear.”

Prayer by Elder Hyde. Choir sang, "Come, let us join our cheerful songs."

Elder J. D. Ross was called to the stand, who remarked that we live in an age of the world when some great and marvelous work is being performed on the earth, and which causes the learned to be astonished; and that is, the gathering together the honest in heart to one place. He then alluded to the sayings of Jesus, "Other sheep I have, that are not of this fold, them also I must gather together," when there will be one Shepherd and one fold, who will be instructed by the Savior himself. When the Savior came in the flesh, it was to the lost sheep of the House of Israel, and he remained with the Jews alone. He reviewed the dispersion of the ten tribes; and the multitude of nations described in the Book of Mormon, and the promise of the Savior to visit the ten tribes; he also spoke of the prophecy of Jacob, on his death bed, that, in the last days, a feeder should be born, who should feed the sheep of Israel in the gathering place—and he reviewed the organization of the Church of Jesus Christ of Latter-day Saints.

Elder Orson Hyde remarked, the peculiarity of Elder Ross's discourse is to make it interesting; and when one truth is demonstrated, the farther out vision extends—our desires for truth increase. The nations who profess Christianity, pray continually that the day may speedily come when the Savior will come to reign as King of nations; and the time is fast approaching when the Savior will reign King of nations as he now does King of Saints; and will take possession of that for which he shed his blood: and those nations who want to keep the power from him, will burn their hands.

Elder Jedediah M. Grant said,—Through the revelations of God to brother Joseph, his mind became competent to organize the Church, with a First Presidency, a Quorum of Twelve Apostles, a High Council; and when we got one Quorum of the Seventies, we thought we had a host of Elders, when the Church spread with a brilliancy and a beauty previously unknown. He then spoke on the

subject of miracles: said he, it is a miracle to every ignorant man how this house is supported without a pillar; or how intelligence can be transmitted from Maine to New Orleans in about a minute, as much as when the Savior fed the multitude with two small loaves of bread: as he was at the Creation of this earth, he knew how to bring the component parts together for his own convenience, so as to feed the hungry. There is no miracle, only to the ignorant; it is also miraculous to the kings and potentates of the earth, that the Latter-day Saints are a unit, but it is not miraculous to us; we understand the principle by which He rules, although it is the greatest miracle among the nations to see the Church move on in grandeur and union.

Choir sang a hymn.

The President invited the Saints to come up here daily and worship the Lord; for we have a hall now which answers a good purpose; and I now invite you to come here, with clean hands and pure hearts; and as tomorrow is our "fast day," if there are any poor, I say to the Bishops, hunt them up, and feed them; and if there are not any, then reserve the food for another day.

We want you to tarry in Conference until your hearts are prepared so that the Holy Spirit may dwell in them, that you may know for yourselves the truth of the Gospel. He then dismissed the people with a benediction.

At two, the conference was called to order by President Young. Choir sang a hymn. Prayer by Elder Zera Pulsipher; singing.

Elder Ezra T. Benson remarked that the reason the devil is mad about the Latter-day Saints, is, because they will enjoy themselves, and are led by revelation: then he spoke of settling the different valleys, in order that the Saints may all have an inheritance to dwell upon, and prepare places for other Saints to gather to, from every nation, kindred, tongue, and clime, upon the earth. The priests in Christendom warn their flocks not to believe in "Mormonism;" and yet you sisters have power to heal the sick, by the laying on of

hands, which they cannot do. The doctrine we have preached this morning was good and true; and if we will come up before the Lord, as requested, we shall have a good time during this Conference, and shall have a witness of the truth of "Mormonism."

He asked the question,—What, in the name of common sense, do any of the people let their cattle and pigs turn loose for? and answered, he is not a righteous man, or a Latter-day Saint, who will do so; for those persons who turn their cattle or pigs loose, do so that they may be fed on their neighbors' gardens, in a dishonest manner, while there are ten thousand Saints coming in this fall, who have to be fed, if we suffer all our gardens and grain to be destroyed.

Sacred music upon the melodeon, by Elder Grimshaw.

President Young remarked:—I expect, in all probability, I shall be able to say very little during this Conference. My lungs are in such a state, that as soon as I talk long enough to entertain a congregation, they severely afflict me.

I have a few texts to give to the brethren who may speak, upon some of the items I wish to be laid before the Conference for your contemplation.

The first I have noted is a question,—Shall we commence to build a Temple next spring, in order that we may receive our endowments more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a Temple. Again, those parts that are already given, and will be given, in the place that we at present use, will be given over again in the Temple, when it is finished. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though, we have got a comfortable place, which we have dedicated, to the Lord; and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

The next thing I present, is,—We want workmen; masons to erect a wall around the Temple Block. We wish to have a wall to secure the

block, that when we commence the Temple we shall not be under the necessity of being thronged and overrun by spectators. A portion of the wall on the north side is already built of stone, and rises about four feet above the surface of the earth; and we anticipate placing about ten feet of *adobies* upon that, and the whole is to be crowned with a picket fence of six feet high about the ground.

The next item or text, is,—We want one hundred families to go to Iron county, where we expect to manufacture iron. I will say, for the consolation of those who love money, and feel as though they cannot do without it, as soon as these iron works are in successful operation, that will be a monied place.

We also want one hundred families to go to Millard county; that is the intended seat of government for this territory; it is a beautiful valley, and one of the best we have yet settled.

The next that I will notice, is,—We want some twenty missionaries to travel through the settlements. One hundred have already been appointed to go into all the world; and the number may be swelled a little more, previous to the departure of that part of the mission that is to proceed south. We think those brethren whom we shall appoint to travel at home can be useful here as in any part of the world, to instruct, comfort, and build up the Saints in the most holy faith.

The next thing I have noted, may perhaps be to some, a novelty. What was said here last Sabbath by brother Call, and others, gives rise to this text, which I put forth for the brethren to preach upon; it is for the idlers and loafers to build me a good house. If any complain about the First Presidency living on tithing, I want these men to build me a fine, commodious house, worth about 25,000 dollars.

My next text is, for this people not to peddle away their wheat as they do at present, and as they did last year; not to sell your wheat for 50 cents per bushel, for, in all probability, you will have to buy it back again from the same men at four or five dollars per bushel. I will say still further upon this subject,—if this community does not appreciate the blessings of the Lord, given to us from our

mother earth—for our heavenly Father causes her to bring forth in her strength, for the brethren and sisters who come here from far off countries—I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted; the earth will cease to yield in her strength, if this people do not appreciate their blessings, and improve upon them. Further, if this people appreciate these blessings, we will see the time yet, in these mountains, when the people will come from our native countries for bread. If we are faithful, if we are true, if we are humble, and appreciate the blessings of heaven that are poured upon us, and improve upon them, strangers will seek bread at our hands; but if we neglect our duty,—if we become proud, idle, selfish, or covetous, and forget our God, the earth will cease to yield her fruits; they will be blasted, and we will be in poverty; that, you may be assured of, brethren and sisters.

These texts I have given to the brethren, and I will say to this congregation,—if there is any man who feels that he wants to pour out his soul here, before the people—come into this pulpit: we are your brethren. If your heart fails you—if you have not confidence to come to the stand, you have the privilege of rising upon your feet in the congregation. We have come together to worship the Lord, to build up his Kingdom. This Conference is for the purpose of contemplating, not directly upon that which concerns us in the present time, but to lay plans for the future life; we are endeavoring to lay the foundation for future exaltation and happiness. This is the place to contemplate those things that our physical energies can act upon for our future courses, administration, labors, &c. We are gathered together in this Conference, to talk over the things of God, and what will be for the best interest of His kingdom on earth—to thank and praise Him for what he has done, and is doing, and will do for us, if we are faithful. God bless you. Amen.

Elder Levi W. Hancock said, his heart felt to rejoice that he was out of the clutches of those men, who had robbed and driven him from his home; and is glad to be in the valley of peace, where the

hearts of the children are turned to their fathers, and we can glory in the cause of our God, &c.

Elder Zera Pulsipher remembered the time when he had to travel 325 miles to get a council of elders—comparing the rise of the Church with the present day; and he bore a testimony of having seen a vision, when an angel appeared to him, having a Book of Mormon in his hand, and exhorted the newcomers to the valley, to keep the commandments of God, to be humble and prayerful, and respect and obey the counsel of the authorities; and he showed that those who neglect their prayers and their duty, generally fall away from the Church, and are damned.

President Kimball: You have heard the several texts which have been presented before you by President Young: it matters not which we take up first. There are many schemes laid to get your wheat for 75 or 80 cents a bushel—many will come here who feel in their hearts to complain of President Young and others—the present emigration coming in will require nearly 100,000 bushels of grain to feed them and their stock; and so many persons are without even their own bread, who will require nearly as much more; and I am satisfied there never has been so much grain destroyed in the valley any year previous to this; and brother Brigham says, “Take up your cattle tonight, and herd them.” Will you do it? [The Saints answered, “Yes.”] And he exhorted the Saints to sell their clothing to the farmers for wheat, so as to keep away from the merchants; and decorate your palaces with home manufactures: and if you cannot get cotton yarn to weave carpets, braid the rags, and adorn your places with rag carpets.

I say unto you all, practice virtue, prudence, economy; be saving, and be industrious, and you will be blessed. May the Lord bless you. Amen.

A young brother, just arrived, whose name we did not learn, occupied the stand a few moments: he rejoiced to see so many willing to obey the counsels of the Lord, and stated his reasons for coming to the Valley were, that he might be instructed by the Prophet of the Lord.

Choir sang a hymn, when the double bass viol was brought into use for the first time in this place.

Benediction by Elder Lorenzo Snow.

Adjourned to ten, tomorrow morning.

At six in the evening, the Elders of Israel met in the Tabernacle. Called to order by Elder Lorenzo Snow.

Congregation sang, "Come all ye sons of Zion." Prayer by Elder Snow. Congregation sang, "Glory to Thee, my God, this night."

Elder F. D. Richards attended to the call made on him to preach this evening; and as the word, "cannot" never was in his vocabulary, he is not under any trouble to expunge it. The responsibility he is under to preach to the people, enables him to expect the assistance of the Holy Spirit always.

The Saints are the only persons on earth who can really rejoice, and know that the Lord is with us; but the world, knowing nothing of the power of God, attribute our prosperity to this—that our lenders are some of the master spirits of the age. Seeing us build cities, and in a few years driven from them, and behold, in a short time we are richer than we were before, makes them give us credit for having great and mighty power. We have found one spot on the earth which was not desirable for any man to settle; and praise the Lord, the Latter-day Saints have taken possession of a refuse portion of the earth, and now we can cause the desert to blossom as the rose, and the barren wastes to be made glad.

He advocated the cause of home manufactures; and then, said he, we should have not only a gathering of people, but also a gathering of substance. If the money that has been paid out for the single article of sugar, was now in the Valley, there would be a comfortable circulating medium for the whole Territory.

Again, if we can get the iron works started in our midst, it would be of great benefit to the Territory. Brother Erastus Snow and I are going down to Iron county, with a train of goods, to unite with our brethren there, and see if we can make it a blessing to the community, and so save the funds in the Territory; this will gave stability to the

monied interest. I look forward to a few years, when I can see the wool taken from the sheep, and made into beautiful clothing, by our own hands; and then you will dam up the avenue to the export of money, for that article, also.

Here in these valleys, we can see face to face, and feel the heart of man beating in response to our own; but if you go abroad in the world, you find it truly, every man is for himself, and the devil for them all. I look forward to the time when men will want to come to gain a settlement and a name in our midst, for worldly gain; yes, brethren, the time will come, when the Presidency will have to use their utmost power and anxiety to prevent the influx of devils in our midst, as much as we are anxious to baptize an individual for the remission of sins.

Brethren, we have either got to live the Gospel, or else our faith is vain. The Lord magnifies us in the eyes of the world, as he often did when we were in Nauvoo: persons would come from Boston to a Conference; their eyes would be so great that they would go back and report present about twice the amount of the inhabitants there were in the whole city, &c.

Elder W. Woodruff: Truly has it been said, that we are growing in knowledge and wisdom, and feel the hand of God guiding us; yet this people have one fault, and that is, to run to a Gentile store and spend the last dollar they've got in preference to going to a brother in the Church; it is an error in Israel, and should be stopped. How long will you sustain men who do not support this Kingdom, in preference to supporting yourselves? The men who drew the very life's blood of the community in Nauvoo, were the first to draw the steel upon us and drive us from our homes; and I fear not to say, that if the Saints were to leave these valleys, and the Gentiles were to take possession of our houses, and our farms, they could not live here, and a famine would be in these valleys, in their midst.

Elder O. Hyde then rose to speak; but the Clerk was under the necessity of leaving, on account of sickness.

(To be continued.)

ANOTHER SERMON BY PRESIDENT B. YOUNG,

Delivered on Sunday, August 15, 1852, by way of a continuation on the topic treated the preceding Sunday.

[Continued from page 127.]

I WILL refer your minds to Abraham; he lived many years without children, and sought diligently of the Lord to know if his name should be blotted from the book, if it should become extinct. He was a righteous man, a good man, and conversed with the Lord; he received revelations from above, and communed with heavenly beings; while his constant cry was, O Lord, shall my name stop here? You can read in the Bible, how he obtained a promise, and his wife actually bore him a son in her old age. He obtained this promise: "Abraham, my son, you shall have a posterity, and a great nation shall spring forth from your loins; you shall receive the desire of your heart. What can you desire, Abraham?" I want to know if this will be the end of my posterity, and is my name to stop here? No, says the Lord, to your posterity there shall be no end. You remember what the apostle says concerning this matter. It is this: his seed shall be like the sands upon the seashore, and like the stars in the firmament, for multitude; they cannot be numbered, from this time, henceforth and forever; they are endless, and still continue to increase, and increase.

Here is the very posterity of Abraham in this house; nearly the whole of this congregation are composed of them; and they are on the increase, spreading forth on the right and on the left, according to the promise of Abraham, and the blessings he was earnestly seeking for. I mention this to remind you of one fact; it is a great blessing, and one of the greatest that can be bestowed upon a human being—to receive the sanction of the Almighty, the voice of God to any man, saying that he shall inherit eternal lives. The gift of eternal life is the greatest of all gifts that can be bestowed upon mankind.

When we step forth into other communities, or contemplate the past, and view our forefathers, what will be their situation—what their doom? I can tell you, and you will allow me to judge the matter;

not, however, that I am going to judge them, and pronounce sentence upon them; but their situation is plain to those who understand.

My father and grandfather, my ancestors, were some of the most strict religionists that lived upon the earth; you no doubt can say the same about yours. Of my mother, she that bore me, I can say, no better woman ever lived in the world than she was; I have the feelings of a son towards her; I should have them—it is right; but I judge the matter pertaining to her, from the principles and spirit of the teachings I received from her.

Would she countenance one of her children in the least act that was wrong, according to her traditions? No, not in the least degree. I was brought up so strict, so firm in the faith of the Christian religion by my parents, that if I had said “devil,” I believed I had sworn very wickedly, no matter on what occasion, or under what circumstances this might occur; if I used the name of the devil, I certainly should have been chastised, and that severely. Would my father or mother allow any of their children to say “*darn it?*” Were they even allowed to say “I vow?” No. If we had said either of these words we should have been whipped for it. I do not say that we did not say such things when out of the sight of father and mother; but if by any means it came to their ears, we were sure to be chastised.

Did I ever hear a man swear in my father’s house? No, never in my life. I never heard my father, or any person about his premises swear as much as to say “darn it,” or “curse it,” or “the devil.” So, you see I was brought up pretty strictly. My mother, while she lived, taught her children all the time to honor the name of the Father and the Son, and to reverence the Holy Book; she said, read it, observe its precepts, and apply them to your lives, as far as you can; do everything that is good; do nothing that is evil; and if you see any person in distress, administer to their wants; never suffer anger to arise in your bosoms, for if you do, you may be overcome by evil. I do not know that I ever wronged my neighbor, even to the value of a pin. I was taught, when a child, not to take a pin from the

door yard of a neighbor, but to carry it into the house and give it to some of the family. Never did my mother or father countenance any of their children in anything to wrong their neighbor or fellow being, even if they were injured by them. If they have injured me, says my father, let me return good for evil, and leave it in the hand of the Lord; he will bless me for doing right, and curse them for doing wrong.

I have merely mentioned my own parents and their teachings to their children, to bring before our minds the thousands and millions, and thousands of millions of the inhabitants of the earth, who have lived and passed off this stage of action: and the millions that are now living, eating, drinking and busily engaged in the almost endless pursuits of mortal life as we are; every one moving according to their own capacity and according to their own views and notions of things; but they all alike breathe the free air, and drink of the free water, and all are before the Lord. I bring up these little items to prepare the way for the question, What are you going to do with all these inhabitants of the earth?

The Methodists answer, you must come to the anxious seat, or else be plunged into that lake of fire and brimstone, and there live forever, without any end to your torment, among devils employed in pitching you around, adding brimstone to fire and fire to brimstone. You are to stay there for millions and thousands of millions and millions of millions of years, and all the rest of it a man can think of in the shape of numbers; when you have lived there so many years; you are not any nearer to the end of this awful torment than you were when it first began.

This has appeared to me, from my childhood to this day, to be a piece of complete nonsense, to talk about the inhabitants of the earth being thus irretrievably lost; to talk of my mother, and yours, or our ancestors, who have lived faithfully according to the best light they had, but because they had not had the everlasting covenants, and the holy priesthood in their midst, that they should

go to hell, and roast there for all eternity. It is nonsense to me; it always was, and is yet.

What are you going to do with them? I will tell you. Take the Methodists, and every reformer; from the latest back to King James, who seceded from the authority of the Pope; and the hundreds and thousands that are now living upon the earth; and have lived and passed away; who profess no religion, but stand aloof from all parties; among those who are dead, and those who are living; there are multitudes who have been, and are, as good as they know how to be.

Now the point is, to know what we are going to do with them. Are we going to send them to an endless hell? This wants a little explanation; for if I were to say that all go to hell, I should certainly tell the truth; and I can say as I said last Sabbath, all go there, both saint and sinner, in one sense of the word.

There are reasons for this, and it is for man to understand what they are; placing everything in its own place, classifying and putting all things where they belong, to make the doctrine of salvation complete. Foreordination, for instance, and free grace, are both true doctrines, but they must be properly coupled together, and correctly classified, so as to produce harmony between these two apparently opposite doctrines. We must know, when the Lord speaks, what he is talking about, and who he is talking about,—all and considerably more of which, is necessary, to get a proper knowledge of the whole scheme of salvation.

I ask you again, what are we going to do with father and mother? Are you going to send them to perdition, and there let them welter in awful misery and endless torment? No; we are not going to do any such thing, but we will put them where they belong.

Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles, which were organized for that express purpose; and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven, God ordained they should become temples prepared to

inherit all things. I wish you to understand, that all spirits are pure when they are put into these tabernacles, but we have not time to explain, or set before you, the reason of the variations in appearance, in the mortal tabernacles; there are causes for it. Our spirits fill the tabernacles organized for them; it is a habitation for the spirit to dwell in and if the spirit and the body both agree in keeping all the laws, and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny, and defy the power and character of the Son of God; all who do not sin against the Holy Ghost. Now to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house, and you observe that these habitations of the spirits of men, are scattered over the face of the earth, and they have come from the Lord pure in their spirits; these enter their tabernacles, and are shut out from his presence, and the knowledge of the Lord; they are ignorant; filled with unbelief; exposed to the unholy traditions of the fathers, which they have to grapple with and all the wickedness that is in the world, with which they have to contend.

With your mind's eye look at the millions of them in all nations, who are doing according to the best knowledge they possess. What! The Roman Catholic? Yes, and then every one of her daughters; down to the latest Protestant church that has been organized; they are all doing just as well as they can, and living according to the best light they have, a great many of them, though not all. What shall we do with them? They pass from the world—their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy? Every son and daughter of Adam, who live according to the best light and knowledge they have, when they go into the spiritual world, are happy in proportion to their faithfulness. For instance, take a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full

of glory and happiness, and full of praise to the Lord; who meet together oft to sing and pray, and preach, and shout, and give thanks to the Lord Almighty (and in a great many instances, and in a great degree, they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ which lighteth the world).

Now this may be singular to some. What! They enjoy the Spirit of the Lord? Yes, every man and woman, according to their faith, and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every faithful Methodist that has lived up to, and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all, and evil to none, injuring no person upon the earth, honoring his God as far as he knows,—will have as great a haven as he ever anticipated in the flesh, and far greater.—Every Presbyterian, and every Quaker, and every Baptist, and every Roman Catholic member, every reformer of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession,—will have and enjoy all they live for.

(To be continued.)

BEYOND THE PLANTING OF THE FLOWER.

FROM GOETHE'S GERMAN VERSION.

In a green forest located nearby,
 Loneliness took my mind,
 And I wandered here and there,
 Having no purpose in the world.
 I happened to see a beautiful flower—
 A flower that captured my love;
 It glistened like the pure radiance of the stars,
 Or the gleaming of a girl's eye.

I greatly wished to pick it,
 But I heard something as if a voice,—
 “Must you cut me down,
 To wither on the field?”

I plucked it tenderly by the roots,
 And took it to my garden;
 It grows there in an excellent place,
 And it looks seven times more beautiful. (1847.)

MISCELLANEOUS, &c.

IT is not the place, said Cicero, that makes the person, but the person which makes the place honorable.

I DO not envy anyone's happiness, for I am content with what I have.

THE young should not venture forth without counseling with someone mature; for although youth is the best season to act, old age is the best counselor.

NEVER forget the kindness others do for you; and do not reproach others for the kindness you do for them.

IT is better for us to suffer without cause, than to be the cause of our suffering.


THEFT does not enrich anyone, neither does charity impoverish anyone, and prayers do not impede anyone's work.

HE who follows nature is never off his course. Sometimes nature is subdued, but rarely is it extinguished.


THERE are 350 daily newspapers in America, and only 10 in England.

ANOTHER company of Saints, comprised of 345 souls, sailed from Liverpool under the leadership of Elder J. W. Young, on the 15th of this month, on board the *Elvira Owen*.

PAYMENTS FROM FEB. 18 TO FEB. 24.—Monmouthshire, 3s 0³/₄c; Anglesey, £1 2s; Aberdare, 15s; Georgetown, 8s 7c; Ffynnon Tydfil, 2s 4c; Troedyrhiw, 1s 6c; Cap Coch, 8s.—Total, £3 0s 5³/₄c.

 The Anglesey Conference will be held on the 6th of March.

“J. T.”—You and others should verify that the bills and the packets correspond to one another, before you begin to distribute them.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr*.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

MARCH 5, 1853.

[VOL. V.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

*Held in the Tabernacle, Great Salt Lake City, beginning October 6, 1852,
at 10 in the morning,—President Brigham Young presiding.*

[Continued from page 141.]

ON the 7th of October, the Conference was called to order by President Kimball, twenty minutes to ten. Choir sang a hymn. Prayer by Elder Phinehas H. Young. Singing.

Elder Hyde remarked that it is necessary that the Saints should use their best exertions to preserve the perpetuity of both body and spirit, that they may perpetuate the works of the Father, for God works with the instruments which he has prepared for that purpose, and man has to perfect himself, even as God Himself is perfect. Man is the author of his own happiness or misery, and should therefore create circumstances to make him happy. Without the comforts of life, the tender woman herself can turn love into hate, as was witnessed at the siege of Jerusalem, when the woman ate the fruit of her own loins. Man must consult nature, and then all things glide smoothly along, when he can bless himself and others; but if he is pinched by want, he feels miserable.

This valley is pretty much all taken up in farms, and the wood

all used up, which requires a man to be two days in getting a load of wood; and during that time a man often loses his cattle, which may destroy his neighbor's garden, and incur damages. Therefore, it is best to go where neighbors are fewer, and get the best places for farms; you can there get a load of wood any morning, have your cattle on good range, and then you get the gifts of God by your own industry. In the country south, is plenty of room for the exercise of your energies. In Iron county they are beginning to make iron, and those who live there on the manufacture of the first *stove* or porridge pot, their names will be had in remembrance. And further, they have a whole mountain of brimstone, and all I have to say is, don't set it on fire yet, but let it remain till the Lord puts the match to it Himself, when He burns up the earth with fire. There is also plenty of wood, water, and grass, and the word is, "Go south, and fill up the valleys, for if you don't, the persons now living in this valley will sell out, and go and take up those very choice lands. Who won't go south, where you can raise *oranges* and grapes? A man cannot starve to death on *grapes* alone; I have tried it myself, and want to have the privilege of trying it again. Then, don't stay here, but go to the land of clover and grapes, and where you can get coal for the digging of it.

"Southward," then, is the word; for if you don't find a mountain of sugar there, brother Taylor is going south with his sugar manufactory, and where the sweet is, those who love sweet will go. "Southward, the tide of empire flows."

Never stay here, where your cattle pick up a spear of grass on one acre, and then go to another acre for another spear; but go south, where the grass is luxuriant.

Brethren and sisters, consult nature, get a good location—this is the counsel of the brethren, that you may be satisfied, and praise the Lord our God, and God shall reward you. Amen.

President Kimball said, many persons here try to keep their relatives here, but if they go to Iron county, they fear they shall miss

their sealings and endowments. I tell you no one will get them until they have proved themselves.

At Coal Creek the people are mostly iron manufacturers, who are recommended to leave their farms, and go to their trade. In Millard county we travel 50 or 60 miles, from north to south, with scarce an end to it on the west, and that is the seat of government, where the Governor and his associates will go and dwell, at least part of the year. If you let the spirit of revelation control you a moment, you will see the necessity of what we say. It is only about 60 miles from Iron county where it is one continued summer.

It is the intention of building the wall round the Temple block, and then commence the fonts, &c. Do you want to see a Temple built? What do you say? If you want it, raise your right hands. [All hands up.]

We shall move to and fro in these valleys, and not live long in one place at a time—therefore, go South.

Elder O. Hyde then rose and presented the authorities for approval or disapproval, as follows:—

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter-day Saints, also as our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained, as also Heber C. Kimball and Willard Richards his Counselors; and also brother Richards as Historian, and General Church Recorder.

Brother John Smith was sustained as Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests Quorum; also Reynolds Cahoon and George B. Wallace his Counselors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp as his associates.

Elder Clapp requested the privilege to speak to the Saints. He requested the Saints not to throw him away in their prayers to the Lord; and testified that God was in this work. He is living for God, and for an eternal exaltation; he has had dark clouds, and his spirits have been sunken; but he has never had a feeling of hardness to the Presidency or any of the authorities, and is determined to cleave to his brethren; yet he expects to have greater trials than this, for he has seen them in vision, and has faith in God to help him out. Said he, I want to live with this people, and die with them, and if I cannot have a place with this people, I wish to sink into nonentity—and then the forgiveness of his brethren—I am satisfied with the authorities of the Church as they have been voted; I have voted for them myself.

Choir sang a hymn. Benediction by Elder Joseph Young.

In the afternoon, President Kimball called the congregation to order, twenty minutes to two.

Choir sang a hymn. Prayer by Elder G. A. Smith. Singing.

Then Elder Ezra T. Benson presented the remainder of the officers in the Church for approval, or disapproval, as follows:—

John Nebeker, as President of the Elders Quorum; also James H. Smith and Aaron Sceva, his Counselors, who were sustained.

Edward Hunter was sustained as Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding and Traveling Bishops among the people.

Lewis Wight was sustained as President of the Priests Quorum; also John Groves and George Dockstader, his Counselors.

McGee Harris was sustained as President of the Teachers Quorum; also Thomas B. Foy, and Reuben Perkins, his Counselors.

Return R. Hill was sustained as President of the Deacons Quorum; also Andrew Burt and Oswald Barlow, his Counselors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of the Public Works, and Truman O. Angell as Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company, to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, W. Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Franklin D. Richards, were severally sustained as his Assistants.

Daniel Spencer was sustained as President of this Stake of Zion; also David Fullmer and Willard Snow, his Counselors.

Eleazer Miller, John Kempton, Heman Hyde, Wm. W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council of this Stake of Zion.

President Kimball then presented the names of Orson Hyde, Wilford Woodruff, John Taylor, Ezra T. Benson, George A. Smith, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as Missionaries to preach the Gospel in the different valleys.

Also David Fullmer, James W. Cummings, David Pettegrew, William Snow, Winslow Farr, Martin H. Peck, Lorenzo D. Young, Charles Dolten, and Levi Gifford, were voted to have missions to preach the Gospel to Israel in the valleys of the mountains.

Elder G. A. Smith testified that this work is the work of God, and Joseph Smith was inspired of God to organize the Church of Jesus Christ of Latter-day Saints; for truth is mighty, and will conquer. We are almost a world by ourselves; we are a thousand miles from any

other place, living amid snow-capped mountains, and surrounded by vast deserts; and whatever is brought here, is imported at a vast expense.

There exists in the mountains round Iron county, a sufficiency of iron to supply this mountain world with articles of iron; it is the most valuable metal, and with it power can be carried to an unlimited extent. Parowan is a very pleasant settlement, and has rather got the preference of any other settlement; the Indians there are generally inclined to be industrious, and the brethren there are first-rate men. At Coal Creek they have raised the best of crops; they cannot be beat for quantity or extent. The best iron mechanics are now engaged in farming, &c., which ought to be done by others, and they suffered to go to work at their own trade. The ploughs wanting at this present moment, if brought from the States, would cost us 90,000 dollars; yet, the iron, the coal, the timber, the fire-clay, are there, and you can do it if you have a mind to. You have to buy your soap, because you have not kettles to make soap in; and I fear not to say, that 3,000 kettles are wanted this day. Then go to work, patronize the iron company, and make your own soap. And at least 3,000 sets of cooking utensils are wanted by this community.

Iron is the sinew of power: of it your guns and your wagons are made; all the utensils in husbandry are made of iron; every sawmill crank that has been made, has cost from 1 to 5 dollars per pound. Elder Benson paid some 50 dollars to make his crank; and the one at Iron county cost one dollar a pound for manufacturing it. I invite all to go to Iron county, to increase the number, and strengthen the settlements there. I do know that the fences can be made cheaper of iron than they are now made of poles. Again, look at the tons of nails, door trimmings, &c., that are annually brought here, at an immense expense. Now, if we will lay hold of this branch of industry, we lay the foundation for our independence and wealth, and in five years we shall be richer than we ever were.

Now, brethren, pass on to Iron county, and the blessing of God will go with you.

Z. Snow said that brother George has rightly named his discourse, "a Gospel sermon for the salvation of this people." I challenge you to find a nation that can be called civilized, without those people manufacturing iron in some form or other; and we cannot sustain ourselves without manufacturing it. I pledge myself to pay 50 dollars a pair for the first 50 pairs of stockings that can be made without iron being used in their manufacture, in some manner.

I say, you have two choices, either to manufacture for yourselves, and be independent, or otherwise be dependent upon other countries, and never be able to rise in the scale of nations.

Choir sang, "The prodigal son."

Benediction by Elder W. W. Phelps.

On the 8th of October, the Conference was called to order by President Kimball. Singing. Prayer by J. M. Grant. Singing.

President Young presented his views concerning the Kingdom of God on earth, which we have not space to report in this paper, but present one extract for the benefit of the public hands, as follows:—

A few words to the workmen on the Public Works. Brethren, you that wish to go to work, and that are already working on the Public Works, to you I will make a broad declaration; and I want it written down, and published in the *News*. From this time, you that are not willing to labor on the Public Works for the pay we get as Tithing, are at liberty to leave when you please, and never strike another blow. We want 200 workmen, who will work there for such pay as we get, and who will not push my soul out of me for money, *money*, MONEY, MONEY!

Choir sang a hymn.

Benediction by Elder Thomas Bullock.

(To be continued.)

ANOTHER SERMON BY PRESIDENT B. YOUNG,

Delivered on Sunday, August 15, 1852, by way of a continuation on the topic treated the preceding Sunday.

[Continued from page 147.]

I AM telling you the truth as it is, and you may write it down if you please, and call it revelation. But it has been revealed before I revealed it here today. This is the situation of Christendom, after death.

You may go among the Pagans, or among all the heathen nations, and they have their religion, their sacraments, and ceremonies, which are as sacred to them as ours are to us; they are just as precious and dear to them, though we call them heathen; they are idolatrous worshippers, yet their religion is as sacred to them, as ours is to us. If they live according to the best light they have in their religion, God is God over all, and the Father of us all; we are all the workmanship of his hands, and if they are ignorant, filled with superstition, and the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged; and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory?—you may inquire. Yes.—Glory, glory, glory to our merciful Father in heaven, for the least glory spoken of in this Vision given to Joseph Smith, junior, and Sidney Rigdon, cannot be described; it is so great, and so exquisite, that it is altogether beyond mortal perception.

They could not write it, neither describe it in language; the glory of the telestial world, no man knows, except he partakes of it; and yet, in that world, they differ in glory, as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns. Well, this people are privileged above all other people upon the earth; this community, this congregation, now before me, are the people whose blessings are far superior to the blessings of all the human family besides.

What manner of persons ought we to be? Should not all of our

lives be filled with praise, and glory, and hallelujahs to God and the Lamb; with good works and good feelings, being filled with the spirit of God? If so, would there be any room for anger, or contention from this time forth? There would not be one man or woman, that could find time to talk about their neighbors, or contend with a brother, but all hearts would be sanctified before the Lord, and every tongue would be speaking praise, and every hand would be put forth to do good, and to seek to build up the kingdom of God, and they would never sin again. If we seek to build up this kingdom, hereafter the Lord will build us up. I do not know that I shall get half through with what I have to say today. I wish to come back and look ourselves in the next place.

How many glories and kingdoms will there be in eternity? You will see the same variety in eternity as you see in the world. For instance, you see here, one class of men, who have lived according to the best light they had; you may go among the heathen, or among the Christians, it is no matter; I will call them all Christians, or all heathens, if it will accommodate anybody's feelings, for they do not come much short of all being heathen. We will take the best men we can find among them, when they pass through the veil they are in happiness—they are in glory; they go among the disembodied spirits, but they do not go where there are resurrected bodies, for they cannot live there; a prophet or an apostle cannot live there; they also go into the spiritual world, to live with spirits. Do they commune with the Father and Son? The Father communes with them as he pleases, through the means of angels, or otherwise, the Son and the Holy Ghost. This is the situation of the prophet, the apostle, and all saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the prophets and faithful saints who received their resurrected bodies immediately after the resurrection of the Savior; they were then prepared to enter into the Father's rest, and be crowned with glory and eternal lives, but they were not prepared before.

No spirit of saint or sinner, of the prophet, or him that kills the prophet, is prepared for their final state; they pass through the veil from this state, and go into the world of spirits, and there they dwell, waiting for their final destiny. It no doubt appears a singular idea to you, that both saint and sinner, go to the same place, and dwell together in the same world. You can see the same variety in this world. You see the Latter-day Saints, who have come into these valleys; they are by themselves as a community, yet they are in the same world with other communities. But I do not feel as though I am dwelling where there are six or eight kinds of religion, or more, and after all, no religion at all; I am not dwelling where there is cursing, and swearing, and horse racing, and gambling, and everything else that is calculated to disturb a peaceful community. Though I am in the same world where all this exists, I am not dwelling where it is, nor am I disturbed by it; but I am peaceable, and serving the Lord.

You can see the variety here. The Presbyterians can go away by themselves, and build cities and towns, and try to prohibit every other person who are not Presbyterians from dwelling with them; the Methodists can do the same; the Baptists can do the same; we have the privilege of organizing society in this world, as we please, in one sense; this is what Mr. Owen calls *Socialism*; he says mankind is controlled by circumstances, and others say that mankind governs and controls circumstances. Both are true. We govern and control circumstances, but when we come into circumstances which the Lord controls, we are then controlled by circumstances.—I and my brethren can go and settle down in a certain part; and, if you choose, you can go into merchandizing, or stock raising; and, if you choose, you can live without a family like a Shaker; in this way you can control circumstances in a great degree while there are circumstances over which we have no control. All this exhibits precisely the situation of the people hereafter; they control circumstances to a great degree, and sometimes circumstances control them. When they are in the world of spirits, there is the prophet and the patriarch; all righteous men are there, and all wicked men also are there.

What is going to be done with them? By and by Zion will be built up; temples are going to be reared; and the Holy Priesthood is going to take effect and rule; and every law of Christ will be obeyed; and he will govern and reign King of nations, as he now does King

of saints: pretty soon you will see temples reared up, and the sons of Jacob will enter into the temples of the Lord. What will they do there? They will do a great many things. When you see Zion redeemed and built up,—when you see the people performing the ordinances of salvation for themselves, and for others (and they will hereafter), you will see simply this; but I have time this morning to tell you only a little part of it: About the time that the temples of the Lord will be built, and Zion is established; pretty nigh this time, you will see, those who are faithful enough; first, there will be strangers in your midst, walking with you, talking with you, and they will enter into your houses, and eat and drink with you, go to meetings with you, and begin to open your minds, as the Savior did the two disciples who walked out in the country, in days of old.

About the time the temples are ready, the strangers will be along, and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead; you might say, you have heard and read a great deal about it, but you do not properly understand it, and they will then open your minds, and tell you the principles of the resurrection of the dead, and how to save your friends; they will point out scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, “Do not you recollect reading so and so, that Saviors should come up on Mount Zion?” &c., and they will expound the scriptures to you. You have got your temples ready; now go forth and be baptized for those good people; there is your father, and your mother, your ancestors for many generations back, the people that have lived on the face of the earth, since the priesthood was taken away, thousands and millions of them, who have lived according to the best light and knowledge in their possession.—They will expound the scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the Holy Priesthood, and unlock the door of knowledge to let you look into the palace of truth. You will exclaim, That is all plain,—why did I not understand it before? and you will begin to feel your hearts burn within you, as they walk and talk with you.

You will enter into the Temples of the Lord, and begin to offer up ordinances before the Lord for your dead. Says this or that man, I want to save such a person; I want to save my father, and he

straightway goes forth in the ordinance of baptism, and is confirmed, and washed, and anointed, and ordained to the blessings of the holy priesthood, for his ancestors. Before this work is finished, a great many of the elders of Israel, in Mount Zion, will become pillars in the Temple of God, to go no more out; they will eat and drink, and sleep there; and they will often have occasion to say, Somebody came into the temple last night, we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage, and the names of my forefathers for hundreds of years back. He said to me, You and I are connected in one family; there are the names of your ancestors, take them and write them down, and be baptized and confirmed, and save such and such ones, and receive of the blessings of the eternal priesthood for such and such an individual, as you do for yourselves. This is what we are going to do for the inhabitants of this earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long; for when we come to think upon it, we have no time to lose, for it is a pretty laborious work.

I have a great feeling to just let the lash slide over on to some men a little. Do you think they would want to go to California to get gold; or run to the *ferries*, where the name of the Almighty is blasphemed, if they properly understood these things, the way of life and salvation? You will enter into the Temple of the Lord, when by and by, here come along brothers Joseph and Hyrum Smith, for instance, for they will be perfectly capable of coming and staying overnight with you, and you not knowing who they are; or suppose David Patten should come along, and shake hands with some of the Twelve, and want to stay all night with them, and expound the scriptures, and reveal the hidden things of God: it will not be long before this will be so.

Suppose we are ready for it, and a great temple is built at the central point, in Jackson county; gentlemen, do not be startled, for if we do not go back there, our sons and daughters will, and a great temple will be built upon the consecrated spot, and a great many more besides that. The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph. Suppose we are ready to go into the Temples of God, to officiate for our

fathers and our grandfathers, for our ancestors back for hundreds of years, who are looking to see what their children are doing on the earth; the Lord says, I have sent the keys of Elijah the Prophet; I have imparted that doctrine to turn the hearts of the children to the fathers; now all you children, are you looking to the salvation of your fathers? are you seeking diligently to redeem those who have died without the gospel, inasmuch as they sought the Lord Almighty to obtain promises for you? for our fathers did obtain promises that their seed should not be forgotten. O, ye children of the fathers, look at these things; ye are to enter into the temples of the Lord, and officiate for your forefathers.

Suppose we are ready to enter into the temple to be baptized, and attend to the ordinances for one hundred of our best forefathers, and Thomas should say to John, John take this affair and see to it; I want to go to this *ferry* and make a little money: or, Joseph, you know the names of our ancestors better than I do, will you not see to their salvation? I have not time myself; I want to build a bridge: James, are you ready to perform your duties for the dead? No; I want to go and keep a grocery: And you know the language that is common to such places; the name of the Lord is blasphemed, and his servants are cursed with bitter oaths.

What do you think of it, gentlemen, elders in Israel? What would money have to do with you, were you now on the threshold of eternity, and eternity open to you? Would you have the spirit of apostasy, as you have now? A little money is more to such persons, than salvation is to all the sons and daughters of Adam. I wish I had a voice like ten thousand earthquakes, that all the world might hear, and know the loving kindness of the Lord.

I am telling you things that are before me constantly. When men and women are reaching after the perishable things of this world, and will step out of the path of duty, and endanger their salvation, it has been said, that hurts Brother Brigham's feelings. It is true; and I could even weep over such; and the angels weep over us to see our foolishness; that we are so giddy headed as to run after the fading things of the world, and set our minds and feelings upon riches, and neglect our duty in preparing ourselves for the coming of the Son of Man; for the coming of the ancient and modern apostles and prophets; for the redemption of Zion, and the redeeming of our

dead friends, in every age of the world, when the priesthood was not upon the earth.

Now, the inquiry on our minds, is, Are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost—are there none that are going to suffer the wrath of the Almighty? I can say in the first place, as I have said all my life, where I have been preaching; I never had the spirit to preach hell and damnation to the people; I have tried a great many times; I tried last Sabbath, and have tried today to come to that point,—the sufferings of the wicked. They will suffer, it seems, but I cannot get my heart upon anything else, only salvation for the people. All nations are going to share in these blessings, all are incorporated in the redemption of the Savior; he has tasted death for every man; they are all in his power, and he saves them all, as he says, except the sons of perdition; and the Father has put all the creations upon this earth, in his power; the earth itself, and mankind upon it; the brute beasts, the fish of the sea, and fowls of heaven, the insects, and every creeping thing with all things pertaining to this earthly ball—all is in the hands of the Savior, and he has redeemed them all. Who is there that is out of his power? I will tell you; in the first place he has made man an agent to himself, before the Lord, with all the rest that he has ordained; he has ordained that men shall act for themselves, think for themselves, deal for themselves; they can choose the good and forsake the evil; cleave to the evil, and neglect the light and the good, just as they choose. Life and death are placed before them, and they have the privilege of choosing life or death. If they choose death, evil and darkness, the time will come when those who are acquainted with the power of God, will deny that power, and speak against the Holy Ghost, and commit the unpardonable sin; they then throw themselves out of the power of the Savior, and take to themselves power, and say, “I will not hearken to the Lord Jesus now,—I will serve whom I please, and I defy the power of the son of God.” They yield themselves servants to the devil, and become his angels; they are then out of the hands of the Savior, and can never dwell in heaven, worlds without end.

This will illustrate the idea. You have heard a great deal about your names being written in the Lamb’s Book of Life. When we were Christians, according to the common acceptance of the word, we

used to preach a great deal about getting our names written in that book. I will tell you how it is; the names of every son and daughter of Adam, are already written in the Lamb's Book of Life; is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there forever and ever. If they neglect that privilege, then their names will be erased, and not till then. All the names of the human family are written there, and the Lord will hold them there, until they come to the knowledge of the truth, that they can rebel against him, and can sin against the Holy Ghost; then they will be thrust down to hell, and their names be blotted out from the Lamb's Book of Life.

I want to have the brethren look at the work that is before us; contemplate your blessings and realize them. There is not a people who are blessed as we are. We have the words of eternal life, the holy priesthood of the Son of God; yea, more, to become Gods in eternity, and to be crowned with crowns of glory, immortality, and everlasting lives. And woe be to them that neglect these things, that treat them lightly; woe to them that live among the world, and love riches, or anything, better than they do the Author of our salvation.

These are some parts of the gospel of redemption. Is it not a blessing—is it not a great privilege, for the inhabitants of the earth to know the truth as it is; to have it sounded in their ears, that though they may go to hell, and suffer the wrath of Almighty; yet, if they have not had the privilege of receiving the holy gospel, have not come to the knowledge of the truth, so as to sin against the Holy Ghost, the time will come, by the power and triumph of the Lamb, that he will bring them forth, when they have suffered his wrath according to the deeds done in the body. Is it not a great blessing?

I will tell you, brethren, sisters, and friends, when I look at these things, I earnestly wish they could be understood by the universal world; I wish they could see and realize them, and behold the goodness and severity, and kindness with that severity, and the love that the Almighty has for them: if they could know it, we should not wait for the rising of the sun again, before every knee would bow before the Lord, from the east to the west, and from the north to the south, all over this globe, and every tongue confess before God the Father, that Jesus is the Christ.

When they do know it, and understand it, that is the time when the veil of the covering is taken from their eyes, and all flesh will see his glory together; then every knee will bow, and every tongue confess, that Jesus is the Christ, the Redeemer, the Savior, and rightful Heir of this creation; and they will honor him as their kind benefactor, and praise him continually, though they are in the telestial world.

I feel to say, may the Lord bless you. It is with difficulty I talk to you this morning. My voice does not thunder as it once did; and it would be misery for me to talk to a congregation, and they not hear me; it is with difficulty I preach. I should like it if we could talk here one thousand years and not get tired, if we had the ability and power to do so; we will come to that by and by: may the Lord bless you, and prepare you for the kingdom of rest. Amen.

MISCELLANEOUS, &c.

DRUNKENNESS and miserliness greatly resemble each other; for the more one drinks, the greater is his thirst; and the more he gets, the greater is his desire for more.


IT is easier to give counsel than to receive it; wise men suppose they have no need for counsel, and fools refuse to take it.

DO not put too much trust in future happenings; the strongest hopes are sometimes dashed by some unexpected happening, which could not be predicted.

PAYMENTS FROM FEB. 25 TO MARCH 3.—West Glamorgan, £5; Llanilltyd, 6s; Pontypridd, 9s; Aberamman, 4s 6c; Georgetown, 6s 8c; Pendaren, 11s; Cefn, 10s (Feb. 15).—Total, £7 7s 2c.

“T. D.”—There are only about a dozen of the Church “RECORD-BOOKS” on hand, and the sooner the better that you can purchase one, since it will not be worth printing more for a long time. Each branch should have it, which has means of purchasing it.

“G. L.”—There is no booklet that could give more light to you than the work of brother Orson Pratt, namely “The Great First Cause, or the Self-moving Forces of the Universe,” price twopence. There is no better booklet on this topic, and quite understandable if one reads it slowly.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

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[VOL. V.

THE DAYS OF NOAH AND THE DAYS OF THE SON OF MAN.

THE scriptures clearly show that the days of Noah are very similar to the days of the Son of Man; for “as it was in the days of Noah, so shall it be in the days of the Son of Man.” The days in the one instance as in the other, are important days, and the most important that have ever come to the encounter of the family of man. In the first the inhabitants of the world were drowned, and the earth was baptized with water, through which also a few were saved, namely eight souls; and in the last the inhabitants of the earth will be burned like chaff, and the earth will be baptized with fire, and also a certain number will be saved “as if by fire.” The days of Noah and the days of the Son of Man, then, are very similar to each other; and the days of Noah are a depiction of the others.

Who cannot see by reading the story of the days of Noah, that it will be the same in the days of the Son of Man? Yet, very few can see the similarity, despite how similar they are to each other. Christ never supposed that the hosts living in the days of his coming, would be able to comprehend anything about that; for if they can comprehend the similarity between the days of Noah and the days of the Son of Man, they will not be deceived, and consequently they must be completely ignorant. Only eight souls believed that the flood would come, and only a few will believe in the last days that the coming of the Lord will be so close and sudden.

When we look at the condition of the Christian world in this age, we perceive that they are very similar in their views concerning the future time, to the antediluvians. Despite how much Noah preached about righteousness and about the destruction that was nigh, the people of old did not listen, rather they continued to build houses, plant vineyards, marry, revel, and do all other things as usual, believing that they had a long time before them. This age is precisely the same: despite how much the Latter-day Saints preach, and despite the warnings they give to the people that the coming of the Lord is nigh, the people continue to build, plant, marry, revel, and do all other things as usual, believing steadfastly that there is not the least danger of their being caught by destruction, as were the antediluvians. They look ahead, expecting that peace will gradually fill the earth, and that the gospel will convince every creature under heaven, before the beginning of the millennium, and then they believe the Son of Man will come, and that it will be as it was in the days of Noah. They insist that we believe that their evangelizing will spread across the world, and that all sinners will return from the error of their ways, before the Son of Man comes; and when the opposite is testified to them, they behave the same way as the antediluvians, by mocking us.

But oh! how they will be disappointed, and they will be caught by sudden destruction, yea, by a more frightful destruction than happened in the days of Noah. Their destruction will be a blazing fire from heaven, which will make the earth a burning furnace; and they will be left with neither root nor branch. The Lord is to come like a thief in the night, all of a sudden, and in the hour you think not. When you think that peace and prosperity is before you, and that the Lord is as if delaying his coming, at that time, completely unexpectedly, He will make his appearance on the clouds of heaven, with myriads of his saints, and mighty angels following them, and the avenging fire will fall down like heavy rains from the windows of heaven, and it will consume all flesh that know not God, and who have not obeyed the gospel of his Son, which is now being preached by the Saints. O, how men have been blinded by the traditions of their fathers, and how they misunderstand the scriptures. Did not Christ say, "Of that day and hour knoweth no man, no, not the angels of heaven, but my

Father only. But as the days of Noah were, so shall also the coming of the Son of Man be: for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. xxiv, 36—39)? Why, therefore, are men so ignorant about the days of the Son of Man, when Jesus portrays them as being so similar to the days of Noah? Because they refuse the gospel of our Lord, and they do not wish to be enlightened. They are too unwise to believe that a few can be right, and many mistaken, as it was in the days of Noah. Noah preached for about sixty years, but only eight souls believed his message, and those were from his own family. The Latter-day Saints have been preaching for about twenty-three years, and their witness is already in the midst of nearly all the nations; but there are few who have believed, in contrast to the numerous inhabitants of the world. Not many years will yet pass, before the eternal gospel will have been preached "throughout the whole world for a witness unto all nations; and then shall the end come." Although many believers of the world believe that that took place before the destruction of Jerusalem, yet they will see otherwise in a short time; for giving a witness of the gospel to all the nations of the world, before the end comes, is a prediction that that end pertains to one nation as well as to the other, whether Jew or Gentile. That is why the Latter-day Saints strive to preach the gospel to every nation, kindred, tongue, and people, so they will all be without excuse when the end comes, and when the Lord appears on the clouds of heaven. The scripture does not say, nor do we believe, that the preaching of the gospel to all the nations will convince them all, rather it will be a witness against them, before the end comes. But before the Son of Man comes, "he will send his angels before him, 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," like an ark of safety, so the untruthful and the proud may be destroyed by the flood of fire; for "as it was in the days of Noah, so shall it be in the days of the Son of Man."

No wonder the religious world fails to believe this; for if they were to believe it, the days of the Son of Man would not be like the days

of Noah, and the words of Christ would not be fulfilled. The world behaves now precisely as it was foretold they would. The servants sent by God in this age, are ignored as was Noah, and they cannot expect otherwise: the way of the world now is as it was in the days of old—believing what was, and denying what is. If the world were righteous, they would believe what is, more than what was, because they would see it, feel it, and comprehend it. But the children of Adam must have their way—to be stewards over themselves, and have the right to choose or refuse good and evil. There are more of the world in every age who refuse the good, than who choose it: and the result is, there is not a great acceptance of the truth. The way to destruction is wide, and there are many who walk along it, believing that it is better than the narrow way, which leads to life. So it was in the days of Noah, and so it is now, and so it will be until men are forced, by punishment, to see differently.

Perhaps by now a question has arisen in the minds of some,—namely, Why could God not organize a more effective plan for the salvation of all mankind, he being all powerful? Well, the truth is, that God has organized the best plan possible, and the most effective one to save all mankind; and indeed, God will save everyone, before he finishes his work, except for the sons of perdition, who have sinned against the Holy Ghost, and those will not receive forgiveness for their sin in this world, nor in the world to come. Although Jesus Christ has said, that “he that believeth and is baptized shall be saved; but he that believeth not shall be damned;” yet men can be condemned, as were the antediluvians, and saved afterwards. God is just, and also merciful. If men refuse to believe the gospel the first time, they are damned, and justly so; and after they have paid the last farthing in prison, they will hear the gospel again, so that in the end they can be saved, through the mercy of God. After the antediluvians were destroyed by water, their condemned spirits were directed to prison; and there they satisfied justice, and paid their last farthing, until Christ, after dying in the flesh, but being made alive in the Holy Ghost, went to preach to them in prison, and opened the door of release to them, by having baptism performed for them on the earth. That is how God works; his plan to be so effective, that it will save all at some time or other, except those who have committed the unforgiveable sin.

We see now, that as it was in the days of Noah so it will be in the days of the Son of Man, regarding the directing of the spirits of the disobedient to prison. After the inhabitants of the world, in these latter days, have been destroyed by fire, their spirits will be directed to prison, to suffer because of their disobedience; and they will not leave there until they have paid the last farthing; and inasmuch as their temporal judgment will be greater than that of the antediluvians, so also will their punishment in prison be greater. Also just as sin was swept from off the earth by the flood, so it will be done again by the blazing fire from heaven. After that has taken place, together with the binding of the devil, then peace, and tranquility, and righteousness, and truth, will reign over all the face of the earth; and the time will come to an end which the religionists of this age suppose was to come to an end before the coming of the Lord, and before their destruction.

May the will of the Lord be done, and may all acknowledge his authority, and bow down in the dust before him, obeying his gospel at the appropriate time, so they will not be caught by surprise at his coming, and perish in the great destruction of the ungodly, in the coming days, as it was in the days of Noah. O, may all hearken to the message of our God, namely the message that was entrusted to the prophet Joseph; may all repent quickly, so they may be baptized for the remission of sins, and so they may receive the gift of the Holy Ghost, so that they may be ready, for in the hour they think not will the Son of Man come, and it will happen similar to the way it happened in the days of Noah.

FOLLOWING THE FAITH OF THE LEADERS.

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of the conversation.”
—HEB. XIII, 7.

PRACTICALLY every religious sect takes the above verse as the topic for a funeral discourse, especially on the occasion of the departure of one of the old leaders. I myself now feel a desire to make some observations on the above words, to find out whether our friends understand them properly or not.

Every religious party supposes that their party is the only one that is right; and thus, they believe that their leaders are emissaries for Christ, that they are the ones who are qualified to think for them, &c. Now, by way of explanation, we shall take note of some of the respected denominations of our country. After some of the revered leaders of the denomination of the Independents die, the other leaders are heard exhorting the church to think of them, and follow their faith, &c., according to the counsel of the Apostle. Thus also the respected denomination of the Baptists use the above verse after the passing of some of their old leaders from their midst: they give sincere counsel to their church, not only to “remember them,” but also to “follow their faith,” and “consider their conversation.” The same is done by the respected denominations of the Wesleyans, Methodists, Arminians, Unitarians &c., without need to name them all; all these societies believe, on their own, that the Apostle is counseling them to remember, and follow the faith of *their* leaders. Well, is this not what the Apostle meant? No. What, then? Does he not say, “Remember *your* leaders?” Yes. Is not the Apostle telling all the aforementioned factions, and a hundred others, “Remember *your* leaders?” “No, no,” says one sect, “the words refer to no leaders except for *our* leaders.” And while one faction says that, a hundred others say the opposite, and all believe as I said, that *their* leaders are the ones “to remember.” In the face of this, it is difficult to decide whose faith we are to follow. But surprise! what need is there to say so much about a topic that is so clear? To whom did the Apostle write this epistle? was it not to the Hebrews? “Yes, yes; but the words can be adapted to the church of Christ everywhere,” say the sects. And allowing that, it is necessary to search further before deciding that it is to *your* leaders that is meant; and if it is *your* leaders that are meant, every other faction can remain silent, for it was to *one* party the Apostle wrote, and God has only one Church on the earth. But let us focus on the question at hand; which leaders are meant? The Apostle answers, “those who have spoken unto you the *word* of God.” It is true that all can recite or deliver the words which God has spoken, as the devil did to our Lord Jesus Christ (see Matt. iv), but it is another thing to deliver the word as it is in Jesus, or as Jesus delivered it; every Christian faction

will acknowledge that it was the “word of God” which Christ and the apostles delivered; and to be brief, we shall search what it was they delivered to the inhabitants of the world, and then every faction can search whether their leaders deliver the same words; and if not, it is no one’s responsibility to “remember them” with the intent of “following their faith.” Whenever some sinner came to Christ, or his apostles, to inquire as to the way to obtain salvation for his soul, they taught nothing other than believing in Jesus, baptism for the remission of sins, the laying on of hands to receive the gift of the Holy Ghost, &c.; and we can challenge the world to prove otherwise. Now, I ask in soberness to my friends, are those principles being delivered by the leaders of the religious factions of the age; if they are not, it is useless to follow *their* faith.

Others say that the words had reference to the old brethren who had led, such as the old patriarchs and prophets, together with the old faithful apostles; and O how often such things as these are spoken:—“How fond we are to ‘remember’ the old godly ones who were faithful servants of God on the earth, such as Abraham, Isaac, and Jacob; and how lovely it is to ‘remember’ the bravery of Moses as he led the children of Israel from Egypt to Canaan, together with the patience of Job and the wisdom of Solomon,” &c. What if we were to ask these dear friends, why they “remember” them? the answer we would receive is, “Because the Apostle commanded us to ‘remember them which had the rule over us.’” We are glad to hear the readiness of our friends to obey the counsel of the apostle, by “remembering them which had the rule over us;” and since they obey the first part of the verse, let us go a step further from “Remembering them which had the rule over us,” namely to “following their FAITH.” If it is a duty to obey the first part of the verse, is it not just as much of a duty to also obey the second part, namely to “follow their faith?” The Apostle puts as much emphasis on the one commandment as he does the other; and he who obeys the one, is not guiltless unless he obeys the other, for “he who offends in one point, he is guilty of all.”

The religious denominations of this age say there is no need for that “faith” now. What reason do they have for that? do they have some segment of scripture to prove their assertion? No, they have

not as much as one verse. Do we have any basis for believing that we have a duty to seek the same *kind of faith* had by the old patriarchs, the prophets, the apostles, together with the former saints? Yes; for the Apostle says definitely, “follow the faith of *those*.” Can it be that there is a true need for such faith as that in our days now? Yes, if the Bible instructs properly, for it says plainly, that “without faith it is impossible to please God;” and now, who does not see, that if we do not please God, that our entire religion is vain. Every man, we suppose, has some kind of faith; but before we can please our God, we must strive to have “that faith which was once delivered unto the saints;” that faith that exhorted them, after being baptized for the remission of their sins, &c., to seek the spiritual gifts, by the laying on of hands of the presbytery, such as speaking in tongues, prophesying, singing with the spirit and the understanding, &c.; and when someone was sick, it was by the “faith which was once delivered unto the saints,” that he called the elders of the church to him, according to the counsel of the apostle James. What did these elders do, after they came unto the sick person? did they read a chapter, and pray, without doing anything else? They administered to him, “anointing him with oil, in the name of the Lord,” and by the *prayer of faith* the sick person was healed; and thus, was the promise of Jesus fulfilled, namely “They laid hands on the sick, and they recovered.” If our friends say they have faith in God, and do not act according to, or strive for that faith which the saints of former days had, I shall say in the words of the bard—

“*Faith* without works, is *dead*,
 Say the words of the truthful God,
 Without giving obedience, not just in form,
 A sinner can never be saved.”

Now, dear reader, I have pointed out a few of the many scriptural examples, to prove what kind of faith it was that our leaders of old had: you may search further, from the beginning of Genesis to the end of the Revelation, and then you can see what kind of faith the old godly men had, and which the believers of the land are so ready to “remember them for,” namely Noah, Lot, Abraham, Isaac, Jacob, Moses, Aaron, Elias, Enoch, David, and Solomon, and hosts of

others whose names are too numerous to mention; and since God has testified that he is pleased with them, I say in the words of the Apostle, "FOLLOW the FAITH *of such*."

Georgetown, Merthyr.

THOMAS HARRIES.

WESLEYAN METHODISTS AGAINST MORMONISM.

"W. T. R. is a Wesleyan Methodist, but he is careful to say that Methodism is in a moribund state; and he also says that the people, in his hometown in Wales, 'are growing terribly weary of the fanatical and heretical sect called the Mormons, who pretend to take upon themselves the name of Christians, and with greater boldness the name of Saints. They have deceived and led away some of our most zealous and dedicated members, and even the scholars in the Sunday school, by their harmful talk and their books. They tell them that the Bible is not a sufficient guide, and that our sects are misconceived; and once the people talk with them, or read their harmful books, they are not the same after that. It is a terrible thing that such people can go on deceiving the people the way they do; and I was sad to hear you talking about them so kindly in the Herald,' &c. But whose fault is it that Methodism is dying? Is it not because it has lost its effectiveness, or has grown old, and is nearing the end? How can we give life to dry bones? It appears that the zeal and the piety of the Methodists do not depend much on them, since they are falling so easily before the strength of Mormonism. The Methodists ought to prepare better and newer arms. Perhaps their swords have rusted; or perhaps their swords have but one edge, like those of the Turks. Something must be at fault. But if our friend the Methodist needs a little state power to put down the Mormons, he should remember that the Puseyites would be glad to have the same power to put down the Methodists, whom they consider to be just as deceitful. In a battle of the sects, the weakest—as in other battles—must give up in the end. Mormonism will not succeed except with the dregs of society, who are not fit for the heart of society, any more than Methodism

is fit for the highest level, but only the middle and the low level. The topic of emigration is the great strength of Mormonism. If the Methodists had a settlement in the new world, or an emigration fund, they would discover that that would have an influence toward increasing their numbers.”—*Family Herald*.

The truth of the above quote by the editor of the Herald is obvious to the unprejudiced mind, with respect to the Methodists, namely that they do not contain the upper level, rather the middle and the low level; and also with regard to Mormonism, he says that it is not suitable for the heart of society, according to the manner of the present age, but only for the remnants of society. This portrayal is so correct. What does the scripture say? It says that the characteristic of the people of God was to be the filth and remnant of the world, and the offscouring of all things, and that the world was not worthy of them, and much less the Babylonians, whose destruction is to take place in an hour; and because there is no place for Mormons in the heart of present society, they are gathering, by commandment from God, to Zion, so they will not be co-partakers with the Babylonians, of the sins and plagues of Babylon. God commands his apostles and his prophets to rejoice at this time, when they see the fall of that great city, and when so much wealth is destroyed, and also all of the disobedient nations. God at this time looks on Israel with mercy, remembering his covenants with Abraham, Isaac, and Jacob, by gathering the remnants of Israel back into one fold; and Jesus will reign in righteousness and peace, until all the Saints are perfected with faithful Abraham. For this reason are the Mormons going to the Valley of the Mountains, and not to search for the gold of California, as the people of the world say, but to search out the treasures of the eternal gospel, new and old things, and to live there on every word that comes out of the mouth of God, through his authorized servants, which will lead us to all truth.

Rhuddlan.

W. M. I.

TIME OF HUMAN LIFE.

GOD has appointed the hour of our death, as he has determined the minute of our birth. But the time of our life does not depend

on unavoidable fate, because there is no such thing in the world. The end of our life may happen sooner or later, or not at all; and the man who dies today, could have left the world at an earlier period, or later. God does not count our days according to some unconditional law, which is independent of circumstances. He is infinitely wise, and still acts on some worthy principle: because of correct reasons, therefore, he sees precisely that every man dies at the particular time he decides. But the duration of our life has been determined immutably, although it is not governed by the laws of fate. When the period of our death draws near, there is some cause which unfailingly brings it about, if it is not prevented by higher power. One dies of yellow fever, another by some unpredictable happening; some are destroyed by fire, and others by water. God foresees these various causes, and he does not stand by as an idle onlooker of their effect; he observes them with care, and compares them with his purposes, and he determines whether he will approve them or not. If he wishes them, he decides accordingly, and makes a divine law, by virtue of which the man dies at such a time, or by such a happening. As the Deity of every eternity was acquainted with the reasons which cause him to act now, he made at that time the same judgment as at present, and established irrevocably. But it is possible, nevertheless, that they may not receive his approval; and if that is the case, he at least decides to give permission to them. And if he in this manner decides what he had intended earlier, we must die in the period during which these causes existed. He wished to grant us a long life, and he does not approve the causes which end it, but he is not in agreement with the wisdom of opposing them. He perceives that the creation is general, and he is persuaded to permit our death at such a time, although he does not approve the causes, the manner, and the accompanying circumstances. His wisdom directs our death to useful purposes, or else he foresees that a long life would not be beneficial for us ourselves or for the world; or perhaps, it would be necessary to have a new agreement of things, inappropriate for

his general plan, to extend it. In short, although the Deity may not approve the occasion, he has the wisest reasons for permitting the happening that follows it.

These considerations should arouse within us Christian bravery commensurate with the approach of death. The uncertainty of its coming is what makes it so frightful. Were we to be notified ahead of time when or how we were to die, that would in large measure drive our fear away, and arm us with courage. Nothing can hearten us more effectively than the thought that we are defended by overgoverning Providence, who will extend or shorten our days as he sees best, for time and for eternity. After being persuaded of this consoling truth, we can await death with godly tranquility; and since its coming is uncertain, we can constantly be ready to meet it. We are unaware of the circumstances that will accompany it, but it is sufficient to know that all our undertakings are under the watchful care of a merciful Being. May this sustain us through our earthly journey; and, free from worrisome cares, let us submit to the plans of providence, and cease to fear the dangers to which we are called by the voice of duty.

Trans. I. M.

[We have received earnest requests to publish the foregoing piece, to which we have agreed, although some things, perhaps, may be in it that are not entirely to our satisfaction.—EDITOR.]

THOUGHTS ON THE WORKS OF GOD, TAKEN FROM THE HOLY SCRIPTURES.

“HEARKEN unto this, O Job: stand still, and consider the wondrous works of God,”—Job 37, 14. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion,”—Jer. 10, 12. “And God said, Let there be light: and there was light: And God saw the light, that it was good; and God divided the light from the darkness; and God called the light Day, and the darkness he called night,”—Gen. 1, 3—5.

“O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain. Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind. Who maketh his angels spirits, his ministers a flaming fire. Thou coveredst it with the deep as with a garment; the waters stood above the mountains,”—Psalm 104, 1—6. “He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He divideth the sea with his power, and by his understanding he smiteth through the proud,”—Job 26, 7, 8, 12. “For he maketh small the drops of water; they pour down rain according to the vapor thereof; which the clouds do drop and distil upon man abundantly. Also, can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea,”—Job 36, 27—30. “God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places. Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given; and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud. And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy,”—Job 37, 5—13. “He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding

out, and wonders without number,"—Job 9, 4—10. "Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou has set all the borders of the earth; thou hast made summer and winter,"—Psalm 74, 15—17. "He caused an east wind to blow in the heaven; and by his power he brought in the south wind,"—Psalm 78, 26. "He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth,"—Psalm 104, 13, 14. "He giveth to the beast his food, and to the young ravens which cry,"—Psalm 147, 9. "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself,"—Isaiah 44, 24. "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else,"—Isaiah 45, 18. "Remember the former things of old; for I am God, and there is none else,"—Isaiah 46, 9. "I form the light, and create darkness; I the Lord do all these things."

PATIENCE.

TUNE—"Boreu Teg," or "Island Mary."

I SEE the dear families of the world,
 The father, the mother, and the children together,
 Some weeping and still suffering,
 In great need of Patience;
 In affliction, distress, and mourning, anger,
 In trouble and in sadness of the world,
 In great suffering, there is still
 Truly great need for Patience.

On looking at the work places of the world,
 I see their violence and their treachery still,
 Their haughty look and inhuman countenance,
 Patience is good for me;

The violence of the merchant beneath the wheel,
 Saying that great revenge is coming;
 He crushes the weak beneath his foot,—
 I desperately want Patience.

And the weak also has the spirit of violence,
 To oppress is his high ambition;
 For this my song, my lament, and my voice
 Are daily for Patience;
 And also the craftsmen of the world
 Are still in pain under their yoke;
 These, and all together are
 In great need of Patience.

Travelers in hot and cold climate,
 And the poor sailors on the sea,
 Emigrants also must have a store
 Of kindly and useful Patience;
 All the creeping things on the earth,
 And creatures great and small,
 The fowls of the sky are every hour,
 In great need of Patience.

And we, the dear and worthy fellow saints,
 Ought to pray to God each day,
 To have ample means to live
 Of kindly and useful Patience:
 O Lord, I pray earnestly,
 Give this to all the family of faith;
 I see this abundantly each day,
 That Patience is valuable.

It keeps me quietly in my place
 As I meet the tribulations under heaven;
 I cannot travel toward home,
 Without the help of precious Patience.
 If I turn my face to the south,
 Or the north, it matters not where,
 There is no place under heaven
 That does not have great need of Patience.

Now I must finish my song,
 Give steadfast help of thy Holy Spirit,
 To continue on faithfully,
 Through the help of abundant Patience:
 To thee, O God, be all the honor,
 And the praise of thy dear people continually,
 And all their service in the world,
 But, give us Patience.

Mountain Ash.

JOHN RICHARDS.

MISCELLANEOUS, &c.

THE RICH man who lives happily, as long as he uses his wealth moderately; and the poor man, who suffers his needs patiently, are sufficiently wealthy.

SUCCESS has always been the cause of many more evils for men than failure; and it is easier for a man to bear failure patiently, than not to forget himself in success.


BEWARE of the gossip, and do not trust your secret to one who reveals someone else's secret to you. Who would put good wine in a vessel that is full of holes?

THERE is but one true thing of beauty in life, and that is our duty. How pitiful, then, how unwise, and how negligent are the men who do their duty complainingly!

WISDOM without an inheritance, is better than an inheritance without wisdom.

CONFERENCES.—The East Glamorgan Conference will be held on the 27th of March; Breconshire, on the 3rd of April; Monmouthshire, on the 10th; West Glamorgan, on the 17th; Llanelli, on the 24th; Carmarthen, on the 1st of May; Cardiganshire, on the 8th; North Pembroke, on the 15th; and South Pembroke, on the 22nd.

PAYMENTS FROM MARCH 4 TO MARCH 10.—Pontypridd, 3s 6c; Llanfabon, 3s 6c; Aberamman, 4s 6c; Hirwaun, 6s; Rhymney, £2 3s; Georgetown 6s 3c; Merthyr, 15s 3c; Troedyrhiw, 3s.—Total, £4 5s.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 12.]

MARCH 19, 1853.

[VOL. V.

SPECIAL GENERAL COUNCIL AND CONFERENCE IN WALES,

*Held in Cymreigyddion Hall, Merthyr, on the 12th, the 13th, and the
14th of March, 1853.*

SATURDAY.

Present—Of the Presidency of the British Isles—S. W. Richards, president, and Levi Richards, counselor.

Counselors—Daniel Spencer, and Orson Spencer.

Of the Presidency of Wales—William S. Phillips, president, and John Davis and Dan Jones, counselors.

Pastors—Thomas Jeremy, and Daniel Daniels.

Presidents of the Conferences—Thomas Giles, J. Roberts, Robert Evans, Dewi Elfed Jones, Thomas C. Martell, John Price, and Phillip Sykes. Present also were several Counselors of Conferences, Traveling Elders, Presidents of Branches and their Counselors, and many of the Elders, &c., &c.

The Council was called to order by Elder Dan Jones; and then singing; and Elder Orson Spencer prayed.

It was voted unanimously for President S. W. Richards to preside at the Council.

President S. W. Richards—Brethren, I have come here to you this morning; and since you have shown your wish for me to preside at this meeting, I shall offer you some observations.

Since I am concerned about the welfare of the work of God in Wales, I have made arrangements to be present here today: I see you as men who feel the same way. We have come here this morning, to counsel together as to what measures are best for the success of the work of God in Wales. I have come here not only to use the time to speak myself, but also to understand the feelings of the elders, and the other officers, on whose shoulders the work of God in Wales rests.

Elder D. Spencer—Brethren, I feel good to be with you this morning, although I am a stranger, as I see how many officers on whom the work of God depends in Wales. I was struck by the observations of President Richards, namely that some of you have hard feelings; and I feel the same thing as he with regard to your speaking your minds and your feelings, since we are all brethren, so that we may become as one; for if a kingdom is divided against itself, it cannot stand; therefore, if you have the least degree of hard feelings, release them from your bosoms, and do not be in captivity any longer. This is our purpose in meeting together this morning. If you have factual accusations against anyone, whoever it may be, express them, and then the wheels will turn more freely, and not before that.

Elder Levi Richards—I am informed of the condition of the Church here to a large extent. The brethren have said that you have the opportunity to express your feelings, and bring your accusations forward. Remember to speak what you know, and not what others have said. If there exists some conflict between two brethren, which they can resolve themselves, without spreading it further, then it is a great transgression to spread it.

The rest of the time was spent by the Presidency of Wales, the pastors, presidents of conferences, and others, expressing their feelings and portraying the condition of the Saints under their care, and also by the issues pertaining to the Church in Wales; and then the meeting was adjourned for half an hour.

Half past two.—The meeting was begun by singing “Let the Holy Spirit come,” &c. Elder Thomas Jeremy prayed. “Thy Spirit, O great Lord,” was sung.

President S.W. Richards—Brethren, I shall make a few observations as we begin this meeting. I have heard you express your feelings, and I am glad you have done so, rather than keeping them to yourselves, for this Council was called for that purpose. You have spoken about obeying the Priesthood: this is a principle that cannot be understood too clearly. If you feel that you have been oppressed by anyone, the door is open, and you are free to appeal to higher authority, which thing is not opposed to the Priesthood: it is a principle that pertains to the Priesthood, and it is a right that every Saint has. But a dispute with the Priesthood, would be a dispute with the only thing by which you may be saved. When the brethren teach you that the Priesthood governs you and your possessions, they teach you correctly; but if they oppress you, that does not change the principle, but they will be held accountable for that. The Priesthood is the great governing power which governs all things; through this you receive all blessings which you enjoy, and on this your future destiny depends. The Lord Jesus Christ, to whom was given all authority in heaven and on earth, can send the rain to the parched earth, or withhold it whenever he wishes, and pour out his innumerable blessings or his terrible curses on us, as he sees fit. He has given a share of this Priesthood to us. When brother Dan Jones left to emigrate, you said that he had taught you to obey the Priesthood of God. This was a good and holy principle, as pure as God himself; but if you have used the Priesthood inappropriately, it will be a discredit to you, and you will answer for that. Some before this have taken liberty from the principle of Celestial Marriage, and have used this as an excuse to satisfy their evil lusts; and I come now to the question which was asked, namely, “Can a man come back into this Church after committing the transgression of adultery, after receiving forgiveness once before for that?” There is ample written about this; and I feel that if any delight themselves further, they should be excommunicated from this Church immediately, and be left to wallow in their sins and their consequences, until they give sufficient repentance for them. God does not suffer the holy Priesthood to be trampled under the feet of men. I propose that Elder Thomas Pugh be cut off from the Church of Jesus Christ of Latter-day Saints, for his transgressions; seconded by President

William S. Phillips, and carried unanimously.

After that, many matters were discussed.

Elder Orson Spencer—We wish to adjourn until Monday morning, to further research the complaints. Let us come together here tomorrow to hear the word of the Lord. If you have been wronged, you will be compensated for that. Humble yourselves, and you shall have the revelations of heaven to enlighten you and guide you, after you have organized the cases that you have before you now; and woe unto that man who does not come to be one with the disciples of Christ.

It was voted unanimously to adjourn until Monday morning.

The meeting was concluded with a prayer by Elder O. Spencer.

SUNDAY.—THE CONFERENCE.

Eleven in the morning.—The Conference was called to order by Elder Dan Jones. “O, how lovely to see the brethren” was sung. Elder Daniel Spencer prayed, and “May this Conference bear fruit.”

It was proposed by Elder J. Davis, and seconded by Elder Dan Jones, that President W. S. Phillips preside over the Conference. Carried.

President Phillips said that this Conference would be of great benefit to us, since the servants of God were present; and Elder Daniel Spencer was called on to address the congregation.

Elder D. Spencer—Brethren and sisters, I feel it a pleasure to be in your midst this morning, and I believe that we have all come together for the same purpose. We, the Saints, have a much greater abundance of unity and charity than any other society, because of the special nature of our faith as compared with all other societies. There is much evil spoken about us everywhere as a denomination, and we have sacrificed the honor of having a good name. In this we differ greatly from the world, and we must sacrifice in order to be fit to be glorified. The scripture says that we will become sons and daughters of God, and joint heirs with Christ. Can we receive these blessings, without sacrificing money, houses, lands and feelings, and all things? No, we cannot. If we become joint heirs with Christ, we must suffer jointly with Him. We will be rewarded for this. As you

sow, so shall you reap, and you must wait after sowing the seed until the time of harvest comes. The farmer sows the seed a little here and a little there, and then waits patiently until the time of harvest: so it is with you. If you have suffered and sacrificed your feelings, and practically all things you have, you must wait for the time of God, and He will reward you a hundredfold; and according to what you sow, you will reap. On this principle our religion depends. This is the order of God, and we must live by every word that proceedeth forth from the mouth of God through his apostles and his prophets; and by doing what they teach, regardless of how much sacrifice we make, or the sufferings we pass through by so doing, this is the way that we shall have the great blessings I have mentioned. The Lord will do nothing on the earth, without revealing his secret to his servants the prophets. He gives his revelations through the one who stands at the head of the Church on the earth, and he presents them down to us through the Priesthood in its various circles; and when we oppose them, we oppose God himself; but if we obey, and if we are diligent in doing that which he commands us, whatever we may suffer in so doing, we shall inherit great things. And if we suffer because of some teaching our Presidents give us, thinking that it is not right, we can appeal to higher authority. This is the freedom, rights, and privileges of this Church, and the organization that exists. When your President Phillips receives a commandment from the Presidency of Liverpool, and he gives the same commandment to you, if you disobey that, you will bring shame on the holy Priesthood; but when you do as you are instructed, though you may think it oppression, you can appeal afterwards to higher authority for justice, and to that point you are making sacrifice, for which you will be rewarded a hundredfold. Since this is the order of the kingdom of God, men are asked to show as much as this of their faith, and to sacrifice their feelings and their rights for a moment, and they will be rewarded afterwards, for it makes no difference how long they wait for the ministering of justice. Did it seem a reasonable thing for Abraham to sacrifice Isaac? On the same grounds, is it a reasonable thing for you to sacrifice something because of the failings of your Presidency? Yes, it is. What if Abraham had said, This is not right,

it is oppression, and I shall not sacrifice my son; but this is not what he did, but he obeyed immediately as God commanded him. When you make a sacrifice in this church by obeying the Priesthood, you are storing up treasure in heaven. If someone gives you a hundred pounds, give back five hundred, and all the greater will be your treasure in heaven. This will be sweeter than envy, contention, and bad thoughts. We have all received the same baptism, and have drunk from the same Holy Spirit; and when we lose this Spirit, we fail to perceive righteous principles, and we go to deal with small and childish things, the same as the Gentiles, to contend with one another, and to speak evil of one another. This is not the first charity we have received. From now on, when you receive some new teachings or commandments, although they may look unjust in your sight, you who obey them, if you keep the Holy Ghost in your possession, and act according to the instruction, by the same Spirit you shall have eternal life. Do to everyone as you would have them do to you, and you will nurture charity. If you had kept the first charity you received, you would not have contended with one another, and lost the Holy Spirit. By your driving this Spirit away from you, you shame Christ; and his holy cause, and keep the world in darkness and perdition, while you should be in their light and striving to save their precious souls. The principle that I mentioned, namely obedience to the Priesthood, does not justify any man in committing sins that are in accordance with a corrupt mind—to act against the revelations of God that are written, and to satisfy his lusts. The Lord will cut the adulterers, thieves, whoremongers, and all evil doers, from off the face of the earth. I believe that you are good men, and that you are in a bit of trouble, which will work to your good. I hope that you yet come forward, and that you will be valiant like you were, so that you will be exalted and blessed in the kingdom of God. Amen.

Elder Dan Jones showed the excellence and majesty of God's wisdom, which (said he) is what created the worlds, and set the great planets to turn, each one in its orbit so consistently, until even the wise men of the earth are able to know this, and also give its brilliant light in its time to man; and the same wise and infinite God

has set the streams of water to run through the beautiful valleys to the sea, and the sea does not grow larger. Long ago the people had a saying on choosing a king, that "the voice of the people is the voice of God;" but I say, no; the voice of God is the voice of the people. We are the ones who receive revelations down from God, and the revelations do not go up from us to God, who has established the splendid order of all things which exist, and established a glorious plan through which we receive the Holy Ghost, which was promised to remain with us, if we receive our guidance from him. Through whose instrumentality did we receive this precious treasure? Through the Priesthood; and if we keep it with us, we shall obey our Presidents, however unlikely the teaching may seem in our sight; not in the sight of God, remember, but in our sight; and when it is in accordance with the Doctrine and Covenants, and the other books, it is in accordance with the mind of God. If teaching and commandments are given to us, and they look like force and oppression in our sight, it is better for us to sacrifice and suffer a little, than to strike against and seek to destroy the work of God. By doing so we will be storing up treasure in heaven. There will be no need for us to be angry or vengeful toward those who may oppress us, for vengeance is God's and He will do justice to all. If you have sacrificed, brethren, and had difficulty, be patient, and do not let things bother you. When you go up to the temple of the Lord, and receive your endowments, and when you enjoy greater blessings, which ear hath not heard, nor which eye hath seen, and which have never entered into the heart of man to imagine their worth, their splendor, and their excellence, you will look at the things which have transpired as dust under your feet, and you will see what little children you have been.

Singing, "Like valiant soldiers we go forward."

The meeting was ended with prayer by President S. W. Richards.

Half past two.—The meeting was begun with singing, and with prayer by Elder Daniel Daniels. Then singing.

Elder Orson Spencer—Dear brethren, sisters, and friends, I shall begin my remarks by asking for an interest in your prayers, that I may speak understandably and under the influence of the

Spirit of God, principally for your sake, and not for my sake. Have you ever heard one of the priesthood speak like this and not prayed for him, because you thought he had transgressed? You were in great error, if you have, for you should have prayed for him, for all the greater was the need for your prayers; for perhaps the strength of your prayers may have been stronger than his evil intent. Did you not know that the Spirit could rest on the strongest lion, and make it like an innocent lamb? If he had intended to teach you erroneously, he could hardly do so, because of your faith. Your late president, Thomas Pugh, who was cut off yesterday for his transgressions, could not have harmed you, if you had watched and prayed, any more than Baal could curse Israel of old; but at the same time he could lead himself to hell. You could have read through him, and seen that he was in error. You suffered a little, and were patient; David did the same thing with Saul. David suffered, and honored the Priesthood, although Saul sought to take away his life; and when he had the opportunity to kill Saul, he did not do so, recognizing that he was the anointed one of the Lord. David was rewarded for that, and Saul was punished through losing his life, and David received the crown in his place, by waiting for the time of the Lord, and doing his will, and respecting his Priesthood, despite how much he sacrificed. Thus, everything worked to his good, and Saul was nothing more than an instrument to perfect David and damn himself, and also to show forth the justice of the Lord in the final analysis. Thus, the Lord suffered Pugh to preside over you; and he also suffered Judas to be one of the twelve Apostles, though he was a miser and an audacious thief. God has given to every man his own stewardship; and if he chooses to go to hell, let him go; but let not the other Saints oppose the Priesthood of God, and go to hell with him, because he had oppressed them. If they do so, they will be like Israel in the desert, when having lost their trust in the Priesthood, and having made a golden calf, and thinking that Moses would not return; having forgotten the blessings they had received through the power of the Priesthood of God, which was a tower of strength to them as long as they trusted in it; but when they lost their confidence in it, and wished to govern themselves,

they suffered the consequences, by being destroyed in various ways. Now, then, brethren, do not lose your confidence in your leadership, and begin to see faults, &c., in them, as you may suppose; for you know that you believe in yourselves that you will yet be kings and queens, if you continue faithful, and you will have many servants and maids, and cattle and flocks, and carriages and horses, and precious treasures as numerous as the sands of the seashore; and you will sit on your thrones, clothed in splendid clothes and brilliant adornments; and you will have a great government. What if your old neighbors were to come near you at that time, saying, What pride! and what arrogance! my goodness! this is presumptuous! Would that be right? No, it would not. If there is some brother who prepares for that time, no one but the devil would express such anger toward him for doing so. Judas had the same feeling, when he grumbled about the precious ointment put on the feet of the Savior, instead of giving its worth to the poor. Let not anyone feel thus, for you ought to think of inheriting the things we have mentioned. Our religion is temporal and spiritual. You the Saints are heirs of eternal treasures. The time will come, if you are faithful, when your streets will be paved with gold, and you will be in carriages like unto those of the ancient of days Adam, and the old prophet Elijah; and the sight of Zion will be glorious; but before you are worthy of this glory, the Lord must prove you, and you must have open hearts; and if you are faithful in a few things, He will bestow upon you many. It is a common thing for those who have received a little more than others, to misuse that which they have received, and go to perdition because of their waste. Thus you have stood and received instruction by seeing the fate of such. Some were here yesterday asking whether the authorities in Zion approved of such waste. God governs in all places, in the heavens, on the earth, and in hell. Does he permit such a thing to be in his government? Yes; he permitted the devil to kill the children and the servants of poor old Job, and take all his animals, and throw the corners of his house down, but he was prevented from taking his life, smiting him with boils from the crown of his head to the soles of his feet. This is great oppression, violence, and injustice, is it not? Who permitted

such a thing? The First Presidency. Job received worse treatment than you have ever received. Was he the loser? No. Afterwards he received more servants, and maids, and precious treasures, and fairer sons and daughters than ever before. Are you the losers, if the money given to the cause of God is misused? No, rather you will be rewarded a hundredfold. The best people are those who are proven first, and receive suffering first. I know that you are good people; I loved you when I first met you, when brother Dan Jones first came to you, and the power of God was revealed in your midst in various manners and ways. Trust in your presidents as long as they are in authority over you, and this trial will not be much to you, if you come together and determine to move forward. I have preached justice and injustice to you, which teaching the world refuses. God permits bad men to come into the church, saying, I know the way to try you; but he does not punish them immediately, rather he leaves them alone for a little, so that his children will be tested; and the church cannot be perfected unless the devil comes among the Saints; and he can do no damage to you, if you are faithful, rather he assists you in moving forward. Who can be angry at that, then? No one, I hope. Be patient, and may the blessings of God be with you, so that you will be glorious in his kingdom eternally. Amen.

Elder Thomas Giles sang, "We'll see Joseph Smith and Hyrum."

President S. W. Richards—I do not arise to give many remarks now, since excellent principles have already been taught. But I do have one matter of importance to present. In the Council yesterday, things came out against the former President Pugh, which caused him to be cut off, so that he could not go to Zion with our trust in him. I think that this Conference here today should yet show their feelings about him. President Pugh had great influence here at one time; but instead of using it for his salvation, he used it to his detriment. I wish to know whether you approve our decision regarding him.

Elder Dan Jones arose to say that he felt sorry for his old brother Pugh, and he would love to save every man, but never at the cost of the religion of Christ; and you see, brethren, he said, that justice is administered to all at some time or other.

President Phillips put the matter before the congregation, and it

was voted unanimously to cut off brother Pugh.

Elder Dan Jones—Dear brethren, when I came back to this land, my feelings about things were very different from what they were when I left. Our heavenly Father saw that you were sufficiently mature to permit the devil in your midst to try you. I ask if you know that this is the Church of Jesus Christ? The misbehavior of one man does not change the divinity of this glorious religion; and if a man behaves inappropriately toward the church, we should not oppose the priesthood because of that. To the extent that we oppose injustice, the priesthood will support us in so doing. Let us trust in it, then, and let us become one; and the way for us to become one is to have the Spirit of God, which will enable us to go through all our trials; and when we have arrived at the top of yonder mountain through many tribulations, mud-filled paths, and grief, we will look back on the black clouds through which we have come, and the great hardships we experienced in climbing to the top, and we will rejoice that the temptations and opposition of the enemy did not overcome us, looking forward to the great glory and blessings we will enjoy in the kingdom of our God, if we are faithful and patient for a little; and we will consider that better than all the money and treasures of the whole world.

After the choir sang, the meeting was closed with prayer by Elder John Davis.

Half past six.—The meeting was begun by singing “Seek first the kingdom of God.” Elder Thomas Giles prayed. Singing.

President Samuel W. Richards—Brethren, sisters, and friends, I wish to have your faith and your prayers, that I might be able to give some beneficial teaching to you. I have many things about which I wish to speak, and to that end I wish to have the Spirit of God in a powerful way to accomplish that; and may you enjoy the same Spirit, so that you may understand what things I say. Since the hall is so full, be as quiet as you can. I shall tell you why we have come here today. Because of some hard feelings that have existed in some of you because of the bad behavior of others, and in order to understand accurately your situation, to comfort you, to restore you, and to satisfy your wishes, if you will be unified with justice.

How can we feel harshly toward one another? We are all children of the same Father, and we intend to possess the same great glory. A principle has been shown to you today, which perhaps may go against your feelings; but it is necessary for all feelings to be in conformity with the principles of this religion, for this religion is not a religion of feelings. I shall strive to show you here in Wales the best way for you to succeed in going forward. Some time ago a principle was taught to you, which was not understood by some, who misused it, and all this ended up hurting your feelings; and you all have been made to suffer for that, and from now on there will be instruction for you to act more wisely; but despite that, the principle is not changed. Consider that you possess the Priesthood, and that the salvation of the Saints depends to a great extent on you, and that you are accountable to God for them; and his frightful wrath and anger will be on you, if you misuse the Priesthood. You have been deprived of the Spirit of God to a great extent, because of the misbehavior of some evil men, one of which has been cut off. Woe unto those who leave this Church. This can be a stumbling block to some, when they have come back, to be lifted up as high as they had obtained, if they had not been cut off once. It will be a stain on them that cannot soon be taken away; and some of them will be kept from rising in the first resurrection, for having left this church, although they had accomplished some good deeds while in it. This oppression was permitted to come on them to try them. Many of you Elders have said some things today for which you should be reprimanded, but God is merciful and gives an opportunity to his children to see their foolishness, and come back to Him. He wishes to try, weigh, and come to know every feeling that is in you, as he did with Abraham, by telling him to sacrifice Isaac. Abraham had a right to love Isaac, but, said God, Thou shalt not love him more than my commandments; and neither are we to love anything before his law. Everything we receive from God, is to be used to carry forth his unfailing intents and purposes.—I feel to give a few instructions about the Priesthood. I shall begin with the First Presidency of Wales. Their work is to preside over all the Conferences, to exalt all the Saints in the kingdom of God. Next,

the duty of the Pastors is to understand the spirit and wish of the First Presidency, and teach their Conferences accordingly. They have the right to move Traveling Elders from one Conference to the other, as they see best for the good of the work of God, and preside over all cases; and their office, in its place, is as accountable as the office of the First Presidency; and the First Presidency should not interfere with their business as long as they are doing their duty; and when they are not doing that, the First Presidency can move them as they wish, and put others in their place. Brother Jones is the president of this Conference, and a second Counselor to the First Presidency; and his duty is to counsel with brothers Phillips and Davis about the work of God; and if he, or anyone else, supposes he can preside without that, then he will be unable to preside in the eternities. The three of them must agree with one another, and then all success will prosper; but when they differ, that is the time that contention and division will reign. The work of brother Jones is to look after the presidents of his Branches, and not the work of President Phillips; so it is also in all other Conferences. Elder Jones was sent here from the Valley of the Mountains to benefit and carry salvation to this people, and the brethren, the Pastors, here the same way. The Pastors should be released from church business, to preach and spread the principles and influence of the gospel of salvation. The duty of the First Presidency is to look after the presidents of the Conferences, that they might behave appropriately and decently, presenting a good example before their Saints, and taking care to keep order in their Conferences; and if the First Presidency has complaints against them, let them look at what is wrong, and administer justice. Let the Presidents of Conferences behave in the same way toward the Presidents of the Branches. I am not going to go into detail about these things, but only touch on the main things.—If there is a fault in any brother, I shall be satisfied to excuse him while there is fault in myself, before I can correct that fault in him. If anyone thinks he will anger his brother for telling him his fault, be sure to tell it to him. Perhaps there are many of you who think you know a lot, when you look back on the time when you did not know anything;

but you are yet as if beginning in school. I think I have spoken sufficient; it is not good to speak too much, lest I load too much on you. Practice pondering, and when you tire of one principle, turn to another. I wish for you all to become one again, although you must sacrifice your feelings; that will be much better, and you will be rewarded. Come here tomorrow, that you may be taught in the orders and principles of the Kingdom of God; and may his Spirit be with you forever and ever. Amen.

Singing, "The Spirit of the Lord is like a fire burning."

Elder Levi Richards—We have not gathered together to rejoice that we have defeated an enemy, but only to have our names written in heaven. I shall tell you what all here should make right in the next twenty-four hours, and that is that every man should make himself right. If all had fully understood the latest revelations that were given, no one would care anything about hurt feelings. There is no sacrifice too great to make for the truth, for woe unto him who is cut off from the church, unless he can repent and come back; because he loses blessings that he cannot regain in the eternities. The brother who said yesterday that he would never stand outside the church, is an example to all. May you all do this, and may you be saviors to one another. Look forward to eternal lives, and the great and innumerable blessings to be enjoyed, and may you be ashamed to contend one with another. May God bless you to do so, is my prayer for Christ's sake. Amen.

Elder T. Jeremy—Dear brethren and sisters, I have felt very happy throughout this day. I shall give an account of the Saints in my Conferences. They feel full of the Spirit of God. Baptizing is going forward there, and the Saints are eager to go to Zion, feeling that if they had wings, they could fly across the seas to there, where there are such freedom and blessings to be enjoyed.

Elder Dan Jones interpreted what brothers S. W. Richards and L. Richards said, and made some other observations as follows:—When we look ahead to the lovely time that is coming, when we can go into the Temple of the Lord, and enjoy precious blessings, and indescribable glory, and we have part in the first resurrection with the just, and put on everlasting crowns in the kingdom of our

God, and we can reign eternally in a fullness of eternal glory,—we ought to sacrifice every bit of small feelings, and cease to deal with any small and childish things, while the souls of our fellowmen are depending on us to obtain their salvation. We are the saviors of the world, and all who are in possession of the charity of Christ, and who feel to sacrifice everything for the sake of this glorious cause, and who say, Not our mind, not our way, and not our will be done, rather the will of God.

Afterwards a few words from President Phillips, then singing “Now let us end;” and the Conference was concluded with a prayer from President S. W. Richards.

(To be continued.)

EMIGRATING SONG.

FAREWELL, all my dear brethren,
 And all my gentle sisters,
 I am about to leave my country,
 To begin my journey to Zion:
 I will feel longing each day,
 To see you all happy,
 After going from the captivity,
 And being able to receive true deliverance,
 In the yonder, happy Valley,
 Where all the faithful will come.
 I spent several long years,
 In your faithful company,
 Giving to you pure nourishment,
 And keeping your heart healthy:
 I shall wish for you daily,
 To live united and love one another,
 To live in obedience to your President,
 So that you all may be happy,
 Enjoying all the blessings of Heaven,
 The lovely part in contentment.
 God our Father, within his splendid church,
 Has given us some as
 Excellent prophets, apostles,
 Pastors and teachers,
 To lead you to perfection,
 Through faithfulness and diligence,

Taking care to teach you
In all the pure commandments of Jesus,
Which were given to you happily,
Through love to redeem you.

Now, before finishing this song,
I wish to be organized,
By giving my blessing to you all,
That you may be of good cheer;
That you may be ready of one purpose,
Not in anger, but full of love,
With one another of one heart,
Like brave servants and maidens,
To build the Kingdom of the Lord,
And be joint heirs.

Aberamman.

JOHN EDMUNDS.

MISCELLANEOUS, &c.

TO OBTAIN part of the good of the world is mercy; but to obtain the world in part is a pity.

PROUD men never win friends; in success, they do not acknowledge anyone; and in failure, no one acknowledges them.

THE GRAVEYARD is the marketplace, where things of this world receive their correct price.

GOD'S JUSTICE.


God's justice is remarkable,
He administered it to mankind,
According to His own mind,
And not according to the lust and whim of man.

Merthyr.

W. LEWIS.

PAYMENTS FROM MARCH 11 TO MARCH 17.—Monmouthshire, 1s 2c; Llanelli, £1 8s; West Glamorgan, £10; Dyffryn Conwy, 15s; Denbighshire, £1; Cardiff, 14s; Aberdare, 10s; Cwmbach, £1 2s; Rhymney, £1 0s 6c; Merthyr, 9s 10c; Cefn, 14s 6c; Ffynon Tydfil, 2s.—Total, £17 17s.

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 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 13.]

MARCH 26, 1853.

[VOL. V.

CELESTIAL MARRIAGE:

REVELATION ON THE PATRIARCHAL ORDER OF MARRIAGE, OR
PLURAL MARRIAGE.

Given to Joseph Smith, the Seer, in Nauvoo, July 12, 1843.

[From the "Seer:"]

[WE direct the reader to the TRUMPET, No. 1 of this volume, where the above Revelation is already published, instead of copying it here as is done in the "Seer," and we shall begin with the observations which follow the Revelation, as follows:—]

Plurality of Wives is a doctrine very popular among most of mankind at the present day. It is practiced by the most powerful nations of Asia and Africa, and by numerous nations inhabiting the islands of the sea, and by the aboriginal nations of the great new world. The one-wife system is confined principally to a few small nations inhabiting Europe, and to those who are of European origin inhabiting America. It is estimated by the most able historians of our day, that about four-fifths of the population of the globe believe and practice, according to their respective laws, the doctrine of a Plurality of Wives. If the popularity of a doctrine is in proportion to the numbers who believe in it, then it follows that the Plurality system is four times more popular among the inhabitants of the earth than the one-wife system.

Those nations who practice the doctrine of the Plurality of Wives consider it as virtuous and as right for one man to have many wives, as to have one only. Therefore, they have enacted laws, not only giving this right to their citizens, but also protecting them in it, and punishing all those who infringe upon the chastity of the marriage covenant by committing adultery with any one of the wives of his neighbor. Those nations do not consider it possible for a man to commit adultery with any one of those women to whom he has been legally married according to their laws. The posterity raised up unto the husband through each of his wives, are all considered to be legitimate, and provisions are made in their laws for those children, the same as if they were the children of one wife. Adulteries, fornications, and all unvirtuous conduct between the sexes, are severely punished by them. Indeed, Plural Marriage among them is considered, not only virtuous and right, but a great check or preventative against adulteries and unlawful connections, which are among the greatest evils with which nations are cursed, producing a vast amount of suffering and misery, devastation and death; undermining the very foundations of happiness, and destroying the framework of society, and the peace of the domestic circle.

Some of the nations of Europe who believe in the one-wife system, have actually forbidden a plurality of wives by their laws; and the consequences are, that the whole country among them is overrun with the most abominable practices; adulteries and unlawful connections prevail through all their villages, towns, cities, and country places, to a most fearful extent. And among some of these nations these sinks of wickedness, wretchedness, and misery, are licensed by law; while their piety would be wonderfully shocked to authorize by laws the system of a Plurality of Wives, as adopted by many neighboring nations.

The Constitution and laws of the United States, being founded upon the principles of freedom, do not interfere with marriage relations, but leave the nation free to believe in and practice the doctrine of a Plurality of wives, or to confine themselves to the one-

wife system, just as they choose. This is as it should be: it leaves the conscience of man untrammled, and so long as he injures no person, and does not infringe upon the rights of others, he is free by the Constitution to marry one wife, or many, or none at all, and becomes accountable to God for the righteousness or unrighteousness of his domestic relations.

The Constitution leaves the several States and Territories to enact such laws as they see proper in regard to Marriages, provided that they do not infringe upon the rights of conscience and the liberties guaranteed in that sacred document. Therefore, if any State or Territory feels disposed to enact laws guaranteeing to each of its citizens the right to marry many wives, such laws would be perfectly constitutional; hence, the several States and Territories practice the one-wife system out of choice, and not because they are under any obligations so to do by the National Constitution. Indeed, we doubt very much whether any State or Territory has the constitutional right to make laws, prohibiting the doctrine of a Plurality of Wives in cases where it is practiced by religious societies, as a matter of conscience or as a doctrine of their religious faith. The first Article of the Amendments to the Constitution, says expressly, that "Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof*." Now, if even Congress itself has no power to pass a law "prohibiting the free exercise of Religion," much less has any State or Territory power to pass such an act.

The doctrine of Plurality of Wives was believed and practiced by Abraham, the father of the faithful; and we find that while in this practice the angels of God frequently ministered to him, and at one time dined with him; and God manifested Himself to him, and entered into familiar conversation with him. Neither God nor His Angels reproved Abraham for being a Polygamist, but on the contrary, the Almighty greatly blessed him and made promises unto him, concerning both Isaac and Ishmael, clearly showing that Abraham practiced what is called Polygamy, under the sanction of the Almighty. Now if the father of the faithful was thus blessed,

certainly it should not be considered irreligious for the faithful, who are called his children, to walk in the steps of their father Abraham. Indeed, if the Lord Himself, through his holy prophets, should give more wives unto his servants, as He gave them unto the prophet David, it would be a great sin for them to refuse that which He gives. In such a case, it would become a matter of conscience with them, and a part of their religion, and they would be bound to exercise their faith in this doctrine, and practice it, or be condemned; therefore, Congress would have no power to prohibit the free exercise of this part of their religion; neither would the States or Territories have power, Constitutionally, to pass a law "prohibiting the free exercise thereof." Now, a certain religious society, called Shakers, believe it to be wrong for them to marry even one wife; it certainly would be unconstitutional for either the Congress or the States to pass a law, compelling all people to marry at a certain age, because it would infringe upon the rights of a conscience among the Shakers, and they would be prohibited the free exercise of their religion.

From the foregoing Revelation, given through Joseph the Seer, it will be seen that God has actually commanded some of his servants to take more wives, and has pointed out certain duties in regard to the marriage ceremony, showing that they must be married for time and for all eternity, and showing the advantages to be derived in a future state by this eternal union, and showing still further, that, if they refused to obey this command, after having the law revealed to them, they should be damned. This revelation, then, makes it a matter of conscience among all the Latter-day Saints; and they embrace it as a part and portion of their religion, and verily believe that they cannot be saved and reject it. Has Congress power, then, to pass laws "prohibiting" the Church of Jesus Christ of Latter-day Saints "*the free exercise*" of this article of their religion? Have any of the States or Territories a constitutional right to pass laws "prohibiting the free exercise of the religion" which the Church of the Saints conscientiously and sincerely believe to be essential to their salvation? No; they have no such right.

The Latter-day Saints have the most implicit confidence in all the revelations given through Joseph the Prophet; and they would much sooner lay down their lives and suffer martyrdom, than to deny the least revelation that was ever given to him. In one of the revelations through him, we read that God raised up wise men and inspired them to write the Constitution of our country, that the freedom of the people might be maintained, according to the free agency which He had given to them; that every man might be accountable to God and not to man, so far as religious doctrines and conscience are concerned. And the more we examine that sacred instrument, framed by the wisdom of our illustrious fathers, the more we are compelled to believe that an invisible power controlled, dictated, and guided them in laying the foundation of liberty and freedom upon this great western world. To this land the Mohammedan—the Hindu—the Chinese—can emigrate, and each bring with him his score of wives and his hundred children, and the glorious Constitution of our country will not interfere with his domestic relations. Under the broad banner of the Constitution, he is protected in all his family associations; none have a right to tear any of his wives or his children from him. So likewise, under the broad folds of the Constitution, the Legislative Assembly of the Territory of Utah have the right to pass laws regulating their matrimonial relations, and protecting each of their citizens in the right of marrying one or many wives, as the case may be. If Congress should repeal those laws, they could not do so on the ground of their being unconstitutional. And even if Congress should repeal them, there still would be no law in Utah, prohibiting the free exercise of that religious right: neither do the citizens of Utah feel disposed to pass such an unconstitutional act which would infringe upon the most sacred rights of conscience.

Tradition and custom have great influence over nations. Long established customs, whether right or wrong, become sacred in the estimation of mankind. Those nations who have been accustomed from time immemorial to the practice of what is called Polygamy, would consider a law abolishing it, as the very height of injustice and

oppression; the very idea of being limited to the one-wife system, would be considered not only oppressive and unjust, but absolutely absurd and ridiculous; it would be considered an innovation upon the long established usages, customs, and laws of numerous and powerful nations; an innovation of the most dangerous character, calculated to destroy the most sacred rights and privileges of family associations—to upset the very foundations of individual rights, rendered dear and sacred by being handed down to them from the most remote ages of antiquity.

On the other hand, the European nations who have been for centuries restricted by law to the one-wife theory, would consider it a shocking innovation upon the customs of their fathers to abolish their restrictive laws, and to give freedom and liberty, according to the plurality system. It is custom, then, in a great degree, that forms the conscience of nations and individuals in regard to the marriage relationships. Custom causes four-fifths of the population of the globe to decide that Polygamy, as it is called, is a good, and not an evil practice; custom causes the balance, or the remaining fifth, to decide in opposition to the great majority.

Those individuals who have strength of mind sufficient to divest themselves entirely from the influence of custom, and examine the doctrine of a Plurality of Wives, under the light of Reason and Revelation, will be forced to the conclusion that it is a doctrine of Divine origin; that it was embraced and practiced under the Divine sanction, by the most righteous men who ever lived on the earth: holy Prophets and Patriarchs, who were inspired by the Holy Ghost—who were enwrapped in the visions of the Almighty—who conversed with holy angels—who saw God face to face, and talked with Him as a man talks with his friend—were “Polygamists,” that is, they had many wives—raised up many children by them—and were never reprov'd by the Holy Ghost, nor by angels, nor by the Almighty, for believing in and practicing such a doctrine; on the contrary, each one of these “Polygamists” received, by revelation, promises, and blessings, for himself, for

his wives, and for his numerous children, born unto him by his numerous wives. Moreover, the Lord himself gave revelation to different wives belonging to the same man, revealing to them the great blessings which should rest upon their posterity; angels also were sent to comfort and bless them; and in no instance do we find them reproved for having joined themselves in marriage to a "Polygamist." Indeed, the Lord himself gave laws, not to prohibit "Polygamy," but showing his will in relation to the children raised up by the different wives of the same man; and furthermore, the Lord himself actually officiated in giving David all the wives of Saul; this occurred, too, when David already had several wives which he had previously taken: therefore, as the Lord did actually give into David's own bosom all the wives of Saul, He must not only have sanctioned "Polygamy," but established and instituted it upon a sure foundation, by giving the wives himself, the same as he gave Eve to Adam. Therefore, those who are completely divested from the influence of national customs, and who judge concerning this matter by the word of God, are compelled to believe that the Plurality of Wives was once sanctioned, for many ages, by the Almighty; and by a still further research of the divine oracles, they find no intimations that this Divine institution was ever repealed. It was an institution, not originated under the law of Moses, but it was of a far more ancient date; and instead of being abolished by that law, it was sanctioned and perpetuated: and when Christ came to fulfill that law, and to do it away by the introduction of a better covenant, He did not abolish the plurality system: not being originated under that law, it was not made null and void when that law was done away. Indeed, there were many things in connection with the law that were not abolished when the law was fulfilled; as, for instance, the ten commandments which the people under the Gospel covenant were still obliged to obey; and until we can find some law of God abolishing and prohibiting a plurality of wives, we are compelled to believe it a Divine institution; and we are, furthermore, compelled to believe, that if this institution be entered into now, under the same principles which governed

the holy prophets and patriarchs, that God will approbate it now as much as He did then; and that the persons who do thus practice it conscientiously and sincerely, are just as honorable in the sight of God as those who have but one wife. And that which is honorable before God should be honorable before men; and no one should be despised when he acts in all good conscience upon any principle of doctrine; neither should there be laws in any of these States of Territories to compel any individual to act in violation to the dictates of his own conscience; but every one should be left in all matters of religion to his own choice, and thus become accountable to God, and not to his fellow man.

If the people of this country have generally formed different conclusions from us upon this subject; and if they have embraced religions which are more congenial to their minds than the religion of the Saints, we say to them, that they are welcome to their own religious views; the laws should not interfere with the exercise of their religious rights. If we cannot convince you by reason nor by the word of God, that your religion is wrong, we will not persecute you, but will sustain you in the privileges guaranteed in the great Charter of American Liberty: we ask from you the same generosity,—protect us in the exercise of our religious rights—convince us of our errors of doctrine, if we have any, by reason, by logical arguments, or by the word of God, and we will be ever grateful for the information, and you will ever have the pleasing reflection that you have been instruments in the hands of God of redeeming your fellow beings from the darkness which you may see enveloping their minds. Come, then, let us reason together, and try to discover the true light upon all subjects connected with our temporal or eternal happiness; and if we disagree in our judgments, let us impute it to the weakness and imperfections of our fallen natures, and let us pity each other, and endeavor with patience and meekness to reclaim from error, and save the immortal soul from an endless death.

(To be continued.)

ALL THINGS WORK TO THE GOOD OF THE CHILDREN AND THE PEOPLE OF GOD.

THE children and the people of God are too ready to believe that “all things work to their good,” when tribulations and temptations come to meet them from the world, the flesh, and the devil; nevertheless, the expression is true which is too clear to be denied. A man is in a condition of testing while he is on the earth, and if he loves God, and keeps his commandments, all things that come before him seem to work together for his good. Many profess that they love God, and keep his commandments, when things are going well for them, &c.; but when some trial comes, or they meet with temptation, they are completely overcome; that is because previously they did not have true zeal for the love of God, neither did they make a true effort to keep his commandments. But no matter how often trials come into the lives of the true Saints, though it may be difficult for them to put forth a “fair effort,” yet they come out of the trials like gold from the furnace, purer than ever before; and then they say that “all things worked together for their good and their perfection,” and they testify that they received greater evidence of the power of their God, and of his infinite goodness to them in the trial than ever before, although they had felt themselves nearly at the point of losing their grasp on the promises of their God; but because of their steadfast determination, they received strength according to the day, and help according to the case, from the One who watches over them, and who says to them, My children, *all things* work together for good, for those who love me, and keep my commandments.

We could prove this principle, by the Old and the New Testaments, namely that every circumstance and trial, which came before the children and people of God in the various dispensations, have worked together for their good and perfection. But none of the saints of the former days have received more, or as much proof of the truthfulness of the above words, than have the Saints of this age. For example, let us make this observation:—When the Church was in its infancy, with only a very few who had received membership in it, it could be argued that had it been left free from persecution, &c., it would have succeeded; and indeed, its great Head-shepherd,

even Christ, intended for it to succeed, not only in one area, but across the face of the whole earth. But how did it happen? When the Church was, as I mentioned, in its infancy, and few had embraced it, and received the lovely gifts of the Holy Ghost in it, the children of perdition began to persecute the small organization, spoiling it of its possessions; and now, some of its officers, elders, and priests, &c., had to come here, and others had to go yonder, and the rest had to wander along the land to search for a place. A thoughtful man, through his own imagination said the following:—"It is such a pity that the Church was persecuted, and robbed, &c., when it was so young; perhaps if it had peace, it would have increased and flourished, but now it is being extinguished." No, its prophet, and the officers, and the members were the kind who "loved God, and kept his commandments;" therefore, they had faith that all things would work together for their good, and thus it was. At first the Church was in one place; after that they were scattered because of persecution. The aim of the persecutors was to destroy the Saints from off the face of the earth; but they ended up being disappointed, as everything turned out for the good; although the Saints have been scattered and deprived of the association of one another to a great extent, yet they received a greater abundance of the influence of the Holy Ghost. And in these circumstances, they were diligent in laboring, proclaiming the Gospel of Christ was the power of God, for salvation to those who believed; and they testified to their peoples that God had restored the eternal Gospel to the earth, in its full blessings as before; and the result was, that the honest in heart flooded into the Church, by the scores in different places; and soon the new members were receiving a testimony of the Gospel, and enjoying the gracious gifts of the Holy Ghost. We see by this, that the persecution had worked together for the good and growth of the Church, by the Saints being scattered across the earth, sowing the good seed in every place they went, and the Lord comforted them, and strengthened their message, through various powers, and gifts of the Holy Ghost. Not once, or twice, were the persecutions of this nature on the Saints of God, on the continent of America; but all worked together for the growth of the Church in numbers, and for

its perfection through sufferings, &c. Although the Seer was killed, and his brother with him; and although the Church had to flee to the desert wilderness, leaving houses, lands, and practically all their wealth behind, in the hands of their pillagers, God was with them, leading them for hundreds of miles through the vast wilderness; they received wisdom from their God to tame the rage of the plundering savages of the forest; and their voices today, in lush valleys among the high mountains, echo pleasantly, that "all things worked together for the good of those who love God, and keep His commandments."

We would love to present more detailed observations, on the behavior of the children of the world toward the family of God in this age, but time does not presently permit. But briefly, let us call to the memory of the reader, of the beginning of the Saints in Wales. About ten years ago, more or less, one of the elders of the Church of Jesus Christ of Latter-day Saints came to the environs of Merthyr Tydfil, who preached the word as it is in Jesus, and some received their baptism from him, in the name of Jesus Christ for the remission of sins, and by the laying on of hands, they received the gift of the Holy Ghost. Then, those went among the various denominations, testifying that they had received the Gospel of Christ, in power, and in great certainty, from one of the Latter-day Saints. By then, the religious parties were stirring; they came to the places where the Saints were preaching, thinking to focus on the doctrine, and prove it false; they testified before their attempts that it would be thus. But the doctrine of the Saints was so scriptural, that the enemies had no more room to oppose it on grounds of reason or scripture, than had Noah's dove any place to put its feet on dry ground. Having failed to get the Bible against the Saints, they began to persecute them, going to the houses where the Saints were preaching, to extinguish the candles, break dishes, howl, and discredit them all they could, to drive the Mormons out of the country. By so doing they caused a stir among the people, until many came to listen; and after that, they searched the scriptures, and supported the doctrine, they obeyed it, and they received a witness of its divinity. If we were to ask those who became Saints, what prompted them at first to go to hear the Saints, the answer we would have from many would be, because there was so much persecution

against them from everyone, and they wanted to hear what they had to say. Thus, we see, that all persecution, scorn, and mockery, worked together for good, to bring the honest of heart into the Church of God. Then, there were preachers, ministers, priests, &c., who began to agitate, breathing harsh threats against the poor Saints, addressing their listeners something like this:—"Dear friends, these Saints have conceived such a large mountain of miracles! but they have failed to give birth to so much as a mouse!! Their entire religion is deceit; the age of miracles has ceased. There was the family that tried to walk on water, and failed. One of their leaders counseled some woman to put *bricks* in the oven, assuring her that they would come out as lovely, white bread; but though she tried, she failed. Indeed, friends, do not give an ear to them; they are dwindling away everywhere, and they will have finished here before nine months, you can believe my word." Have the Saints been injured now? No, everything worked together for good; despite how many stories were published by their enemies, they were proved untruthful, and all their prophecies about the ending of the Saints, have in time proved false. And there are many of the honest in heart who have seen that now. We could note a hundred or even a thousand more stories, which have been spread about the Saints throughout the country, but they have been for the good of the Saints, since they have been proved untruthful, to the shame of some. We can say as did the bard,—

"Despite the thickness of the dust and mud,—which was thrown
On the majesty of the Mormons;
Our plea is good—God is on our side,
Despite the ugly howling of all the wolves!"

Dear reader, you see that every device failed to restrict this Church; forward it goes in spite of the world. If obstacles yet come, of whatever nature they may be, they will work together for the good of the Saints. Why? Because God has said so. Do you, reader, love God, respect his Priesthood, and keep his commandments? If so, great is your privilege!

Georgetown, Merthyr.

THOMAS HARRIES.

SECTARIANISM ENSNARED

THE following verses were composed on some day in the Summer, when one of the chief Reverends of Glamorganshire was sent to Aberaman, to show the fanaticism of the Saints in believing and preaching the *natural* and personal government and reign of Christ and the Saints on the earth, together with the idea that the power and authority of God had been presented to the earth in these latter days,—who with a voice of thunder cried out that “all the claims of the Saints are foolishness, and that Papism, Mohammedanism, and paganism are all old wives’ tales; *because the kingdom of heaven*,” said he, “*is within us*.” Well, well, I said to myself, if I had a *caravan*, I would hire you to go throughout the cities, towns, villages, and all the public places of Great Britain, &c., to show the marvels of your mind: next to your size, all the high places of the world would be but miniscule: and with all this my poetic gift was stirred to come up with the following, to the tune, “Most Wonderful,” or some other tune, no matter which one. With amusing respect for the Reverend, who respects me, and who is respected by me, this *Reverendish Exhibition* is presented.

ONE day in the Summer, with the people gathering,
Desirous of hearing some Rev. preach,
Somehow, in the middle of the excellent sermon,
Some remarkable and amusing words slipped out.

CHORUS.

On seeing something like this, who can blame the Mormon
For laughing ha, ha, ha! at the Reverends?

When he was in the middle of the great fervor and shouting,
He barely restrained himself from cursing and swearing;
When he saw some little Saint over there before him,
He raised up his mouth, and made an atrocious face.

On seeing something like this, &c.

After clearing his throat, and realigning his distortions,
He gives a shout with an oath, “May the Saints be hanged;
I don’t want to see any of the Saints anywhere—
It’s the same as seeing the devil himself.”

On seeing something like this, &c.

“The scourge of the world is in their neighborhood,
I am almost going crazy mentioning their teaching;
For what reason, you understand, are the illiterate Saints,
With their sermon destroying excellent wisdom?”

On seeing something like this, &c.

“The half-witted Saints are just an accursed pack,
The strength of their speech deceives our understanding;
The charm of their preaching, like a two-edged sword,
Killing all the powers of the most talented.”

On seeing something like this, &c.

“I feel their speech exhausting my conscience,
Though I do not confess the half of my tribulation;
I pray in secret and sincerely on my knees,
‘O, Lord, make it legal to kill all the Saints.’”

On seeing something like this, &c.

At this someone shouts in the crowd,
“Hi ho, hurly burly, the great fair of Gwylbarna;
The other day I heard the same manner of speaking,
When I was listening at the fair of the Priests.”

On seeing something like this, &c.

“Truth,” says he, “your fate is pitiful,
The world has been turned upside down;
Take my counsel, leave the old confusion,
The Saints indeed are in possession of the kingdom.”

On seeing something like this, &c.

“What kingdom is that? do you hear the weak-minded man?”
“What kingdom is that? silence, silence, and silence soon;
Listen, I reveal the kingdom of heaven—
It is true, though you call me a weak-minded man.”

On seeing something like this, &c.

“And, if you wish, call me also a devil,
Indeed, that is the kingdom seen by Daniel.”
“It is the same as saying that it is a rock with holes,
To say that the kingdom is in possession of the Saints.”

On seeing something like this, &c.

“Leave aside your seething, your nonsense, and your tumult,
Don't be so presumptuous as to doubt a preacher;
Talk like that is nothing but old nonsense,
For, the Kingdom of heaven, that is within us.”

On seeing something like this, &c.

Well, well, ha, ha, ha! that's head-shaking talk,
That the kingdom of heaven is all in your belly;
If that is true, you need not fear,
You can do some remarkable business with it.

On seeing something like this, &c.

O hurry dear little one, it will be a funny sight
To see a preacher with a show in his stomach;
There is no reason to go to London, to the noise and confusion.
We can have a better Exhibition in the stomach of the preacher.

On seeing something like this, &c.

New York in America, and the great city of London,
They are but a particle compared to the belly of the villain!
Hi, ho! come together, come one, come all,
To see the chief wonder of all creation.

On seeing something like this, &c.

The first thing you will see next to the heart,
Coming to greet you, will be ten virgins;
Next to that, you will see an old woman,
Looking carefully for a piece of silver.

On seeing something like this, &c.

If you turn your eyes to the south there,
You will see a number of nets fishing;
Over there, beside you, inside the donkeys,
You will see the sower planting along the fields.

On seeing something like this, &c.

The place is very clear, you can't mistake it,
The main road and the rocky place are plain to see;
If you pay attention, you can see the seeds descending
Among the thorns that are choking the sprouts.

On seeing something like this, &c.

You will see that the heat of the sun has dried up
 The sprouts which were once green buds,
 And the birds there came down to destroy;—
 Is that not a very large expanse in his belly?
 On seeing something like this, &c.

Look a little beyond the thorny place,
 You will see the mustard growing splendidly;
 The preacher will not need to obtain mustard to talk about,
 As there is plenty of that growing in his stomach.
 On seeing something like this, &c.

(To be continued.)

MISCELLANEOUS, &c.


LATELY in the city of Paris a picture was seen in the sky above the city, as if it were reflected in a mirror, which was brought about, some say, by the snowy and brilliant clouds shining brightly. It happened at nine o'clock at night.


IT APPEARS there is great searching into the principles of the Saints in Australia, and an unusually high demand for their books; while in the United States of America it appears that God has put the people in a deep sleep, to the point they are completely unconcerned about the gospel of his Son.


Do not boast too much about your health and strength; but while you are enjoying them, bless God, and use them for his praise, lest he deprive you of them.

MAY this principle be planted in your heart,—There is nothing to be gained through sin, but misery; nor anything to be lost through piety, but hell.

PAYMENTS FROM MARCH 18 TO MARCH 24.—Dinas, £1 2s; Pontytypridd, 6s; Aberamman, 3s; Hirwaun, 2s; Georgetown, 7s 3c; Ffynnon Tydfil, 5s 4c; Troedyrhiw, 5s; Llanfabon, 3s 6c.—Total, £2 14s 1c.

 The end of the quarter for books will be the last day of the current month.

 The remainder of the Special General Council will appear in the next issue.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

APRIL 2, 1853.

[VOL. V.

CELESTIAL MARRIAGE:

[Continued from page 204.]

THE FIRST great commandment which God gave unto mankind, as recorded in the Scriptures, was, to “*Be fruitful, and multiply, and replenish the earth.*” (Gen. i, 28.) The principal object was to people this creation with myriads of intelligent, moral beings, after His own image and likeness, endowed with God-like capacities, and capable of progressing in the grand scale of knowledge and happiness, until they should receive a fullness, and become like God, and be glorified in Him, and He in them, that they might be one in glory, and in power, and in dominion. Herein is God glorified, because there are millions of beings who eventually become like Himself, with whom He can associate, and who are capable of understanding and appreciating all the fullness of his glorious attributes, and of acting with Him in the most perfect harmony, in all the magnificent works of Creation. Herein are the dominions of all the Almighty enlarged, by the accession of new worlds, people with beings in his own form and of his own order. And herein joy, and gladness, and happiness, reign in the bosom of the great Creator, in all their fullness and perfection because He exercises his infinite goodness in the formation of numberless worlds, peopled with beings upon whom, if obedient, He bestows all the fullness of his own great perfections.

If, then the multiplication of human beings adds to the dominions of the Almighty, glorifies his name, and gives him an opportunity of displaying his infinite goodness, it is reasonable to suppose that He would give laws unto mankind, regulating them upon so important a subject—a subject fraught with consequences that are eternal. Think, for one moment, of the great responsibilities resting upon the father and mother of an infant child: they have been instruments in giving existence to a being capable of eternal happiness or of eternal misery; they have been entrusted with the protection and instruction of a being in the image and likeness of God, who, by proper training, may soar aloft in wisdom, and knowledge, and power, and God-like majesty, to the realms of immortality and everlasting light: they have been entrusted with a treasure infinitely more valuable than all the riches and honors of this world—a treasure which, by their mismanagement, may be lost, eternally lost—a treasure for which they are accountable in the great judgment of the quick and the dead. O, how great will be the glory and happiness of that man and woman who have obeyed that great first commandment to “multiply,” and have trained up themselves and their children unto life and immortality! On the other hand, what wretchedness and misery, will be inflicted upon those who have been instruments of unlawful connections, whose illegitimate children will remain as a standing curse, both in time and in eternity, to testify loudly of the unvirtuous associations of their guilty parents! O, how fearful the responsibilities resting upon mankind in regard to this momentous subject!

It is because of the infinitely important consequences involved in the multiplication of the human species, that God has regulated the same by the strictest kind of laws. He has not permitted an indiscriminate intercourse between the sexes, as among the dumb brutes; but He has ordained Marriage, as the only justifiable means through which the sexes can legally “multiply and replenish the earth.” All connections out of the marriage covenant, are unlawful in the sight of God; and all who are guilty of such crimes will be severely punished for the same. In ancient times, persons committing adulteries, fornications, and unvirtuous connections, were punished

with death, according to the law of God, which reads as follows:—

“If a man be found lying with a woman married to an husband, then they shall both die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so shalt thou put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die.” (Deuteronomy, xxii., 22—25).

The great abhorrence which the Lord manifested towards all unvirtuous connections, may be clearly seen from the following:—

“If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid.” And, “if this thing be true, and the tokens of virginity be not found for the damsel; then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.” (Deuteronomy xxii., 13, 14, 20, 21).

It was pleasing to the Lord to have such wicked characters put to death. Phinehas, the grandson of Aaron, was greatly blessed of the Lord, for putting to death a man and woman who were guilty of unlawful connections. We give the history of this event in the words of Scripture:—

“And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazer, the son of Aaron, the priest, saw it, he rose up from among the congregation and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through. * * So the plague was stayed from the children of Israel. And those that died in the plague, were twenty and four thousand. And the Lord spake unto Moses, saying, Phinehas, the son of Eleazer, the son of Aaron, the priest, hath turned my wrath away from the children of Israel while he was

zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore, say, Behold, I give unto him my covenant of peace. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." (Numbers, xxv, 6—13.)

Why was the Lord so displeased with the sexes, that He would punish them with death for unvirtuous conduct? It was because he had ordained marriage as the only lawful way of multiplying the human race. The direful effects which follow unvirtuous associations, can easily be perceived, even though there were no laws of God against such evils. First, illegitimate children are thrown upon the world without any lawful protector to look after their temporal welfare. Secondly, these children have not the moral advantages which should be derived from the teachings and examples of lawful parents, and, consequently, are in greater danger of losing their eternal salvation. And lastly, an indiscriminate intercourse between the sexes would break up all family associations, and destroy the harmony and peace enjoyed in the domestic circle; fathers would not know their own children, and children could not, with confidence, say who were their fathers: such an order of things would be deplorable, and would strike a deadly blow at the foundation of all domestic happiness. Many other dreadful consequences might also be named, as the result of licentiousness, such as jealousies, want of confidence, loathsome diseases transferred to posterity, all of which evils are abhorrent to the feelings of every good man. It is for this reason, that God has enacted strict laws in regard to all these crimes. It is for this reason, that he punishes, with such heavy penalties, those who violate these sacred laws.

Adulterers and unvirtuous persons were not only to be punished temporally, but also spiritually, after this life. Hence, the Lord says, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death,"—Rev. xxi, 8. Punishment by a temporal death is not sufficient to satisfy the demands of justice: they must suffer the penalties of the second death also.

The same strictness against all unvirtuous conduct is taught in the Book of Mormon, as may be seen from the following quotations:—

“O! the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.”—2 Nephi, xii, 2.

The prophet Alma, in speaking to his son on the same subject, says,—

“Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost.”—Alma, xix, 1.

In another place, the Lord says to the ancient inhabitants of America, as follows:—

“I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms like unto them of old, saith the Lord of Hosts.”—Book of Jacob, ii, 6.

When Jesus appeared unto the ancient Nephites, in the northern part of what we call South America, he taught them concerning adultery, in these words:—

“Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart. Behold, I give unto you a commandment, that ye suffer none

of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.”—Book of Nephi, page 394.

The same doctrine is taught in the revelations and commandments, given through Joseph, the Seer, unto this church. In February, 1831, the Lord spake thus:—

“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.”—Doctrine and Covenants, sec. xiii, par. 7.

“And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses, it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.”—Sec. xiii, par. 22.

The saints are prohibited, by revelation, to receive certain persons into the church. The Lord says:—

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

And again, the word of the Lord came unto Joseph, the Seer, in August, 1831, saying:—

“There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people. And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith, and shall fear; wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection. And, now, behold, I, the Lord, say unto you, that ye are not justified, because these things are among you; nevertheless, he that endureth in faith, and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come.” —Sec. xx, par. 4, 5, 6.

(To be continued.)

SPECIAL GENERAL COUNCIL AND CONFERENCE IN WALES,

*Held in Cymreigyddion Hall, Merthyr, on the 12th, the 13th, and the 14th
of March, 1853.*

[Continued from page 195.]

MONDAY.

Ten o'clock in the morning.—The Council was opened with singing, “Lovely meeting once more,” and with a prayer by Elder John Davis.

The leadership of the meeting was taken by Elder Daniel Spencer, as was decided Saturday morning.

Then the inquiry continued from the place it left off Saturday evening, and it was agreed unanimously to present it all to the attention of the Presidency from Liverpool, to make a decision.

Elder Daniel Spencer—I am not going to decide the matters, but I shall only make a few preliminary observations. It is necessary for some to sacrifice feelings, before peace and the blessing of God can be obtained for it all; for it is impossible to have peace where there

is contention, unless some sacrifice their feelings. I remember high officers in this church contending with one another, and afterwards repenting and reconciling with one another, and deciding to leave every bad thing at an end, when there was fault on both sides. Brethren, it appears that you have been wronged, and it appears that there is much blame in yourselves also. What will you do, then? Shall we not forgive, and work according to our own feelings and will? That is what the world does, and that is how they are divided continually. But the splendid order of the kingdom of God is seen as excelling over every order of men, by asking a man to show as much love to it as he can suffer for a while, even though he may be wronged; and after that man endures for a while, he is rewarded a hundredfold, until his heart is rejoicing; and the happiness that he will enjoy drives the memory of all the troubles and sufferings he received to the sea of oblivion. What will you do in this circumstance, then? You cannot make anything right yourselves: the best thing you can do is submit to the decision of President S. W. Richards. What would be the consequence of your refusing his decision? You would be cutting yourselves off from the church of God immediately. What would be your condition afterwards? You would have suffered somewhat in this church, and would have failed to persevere; thus you would not be counted worthy of the heavenly glory. I ask you, Are you suffering hunger, or giving your life as a sacrifice? Some have done that before now. By suffering you are like the farmer who had gone to the trouble and great loss of sowing a little here and a little there; you, perhaps, have given some money here, and some there. Why does the farmer go to such cost and trouble? So that he may harvest and fill his barn with new wheat, and in the end make himself rich; you will also be rich, if you suffer; for you will be rewarded a hundredfold, says God. The Apostle Paul says he is grateful for being counted worthy to suffer. What if you were to take your grievances to heaven? You would need to be satisfied with God's decision. You have been placed in school by him now, so that you may be tested of yourselves, and see whether you are worthy of being made kings and priests in his kingdom. He tested Israel in the desert; and because they rebelled against Moses and Aaron, he did not count them worthy of keeping

the Melchizedek priesthood. He has tried you in one test, yes, I say in one small test, namely by permitting your money to be misused: that is not a big test compared to others you will have, if you are saved. Submit yourselves to the decision of the priesthood, and thus no harm will come to you. You are teaching your children, because you know better than they. Imagine if you were to tell them not to put their hands in the fire: how can they refrain from burning their hands, if they do not listen to you? But when they get burned sometime, they are receiving a bit of school, and they will not do that again, and they will acknowledge that you knew best. Brethren, obey the decision of your President, and sacrifice your hard feelings; and then you will have unity and charity, and the lovely influences of the Holy Ghost, until you will rejoice and you will be determined to hold fast to it through everything.

Elder Levi Richards—I shall say a little in relation to the present circumstance, and what is best for us to do. Before much time you will be called to fill positions much more honorable than the positions your presidents currently fill. Are you ready to fill them now, or can you fill the positions of your presidents better than they themselves now can? If you are not ready for that, prepare yourselves, and gather enough of the Spirit and power of God about yourselves for the time you will fill higher positions. I know that your current presidents are men of God, and they will lead you in the right way. How are we to act in the present circumstance? We are like two dogs that were crossing a deep river and a rapid stream on a narrow log, and the one came up against the other, meeting each other in the middle. What if they were to bare their teeth to one another, and snarl, each one as determined as the other not to yield? One, if not the two, would need to fall in the river, and be carried away with the stream. What was best to do, then? One needed to lie down, so the other can go over him; and that is what they did, each one going his way happy and peaceful, without getting so much as their paws wet. May we feel to forgive the weakness of one another, since all of us have weaknesses; and let us obey and be content with the decision of our President S. W. Richards; and whatever he says, let us say that it is from the Lord, and let us shout amen, and off we go. [All shout

together "Amen."]

Elder Orson Spencer—I understand by facing the men who are here before me, that they are a host of intelligent men in bearing the holy Priesthood. You are good people, and in comparison with those who are out of the church, you have fewer sins than do they. Our weaknesses, our sins, and our faults must be exposed before we can be made pure. When you go to Zion, you will be taught, instructed, and tested until you become pure. The world cannot tolerate having their faults told to them, because that is so hurtful to their arrogant and proud feelings, and thus they fail to become one. We must sacrifice feelings, if we are to become one; and he who does not become one, cuts himself off, and casts himself away like a small branch to be trampled on. We must suffer hardships and tribulation for the kingdom of God. Do you love your life, your clothes, or think more of your feeling than you do the Holy Ghost which you have received? It would be better for us to sacrifice life, money, clothes, feelings, and all other things we have, than to lose the Holy Ghost. We cannot be losers because of the wrong behavior of others, if we do not lose this Spirit. A man could feel happy, if he has this spirit, even if he were in the stocks, or even if his arms were separated from his body, or even were he to suffer death for the sake of Christ and his cause. But on the other hand, if a man suffers, and then puts himself in a rebellious condition, he will go to hell. At first, things suggested to me that there was some division taking place here, but I shall prophesy to you now, that the Saints of Wales will yet blossom like the rose, and its brave sons will proclaim salvation through its valleys; and their labor will be crowned with success, and hosts will bless the name of the God of Israel, for the privilege of coming to the light, and they will look on you as the blessed of the Lord, who have brought the good news of great joy to the sons and daughters of Gwalia. That the Lord may hasten the happy time to come to pass, is my wish on your behalf. Amen.

President S. W. Richards—I stand before you, brethren, trembling, as I contemplate the momentous responsibility that now rests on me; for I feel that my brethren are waiting to hear my decision, thinking perhaps that it will determine the fate of someone, or some few

within the sound of my voice. I ask, do you believe that my words are life to you, and an end to the contention that exists? Do you have that kind of faith that leads you to pray to God to bless me to tell you what is right? If you believe that I will not say anything which would not be in accordance with your feelings, perhaps you will be disappointed; but if you believe that I will make a correct pronouncement, whether it hurts your feelings or not, you will have the Spirit of God, and you will have satisfaction; but if you believe otherwise, perhaps you will receive something that is not appealing to you. I desire your faith and prayers, so that I may weigh carefully what is said. But, do you feel that I will judge fairly; that is the main thing: if we can know that, we can know whether unity can be achieved or not, and that you will be in favor of leaving everything behind you after today. If you are in favor, manifest it. [Every hand raised.] I feel grateful for that, brethren. Now, I have listened to you expressing your feelings, and your complaints against the Presidency for two days, and many of you who have spoken deserve a bit of chastisement; yet, I know that there was no inclination in you to pull the kingdom of God down. I know that your feelings have been hurt, and that you expected to have justice when Elder D. Jones returned. I have been asked whether I approve of what has been done here in Wales in the time that has gone by. No, I do not approve of everything. President Phillips has suffered too much with your past president Thomas Pugh, and others in connection with him; and in the meantime he neglected to scrutinize sufficiently to know the spirit of the Saints, and oppose unrighteousness; and he has come to feel that now, and certainly he will be more careful from now on. That is what caused the greatest part of the feelings against him. Brother Phillips should not have allowed Pugh in his presence to malign Elder Dan Jones, by belittling him; for I know the good character of brother Jones in the Valley, and there was no basis to the things which were being spread about him. It does not appear that the feelings, perhaps, were against Elder J. Davis so much; but he is also to blame for allowing Pugh and his brethren to have so much of their way, and that contrary to his feelings. President Phillips has a responsibility in all this, and he

recognizes that. Is Elder D. Jones, then, without fault? He is a good man, and has recently come from Zion to do good here. When he arrived here, there were some who thought he had come to preside, and because of that they gathered around him, telling him their complaints, and thinking that he was the man that could resolve them: and he sympathized with them, in his desire to benefit them, when on the other hand, had I been here, perhaps I would have been inclined to send them away from me. Brother Jones was not sent to be president, rather to be a counselor to the President, and the president of this conference. You, brethren, were at fault for thinking that brother Jones had come to be your president; for there was already a president here, who had more power to resolve your difficulties than brother Jones has. When we arrived here Friday night, I found out that your Presidency did not have good feelings toward one another; and I have noticed such feelings in you as well, which could not help but exist. I could show you many of your failings and your shortfalls, if time permitted. Things could have been resolved without our coming here, had your Presidency been in unity. With respect to the money about which there were complaints that President Phillips had misused, you have seen that that matter was proven completely to the contrary. The Presidency was at fault here for not having received brother Jones in a better spirit, so that he would feel to be more united with them; for he is a man of God, and has received his endowment, and possesses the power of God, and the angels watch over him, as also is the case with brothers Jeremy and Daniels. Now, I expect brothers Phillips, Davis, and Jones, to express their feelings, and in what way they feel they can embrace one another, and be in unity. When this Presidency comes to unity, the people will do so as well. It was not all at once that the hard feelings came into your midst, rather they began, as I understand, two or more years ago, and I am sorry for the time they first came; and now, brethren, come to have good feelings, and unity, and consider the whole thing as having gone past, for it cannot be called back. Therefore, work together better from now on; and if you have injured anyone, ask his forgiveness.

Then the Welsh Presidency testified of their unshakeable

determination to strive together in unity and love to benefit the Saints, through the fulfillment of their duties more than ever before.

Then President Richards added the following—Let not any of the Saints trifle with the principle of “Celestial Marriage;” if any one of you falls into the transgression of adultery, especially after being forgiven for that before, you can bring a stain on yourself that can never be taken away! I love you very much, and I pray earnestly for you. I wish you to go forward from now on with the blessing of the Lord on your heads. This is my prayer in behalf of all of you, in the name of Jesus Christ. Amen.

Elder Levi Richards—I have been pleased with the measures taken by President S. W. Richards to satisfy you; I wish for God to pour out innumerable blessings on the head of the Welsh nation, in the name of Jesus Christ. Amen. [The congregation shouts in unison “Amen.”]

The meeting was concluded with prayer by President S. W. Richards.

RICHARD MORRIS, }
WILLIAM LEWIS, } *Scribes.*

SECTARIANISM ENSNARED.

[Continued from page 212.]

THIS is a very enjoyable place here, isn't it, gentlemen?
Let's go again to the room beyond the entrails;
And as you go past, you can see over the border
That valuable field where the treasure was found.

CHORUS.

On seeing something like this, who can blame the Mormon
For laughing ha, ha, ha! at the Reverends?

How precious is the sight, here are some pearls
In the belly of the reverend, what say the Saints?
It is too long to name, and is something remarkable,
To think that Christians have such a stomach!!

On seeing something like this, &c.

O surprise of surprises, a truly remarkable sight,
That the reverend has such a huge belly,
That is full of everything imaginable;
What a wonder that he is able to take care of his stomach.

On seeing something like this, &c.

In it the flour is treated in pecks,
In it there is plenty of wheat and darnel,
In it there are masters and servants in hosts,
In it there is planting and renting of vineyards.

On seeing something like this, &c.

In it hiring-fairs are held,
In it there are feasts and days of marriage,
In it there are men shouting for wedding feasts;
And there are the hosts whom you see are the Saints.

On seeing something like this, &c.

In it there is the buying and selling of some lands,
In it there are men dividing their herds of cattle;
In it there are also fig trees growing,
But there is not much virtue for figs to grow.

On seeing something like this, &c.

In it the shepherd is in the confusion of the thicket,
Looking diligently for the lost sheep;
And after bringing it home all are cheerful,
And the shepherd has a full hundred grazing,

On seeing something like this, &c.

If you turn to the left hand you can see the builders,
And some are working quickly with all their energy;
Here there must be a good place to lay a foundation,
Because the belly is solid, you can believe.

On seeing something like this, &c.

About a mile and a half beneath the chest area,
You can see some scoundrel of a prodigal son,
On the distant fields of the immense belly,
Among the prostitutes wasting his inheritance.

On seeing something like this, &c.

The stomach contains some huge seas,
 And a host of merchants sailing bravely,
 To gather treasures from far away lands;
 Doesn't the preacher have a savage belly?
 On seeing something like this, &c.

Now, gentlemen, give me your listening ear,
 Of all the marvels you shall have my explanation;
 You will soon see, that a word to you is sufficient,
 For the belly is the idol of all the Reverends.
 On seeing something like this, &c.

Peter the apostle gave us the portrayal,
 That the sluggish stomach is the course of the market;
 How remarkable, that such traffic as that,
 Is to be found every minute in the cells of the belly.
 On seeing something like this, &c.

How remarkable it is to see the lively hawksters,
 Wishing to kill all the Saints and deceive the people;
 To the market of the stomach come trials and tribulation;
 The preacher has a frightful belly.
 On seeing something like this, &c.

With so much hypocrisy to attract men,
 And obtaining the excess of all the baskets,
 Paul the apostle when he saw their arrogance
 Shouted loudly "their god is their stomach!"
 On seeing something like this, who can blame the Mormon
 For laughing ha, ha, ha! at the Reverends?

DEWI ELFED.

MISCELLANEOUS, &c.

WE ought to always remember that the promises of the Lord are given on conditions; and if the conditions are not mentioned, they are contained and understood.

SOME wish for others to think highly of them, even though they are but instruments; similar to that foolish man who imagined that he was playing the organ, when he was only blowing the bellows to provide wind for it.

THE vanity of human life is like a river, running past constantly, but yet coming before continually.

PONDER every morning the uncertainty of the time to come; and every night review the deeds of the past day.

QUIET and peace flourish where reason and unity govern; and true joy reigns where modesty prevails.

THE good man is happy in life and in death: but the wicked man is not happy in either.


BOOK DEBTS OWED BY THE CONFERENCES AND BRANCHES, FOR
THE QUARTER ENDING MARCH 31, 1853.

Conferences—Monmouthshire, £18 16s 1³/₄c; Breconshire, £3 9s 3¹/₄c; Llanelli, £12 5s 3¹/₄c; Cardiganshire, £10 3s 7¹/₂c; North Pembroke, £2 11s 9³/₄c; West Glamorgan, £61 12s 5¹/₄c; Merioneth, £2 17s 11¹/₂c; Flintshire, £11 0s 10c; Anglesey, £9 11s 8c; Dyffryn Conwy, £1 13s 7¹/₄c; Denbighshire, £12 13s 2³/₄c; Carmarthen, £5 5s 3¹/₄c; South Pembroke, 13s 6c. *Branches*—Dinas, 2s 9c; Llanilltyd, 1s 11c; Pontypridd, £2 1s 8c; Cwmbach, £3 8s 0¹/₂c; Pendeulwyn, 13s; Twynyrodyn, 1s 11c; Llandaff, 19s 7c; Eglwysnewydd, 9s 9c; Pontfaen, 17s 5c; Cardiff, £7 3s 10c; Aberdare, £12 1s 4¹/₂c; Aberamman, £5 5s 6¹/₂c; Dowlais, £6 7s 9¹/₂c; Hirwaun, £1 10s 9c; Cwmnedd, £1 14s 8c; Rhymney, £2 16s 10¹/₂c; Georgetown, £1 19s 11c; Merthyr, £6 18s 8¹/₄c; Pendaren, £5 10s 4c; Cefn, £4 2s 2c; Ynysgau, £3 2s 10¹/₂c; Troedyrhiw, 14s 4¹/₂c; Rhymney (English), 12s 11c; Gellifaelog, £2 2s 2c; Aberdare (English), £1 13s 5c; Cap Coch, 9s 7c; Llanfabon, £1 0s 10¹/₂c; Liverpool Welsh Branch, £1 11s 0¹/₂c; D. J., £6 0s 6c.—Total, £241 10s 6¹/₄c.

PAYMENTS FROM MARCH 25 TO MARCH 31,—Flintshire, £2 5s; Llanilltyd, 13s 6c; Pontypridd, £1 2s 9c; Cwmbach, 15s 1¹/₂c; Twynyrodyn, 13s; Llandaff, 3s; Cwmnedd, 6s 6c; Georgetown, 11s 4c; Merthyr, 16s; Cefn, 9s 6c; Gwernllwyn, £2; Troedyrhiw, 8s; Cap Coch, £2.—Total, £12 3s 8¹/₂c.

WARNING.—Elders Davis S. Jones and Evan A. Williams, traveling elders formerly in the East Glamorgan Conference, who are now on their way to Zion, were cut off for teaching heresies and behaving in an unchristian-like manner while in this country.

“D. W.”—Complain to the brother himself first.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 15.]

APRIL 9, 1853.

[VOL. V.

CELESTIAL MARRIAGE:

[Continued from page 219.]

IN all these quotations from ancient and modern revelations, every one can see the dreadful consequences arising from the least indulgence of these sinful lusts. These persons who suffer unvirtuous thoughts to come into their hearts, and cherish them there for one moment, will find themselves under condemnation; they have broken the law of God; they have become defiled by their wicked thoughts, and unless they repent, the Spirit will depart from them; for the Holy Ghost dwelleth not in unholy temples—and they will be left in darkness, and their faith will die away, and they will be filled with fear, and finally be cast down to hell.

The Latter-day Saints are under greater obligations than any other people on the whole earth, to keep themselves pure and virtuous before the Lord—to refrain from adulteries, fornications, licentiousness, all unlawful connections, all uncleanness, all fleshly lusts, all unvirtuous and unholy desires, and from all lustful thoughts, and carnal affections; for we have been faithfully warned, again and again, by the voice of that great Prophet and Revelator, Joseph Smith; we have been warned by the voice of inspiration—by the voice of angels—by the voice of the ancient prophets of America, speaking as it were from the dead through the medium of their ancient records—we have been warned by the voice of

God, threatening us with destruction, and with the miseries of the second death, if we do not keep ourselves entirely free and pure from all these sinful, soul-destroying lusts. If we reject so great warnings, and sin against so great light, how can we obtain forgiveness, or escape the damnation of hell? The Lord our God is a holy and just God—faithful and true in all His words, and will in nowise vary from that which He hath said; for judgment goeth before His face, and justice and righteousness is the habitation of His throne! O ye Saints of the last days, do you realize the fearful, the infinitely important, the eternal responsibilities which rest upon you, to watch over yourselves, your children, and all who are placed under your charge? Do you realize that your condemnation and punishment will be in proportion to the light and knowledge against which you sin? If you fully understand and appreciate the warnings which you have received, happy are you, if you give heed and obey the voice of the Lord your God, for great shall be your reward, and eternal shall be your glory. But if any among you harden their hearts, and yield themselves unto the wicked lusts of their flesh, and suffer themselves to be defiled by cherishing in their minds unvirtuous thoughts and unholy desires, they shall speedily be visited by sore judgments, and their names shall be blotted out from under heaven, and they shall be thrust down to hell, where there is weeping, and wailing, and gnashing of teeth.

From the foregoing quotations and remarks, it will be seen, that the Latter Day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under Heaven. But do the Saints actually demonstrate, by their practices, that they believe what the Lord has taught them upon these subjects? Do they practice virtue, as well as deliver the precepts thereof? We answer, let the practices of the thirty thousand Saints in Utah speak; let strangers who have traveled through our flourishing territory declare; let the records of the courts of justice bear witness; let the injured females, if there be any, whose character and reputation have been destroyed by the vile seducer, publish their wrongs; let illegitimate children, if Utah affords them, come forth

as a public monument of our disgrace; if a house of ill-fame can be found throughout the length and breadth of our territory, then let the Saints hide their faces in shame, and the sons and daughters of Utah blush before the heavens; if an adulterer or seducer of female virtue, can be found in all that land, then let the elders be clad in sackcloth, and the Saints put on the garments of mourning, and weep before the Lord, day and night, until the evil be taken from their midst.

But have not some of the Saints in Utah, more wives than one? Yes: and they take good care of them too; and teach them and their children the great principles of virtue and holiness, by example as well as by precept. But is it not sinful for a man to have more than one wife living at the same time? If it is, the Bible has not told us of it. But is it not contrary to the Christian religion? If it is, the Christian religion has not revealed it as an evil. But do you not really think that it is contrary to the will of God for a man, in these days, to take a plurality of wives? Yes, unless God shall give them to him by a revelation through a holy prophet. Is it not contrary to the Constitution and laws of the United States, for the citizens of Utah to practice the plurality of wives? No; neither the Constitution nor the laws of the United States, have said anything on the subject of marriage or domestic relations. But is it not contrary to the laws of the Territory? No; the Legislature of that Territory do not feel disposed to debar her citizens of any blessings or privileges enjoyed, under the sanction of the Almighty, by holy prophets and patriarchs of old.

Do you believe that the Book of Mormon is a divine revelation? We do. Does that book teach the doctrine of plurality of wives? It does not. Does the Lord in that book forbid the plurality doctrine? He forbade the ancient Nephites to have any more than one wife. What does the Book of Mormon say on this subject? It says, as follows, "Thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and

hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines, he shall have none.”—Book of Jacob, ii, 6. Why were the ancient Nephites restricted to the one-wife system? Because, first, the number of males and females among them, at the time the command was given, was about equal. Secondly, there was no probability that judgments, wars, or any other calamities which were to befall their nation, would produce a disproportionate number of males and females. Thirdly, this small remnant of the tribe of Joseph were, at that time, about equally righteous; and one was about as capable of raising up a family in righteousness as another. And lastly, the Lord, himself, informs them, in the same connection with the quotation which I have just made, that if He would have them practice differently from what He had previously taught them, it must be by His command. It reads as follows: “For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things.” Thus we see, that a man among the Nephites, by the law of God, had no right to take more than one wife, unless the Lord should command for the purpose of raising up seed unto himself. Without such a command, they were strictly limited to the one-wife doctrine: “*otherwise,*” says the Lord, “*they shall hearken unto these things;*” that is, without an express command, they should hearken to the law limiting them to one wife. So it is in this Church of Latter-day Saints; every man is strictly limited to one wife, unless the Lord, through the President and Prophet of the Church, gives a revelation permitting him to take more. Without such a revelation it would be sinful, according to the Book of Mormon, which members of this Church are required to obey. Hence, the Book of Mormon is somewhat more strict than the Bible; for there is nothing in the Bible that limits mankind to one wife, but the Book of Mormon does absolutely forbid a man to have more than one wife, unless God shall command otherwise.

Now, in the early rise of this church, the Lord gave no command unto any of his servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give heed

to that which was written in the Book of Mormon; therefore, they were under the strictest obligations to confine themselves to one wife, until a commandment came to the contrary, which the Lord did not see proper to give unto any of them, until about thirteen years after the first organization of the church. Members of the Church, therefore, are still restricted, by the severest penalties, to one wife, according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation, direct otherwise.

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole church, and through him, obtains a revelation from God, as to whether it would be pleasing in his sight. If he is forbidden by revelation, that ends the matter: if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians feely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation, published in the first number of the "Seer."

When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, States, and countries of the parties to be married, which he carefully enters on record. The President, who is the Prophet, Seer, and Revelator over the whole church throughout the world, and who alone holds the keys of authority in this solemn ordinance (as recorded in the

2nd and 5th paragraphs of the Revelation on Marriage),—calls upon the bridegroom, and his wife, and the bride to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife: “Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.” The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking: the President then proceeds to ask the following question of the man: “Do you, brother [calling him by name], take sister [calling the bride by her name] by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?” The bridegroom answers, “Yes.” The President then puts the question to the bride: “Do you, sister, [calling her by name], take brother [calling him by name] by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, or your own free will and choice?” The bride answers, “Yes.” The President then says, “In the name of the Lord Jesus Christ, and by the authority of the holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you,

be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The scribe then enters, on the general record, the date and place of the marriage, together with the names of the two or three witnesses who were present.

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in heaven. The keys of authority are conferred by revelations, and by the holy anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then it becomes necessary for her to state before the President the reasons why she withholds her consent; if her reasons are sufficient and justifiable, and the husband is found in the fault or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life the same as for the first; for the Scripture, in speaking of such a man, says, "If he takes him another wife; her food, her raiment, and her duty of marriage, shall he not diminish."—Exodus xxi, 10.

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold, unitedly and with the greatest cheerfulness, of the different branches of the household or domestic business, eating at the same table, and kindly looking after each other's welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the Lord and call upon his name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. See Genesis xxxi, 33. Where all the wives are equally faithful, the husband generally endeavors to treat them all without partiality.

Jealousy is an evil with which the Saints in Utah are but seldom troubled; it is an evil that is not countenanced by either male or female; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know, that if they have any connections out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resulting upon the minds of both old and young, the people have the greatest of confidence in each other's integrity; they can entrust their wives and daughters, without any distrust,

to the protection and care of their neighbors. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any one of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two families, taken at random anywhere in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practiced in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practiced in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

(To be continued.)

PRE-EXISTENCE OF MAN.

[From the "Seer."]

1. MAN in this life consists of a body of flesh and bones, quickened and animated by a living intelligent spirit. It has been supposed that spirit begins to exist within the mortal tabernacle while it is yet in *embryo*, and that prior to the organization of the body, the spirit had no existence. These are the views of modern Christendom. We shall endeavor to prove that this view of the subject is incorrect.

2. There is not anything unreasonable in the pre-existence of spirits. If spirits can exist after death in a state of happiness or misery,

is there any reason why they can not exist prior to the organization of the body? If they can think, and will, and move after they leave the body, why can they not exercise these functions before they take possession of the body? If the destruction of the body is not the death of the spirit, then it must be admitted that the spirit is in no way dependant on the body for its existence, and, therefore, it can exist prior to the body, as well as after it. The disorganization of the body does not deprive the spirit of life, neither does the organization of the body give to the spirit, life: it possess life in itself. Life and intelligence are not the result of organization, but they are the cause; and therefore, they must exist before the effects can follow. Our bodies are formed from the dust of the earth, but are our spirits made from the same materials? If they were, then they would, at death, return to dust; but as they are not reduced to dust, like the body, they must be formed of materials far superior to those of the earth. Where did those materials come from? They came from God. Solomon, when speaking upon the subject of death, says, "Then shall the dust return to the earth as it was, and the spirit shall RETURN unto God who gave it." (Eccles. xii, 7). According to this passage, the spirit has not an earthly origin, but a heavenly one: it came from God—it returns to God. "God who gave it," also receives it back into his presence.

3. Could the spirit *return* to God, if it never were in his presence? Could we return to a place where we never were before? If, then, the spirits of men existed with God, and came from Him to animate mortal bodies, they must either be created in heaven at the time the infant tabernacles are being formed, or else they existed before. If the spirit is formed in heaven at the time the earthly house is being prepared for its reception, then God must have been engaged in the work of creating spirits at the rate of about ten millions per year, or about twenty spirits per minute, which is the average number born into our world in the same time. Now, we read that God made all things, pertaining to our earth, in six days, and rested on the seventh. Can we suppose, for one moment, that God neglected the formation of spirits in the grand work of creation? Can we suppose

that he has been engaged in creating human spirits for this earth, at the rate of one every three seconds, ever since He pronounced the Heavens and the earth and all things therein, finished and very good? Such an idea is inconsistent and unscriptural.

4. Again, would a good and wise Being create spirits, and, before they had time to prove themselves by obeying or disobeying His laws, thrust them out of His presence—banish them from his glorious kingdom—shut them up in earthly tabernacles—hide his face from them—and subject them to temptation, wretchedness, and misery? Now, if we suppose that the spirit is formed in heaven while the *embryo* tabernacle is being formed upon the earth, then it has not time to gain experience in the presence of its Creator; it has no time to obey or disobey; but as soon as it is formed, it is, according to this supposition, banished into dreary exile from the presence of its Father, and from the glory of heaven, to linger out a life of sorrow in an earthly tabernacle. Such a supposition is absurd, and at war with the attributes of goodness, justice, and mercy, which appertain to the Deity.

5. Inasmuch as Scripture informs us that the spirit of man existed with God, and came from him, and returns to him, it is reasonable to believe that its formation took place at a period anterior to the organization of the body. This period of pre-existence must have been sufficiently long to have educated and instructed the spirit in the laws and order of government, pertaining to the spiritual world; to have rendered itself approved or disapproved by those laws; to have been tried in all points, according to its capacities and knowledge, and the free agency which always accompanies and forms a part of the nature of intelligent beings; in fine, the period of pre-existence must have been sufficiently long to have constituted a probationary state, or the "*first estate*" wherein the spirits are on trial, and may fall, and be reserved in chains of darkness unto the judgment of the great day.

6. The pre-existence of man is a doctrine which was believed by the ancients. The disciples of Jesus, when observing a man who had been blind from his birth, put the following question to their

Master:—"Who did sin, this man, or his parents, that he was born blind?"—John ix, 2. It is evident, from the nature of this question, that the disciples considered it possible for a man to sin before he was born; and that, in consequence of such sin, he might be "born blind." This passage shows most clearly, that the disciples not only believed in the pre-existence of man, but believed that he was an intelligent agent, governed by laws which he was capable of obeying or disobeying, and that his sins in his former state might be the cause of his being born blind, and that his condition in his present state was affected by his acts in the former state. The Savior, in replying to this question, says, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."—Verse 3. Now, if the pre-existence of man were not a true doctrine, why did not our Savior take this opportunity to correct the ideas of his disciples by telling them that the blind man could not sin before he was born? Why did he merely tell them that his blindness was not the effects of the sins of himself or parents? Why did he still leave the impression upon their minds that the blind man had a pre-existence?

7. Jesus, himself, believed in the pre-existence; for he said, "I proceeded forth and came from God; neither came I of myself, but he sent me." And again, he said, "Before Abraham was, I am" (John viii, 42, 58). Jesus prays thus: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John xvii, 5). From these sayings, we perceive that the spiritual body of Jesus existed "*before* the world was."

8. Having proved that the pre-existence of man is reasonable and scriptural, we shall next prove that this pre-existence can be traced back to a period before the foundation of the world. The Lord asked a question of Job in relation to this matter: he inquires, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Whereupon are the foundations thereof fastened, or who laid the corner stone thereof, when the morning stars sang together, and all the Sons of God shouted for joy?" (Job xxxviii, 4, 6, 7). If Job had no prior existence, he could have easily answered the Lord's first question. He could have replied, that when "*the foundations*

of the earth” were laid, I, Job, did not exist. The very question implies that Job was in existence at the time of the organization of the globe, but that he had not sufficient understanding, as to the place where he existed, to correctly answer the question put to him. Neither could he remember “who laid the corner stone thereof;” neither could he recollect the song of the morning stars; neither could he call to mind, the shout of joy which was uttered by the vast assembly of “ALL THE SONS OF GOD.”

9. Jesus calls himself, “*The bright and morning Star.*” (Rev. xxii, 16). And in another place, he represents himself, “*The beginning of the creation of God*” (Rev. iii, 14). Paul says, that Jesus “is the image of the invisible God—the FIRST BORN of every creature” (Col. i, 15). As Jesus is the Firstborn Son of God, it is evident, that all the other Sons of God would be his younger brethren, begotten by the same Father. Therefore, Paul represents him as “*the Firstborn among many brethren.*” (Romans viii, 29.) And in another place, he says, “Both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren” (Heb. ii, 11). That the brethren here spoken of, are the sons of God, begotten by the same Father that Jesus was, is evident from another saying of the Apostle, “We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the FATHER OF SPIRITS, and live?” (Heb. xii, 9). Our earthly fathers are called, the “*fathers of our flesh,*” while God is called, “*The Father of spirits.*” Earthly fathers have no power to beget spirits; they beget only the bodies of flesh, or the tabernacles; while our Heavenly Father begets the spirits, or the living beings which come from him to inhabit the tabernacles.

10. “The Firstborn” of all this great family of spirits, holds, by virtue of his birthright, a pre-eminence in all things: hence it is written, “When he bringeth in the *First Begotten* into the world, he saith, And let all the angels of God worship him” (Heb. i, 6). The oldest spirits, or the First Begotten, hold the keys of salvation towards all the rest of the family of spirits. “The Firstborn” Spirit is called the “*Morning Star,*” because He was born in the morning of

Creation, or in other words, because he was "the beginning of the creation of God." His younger brethren were called "*morning stars*," because they were also born in the morning of creation, being the next in succession in the order of the spiritual creation.

11. "The Father of Spirits," having filled one of the celestial kingdoms with his own sons and daughters,—the fruit of his own loins, gave commandment unto his "Firstborn" to organize, out of the eternal elements, another world. In obedience to this great commandment, the "First Begotten," accompanied by all his younger brethren who had kept their "*first estate*," proceeded to lay the "foundations of the earth," and the "corner stones thereof." And upon this grand occasion, the "morning Stars sang together." The Lord does not reveal to Job the sentiments contained in this song. It was probably a song composed by one of the wisest poets in the vast kingdom of spirits there assembled. It, no doubt, contained sentiments suitable to the majesty, greatness, and magnificence of the work which they had commenced. The foundations of a mighty world were being laid—the cornerstones were placed in their appropriate position. Upon these, or around these, as a central nucleus, was to be erected a magnificent globe, arrayed in all the gorgeous splendor of celestial workmanship. Above, below, and around these eternal elements, hovered thousands of millions of the sons of God, which were the spirits of men. By the spirit of prophecy, they looked upon the vast field of unorganized materials, which lay stretched out almost to infinity in the boundless ocean of space which surrounded them. They saw that these materials were to be formed and fashioned into a ponderous globe, prepared and adorned for their future residence; where they should exist, and live, and move in earthly tabernacles; where they should sway the scepter of dominion over all the lower orders of creation; where they should become fathers of fleshly bodies, in like manner as God was the Father of their spirits. They saw the fall, redemption, and eternal exaltation of the sons of God, and the glorification of the earth which they were forming, which should become their abiding place forever. In the contemplation of the magnificent sceneries which

rolled in awful grandeur before them, their bosoms swelled with indescribable joy; they gave utterance to their feelings in rapturous strains of melodious music, which reverberated from world to world, filling all the heavens with the praises of God, while eternity itself trembled with joy.

12. They not only had singing to celebrate the beginning of the organization of this earth, but “all the sons of God shouted for joy.” Who can contemplate this grand event, without being almost overpowered with the ideas of greatness and magnificence which force themselves upon the mind? All the generations of men that have ever lived, or that ever will live upon the earth, were assembled upon that occasion. They were the sons of God: they were the ones who shouted for joy. Their united voices must have been as the voice of many waters driven by fierce tempests, whose mountain waves, rolling, plunging, dashing, break with awful majesty upon the rocky-bound coast. A shout of joy breaking forth simultaneously from a vast world of spirits, must have been as the rolling of ten thousand thunders, reverberating from mountain to mountain, till the whole earth trembles under the power thereof.

13. There is something grand and sublime in the contemplation of our pre-existence. How wonderful and interesting it is for us to know that the beings whom we call ourselves, that now dwell in these earthly tabernacles, existed thousands of years ago—that we were present when the foundations of the earth were laid—that we then sang and shouted for joy—that we were engaged with our oldest brother, the Firstborn, in organizing this world—that we dwelt for ages in our Father’s presence in a celestial or glorified world—that we there beheld his face, and rejoiced in his glory—that we there were instructed in the wisdom and knowledge of God, till the intelligence which radiated from our persons, shone like the morning light.

(To be continued.)

THE CORRECT CHRISTIAN.

D.

His father is the God of gods,—and undeniably
His dwelling is doubtless D.

He is ever diligent to deliver
Good to the people of the God of his fathers.

DD.

He drew people to prayer,—his God
Promises possession of peace;
He brings the peace of his God to himself,
And peace is his end.

L.

Skillful is his hand at steering,—his offspring
Sail from a place of sorrow;
See, he is second to his Leader,
And a sun to spread light.

S.

If there be chaff and the sound of shivers,—to join
With his age and the horror of want;
If his life is a life of sowing,
He is Jesus' servant forever and ever.

R.

The hero knows best—the word of his Lord,
To his word he gives his hours;
He sets all he knows, though his liver be cold,
On his Lord, and his true words.

Liverpool.

T. PIERCE.

MISCELLANEOUS, &c.


DO NOT overly praise anyone to his face; and do not criticize anyone harshly behind his back.

WISDOM without an inheritance, is better than an inheritance without wisdom.

PLEASURES, while they flatter men, they also pierce them to death.

THE PRODIGAL can stop when they wish in the course of their life; they have to stop in the end: but it is easier to deflect the murderer in the act of murder, than to stop a pleasure lover in his tracks with reason.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

APRIL 16, 1853.

[VOL. V.

PRE-EXISTENCE OF MAN.

[Continued from page 243.]

14. Objections have been raised against the pre-existence of man, upon the ground that we do not remember such existence, or any event connected therewith. It is true, we do not remember anything prior to our present state, but this does not prove that we had no prior existence. We do not remember our existence or anything else, during the first six months of our infancy, does this prove that we did not exist during that time? No. If, then, we could exist six months during our present state, without remembering it, we might, for the same reason, have existed during six thousand years prior to our present state, and not remember it. Existence is in no way dependant on memory; therefore, memory had nothing to do with the question of our past state.

15. When Jesus was born into our world, his previous knowledge was taken from him: this was occasioned by his spiritual body being compressed into a smaller volume than it originally occupied. In his previous existence, his spirit, as the scriptures testify, was of the size and form of man; when this spirit was compressed, so as to be wholly enclosed in an infant tabernacle, it had a tendency to suspend the memory; and the wisdom and knowledge formerly enjoyed, were forgotten. "In His humiliation, his judgment was taken away."—Acts viii, 33.

To come down from heaven, from his Father's presence, where he had formerly possessed judgment and understanding sufficient to frame worlds, and to enter into a mortal tabernacle, was truly humiliating. It was, indeed, humiliating in the highest degree, to be deprived of so great a knowledge. Yet he humbled himself, and condescended to descend below all things, and to commence anew at the very elements of knowledge: hence, one of the evangelists says, "Jesus increased in wisdom and stature,"—Luke ii, 52. Now, if Jesus had retained his wisdom when he was born into this world, it would not have been said of him, that he "*increased in wisdom.*" If the knowledge which Jesus possessed in his previous state, were taken from him, when he entered an infant tabernacle, he could never regain that knowledge only by revelation. So it is with man. When he enters a body of flesh, his spirit is so compressed and contracted in infancy, that he forgets his former existence, and has to commence, as Jesus did, at the lowest principles of knowledge, and ascend by degrees from one principle of intelligence to another. Thus he regains his former knowledge; and by showing himself approved through every degree of intelligence, he is counted worthy to receive more and more, until he is perfected and glorified in truth, and made like his elder brother, possessing all things.

16. If the spiritual body of Jesus, and the spiritual bodies of all men, existed before the foundation of the world, as we have clearly shown, is there any thing unreasonable in the idea of the pre-existence of the spiritual bodies of all the animal creation? There is not. One class of spirits may exist before they enter their natural bodies, as well as another. Did not the same God who made the spirits of men, make the spirits of beasts also? Job says, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? IN WHOSE HAND IS THE SOUL OF EVERY LIVING THING,"—Job xii, 7—10. In this quotation, we perceive that "the soul of every living thing" is in the hand of the Lord: He is the Maker and Preserver of the souls of beasts, birds, and fishes, as

well as of the souls of men: hence, Moses, when praying to the Lord, says: "Let the Lord, THE GOD OF THE SPIRITS OF ALL FLESH, set a man over the congregation,"—Num. xxvii, 16. Thus we see that the Lord is, not only the God of the spirits of men, but He is "the God of the spirits of all flesh."

17. That the spirits of all the vegetables and animals were made before their bodies, is evident from the history of creation as related in the first and second chapters of Genesis. In the first chapter, we have the history of the creation of vegetables, fish, fowls, beasts, and man. In the second chapter we are told that on the seventh day "there was not a man to till the ground," and then a description is given of the formation of his natural body "out of the ground." In the first chapter, and during the third day, the vegetables and trees are formed; in the second chapter, and on the seventh day, we are told that the Lord "made every plant of the field before it was in the earth, and every herb of the field before it grew;" and then we are informed that on the seventh day the Lord planted a garden, that is, set out the trees and herbs which he had made on the third day, and caused them to "grow out of the ground." In the first chapter, it is said, that the fish, fowls, and beasts, were created on the fifth and sixth days; in the second chapter, these various animals are formed "out of the ground" on the seventh day, and "brought unto Adam to see what he would call them." From this we learn, that the natural bodies of animals were made after the natural body of man. In the work of the temporal creation man seems to have been the first flesh upon the earth, his natural body being made even before the herbs and trees were planted and grew out of the ground. He was placed in the garden of Eden, before the Lord made the beasts and fowls, that is, their natural bodies, and brought them to him in order that he might name them. The first chapter gives a history of the creation of all things spiritual; the second chapter gives the history of the creation of all things temporal. In the order of time, and in the succession of events, the spiritual creation of the Heavens, and earth, and all things therein, differs from the temporal creation of the same. To suppose that these two chapters only give the history

of the natural creation, would involve us in numerous difficulties, when we endeavor to reconcile the description given in the second chapter with that given in the first. But to receive them as the descriptions of two successive creations, the first being spiritual (as it truly was), and the second being temporal, all difficulties and discrepancies in the two different descriptions, vanish away, and a flood of light bursts upon the mind.

18. JOSEPH SMITH, the great Prophet of the last dispensation, being commanded of God to translate the Bible by the inspiration of the Holy Ghost, commenced the great work in the month of June, 1830. In this inspired translation, the distinction between the spiritual and temporal creation, is clearly manifest. After describing the six days of labor, God informs us, that He ended his work on the seventh day, and rested therein, and sanctified it. He then teaches us, "that these are the generations of the Heaven and of the Earth, when they were created, in the day that I, the Lord God, made the Heaven and the Earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in Heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed Man from the dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of man; and man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even

all things which I prepared for the use of Man, and Man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. * * * And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them the breath of life,"—Genesis ii. (Inspired Translation, by Joseph Smith, the Prophet). Here we learn, that every vegetable and animal, as well as man, was first created spiritually, in heaven, and afterwards made naturally upon the earth. The succession of events in the spiritual creation was different from that in the natural creation; hence arises the two different descriptions.

19. Heaven is the world where all the spirits destined for this creation, had their origin. It is a world consisting of a great variety of materials of a similar nature to those which enter into the constitution of our world. The difference between our world and a heavenly one consists, not in the diversity of the elements, for they are the same, but in the difference of the organization of these elements. In our world the elements, at the present time, are so organized, that continual changes are taking place, of such a nature as to produce death and the dissolution of all organized substances. In a heavenly world, the same elements are so combined that eternal duration is stamped upon every organization. The spiritual substances connected with our world, are not permanently combined with the other elements; while in a heavenly world, so far as these two classes of elements are combined, their union is immortal or eternal. A heavenly world has once been in the same condition as our world, but its temporal organization has been dissolved, and the same elements have been reorganized after the pattern of the heavenly order: it is thus changed from a temporal to an eternal state. In its temporal condition it is terrestrial; in its eternal condition it is celestial. Under the former, death usurps dominion, and spreads devastation and ruin throughout the whole organization: under the latter, eternal life reigns triumphant for

evermore. In the one condition, it is a fallen world; in the other, it is a redeemed world. In the first state, it is a non-luminous body, borrowing its light from those of a higher order; in the second, it is a luminous body, radiating light upon the surrounding world. When a fallen world, it is inhabited by fallen beings; when a redeemed world, it is inhabited by celestial beings, redeemed from the grave, and glorified, and made like unto the God who created and redeemed them, whose sons they are, and henceforth they are Gods, ordained to do the work appertaining to Gods; and as their Father God has done before them, so will they do. Heaven, then, is a redeemed, glorified world, inhabited by the Gods, and by their sons and daughters, who are the fruits of their own loins.

20. The Gods who dwell in the Heaven from which our spirits came, are beings who have been redeemed from the grave in a world which existed before the foundations of this earth were laid. They and the Heavenly body which they now inhabit, were once in a fallen state. Their terrestrial world was redeemed, and glorified, and made a heaven: their terrestrial bodies, after suffering death, were redeemed, and glorified, and made Gods. And thus, as their world was exalted from a temporal to an eternal state, they were exalted also from fallen men to celestial Gods, to inhabit their heaven forever and ever.

21. These Gods, being redeemed from the grave with their wives, are immortal and eternal, and will die no more. But they and their wives will be supremely happy. All the endearing ties of conjugal love which existed in their bosoms when terrestrial and fallen beings, are now greatly increased and perfected, which serve to swell their souls with feelings of rapturous delight, and unbounded love towards each other, and with joys that are everlasting. How beautiful—how interesting—how inexpressibly lovely will they appear in each other's eyes! Full of virtue and goodness, knowledge and intelligence, affection and love—they shine forth in all the brilliancy and glory of these Godlike attributes, inspiring each other, and all heaven, with a fullness of eternal joys.

22. All these Gods are equal in power, in glory, in dominion,

and in the possession of all things; each possesses a fullness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy, and justice towards all. The fullness of all these attributes is what constitutes God. "God is Light." "God is Love." "God is Truth." The Gods are one in the qualities and attributes. Truth is not a plurality of truths because it dwells in a plurality of persons, but it is one truth, indivisible, though it dwells in millions of persons. Each person is called God, not because of his substance, neither because of the shape and size of the substance, but because of the qualities which dwell in the substance. Persons are only tabernacles or temples, and TRUTH is the God that dwells in them. If the fullness of truth dwells in numberless millions of persons, then the same one indivisible God dwells in them all. As truth can dwell in all worlds at the same instant, therefore God, who is truth, can be in all worlds at the same instant. A temple of immortal flesh, and bones, and spirit, can only be in one place at a time; but truth, which is God, can dwell in a countless number of such temples in the same moment. When we worship the Father, we do not merely worship his person, but we worship the truth which dwells in his person. When we worship the Son, we do not merely worship his body, but we worship truth, which resides in him. So, likewise, when we worship the Holy Ghost, it is not the substance which we alone worship, but truth, which dwells in that substance. Take away truth from either of these beings, and their person or substance would not be the object of worship. It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, He is the same in all worlds; and hence, the inhabitants of all worlds are required to worship and adore the same God. Because God dwells in many temples, he frequently speaks to us, as though there were many Gods; this is true when reference is made to the number of his dwelling places; but it is not true, and cannot be true, in any other sense. Therefore, in all our future statements and reasonings, let it be distinctly understood, that we have reference alone to a plurality of temples wherein the same

truth or God dwells. And also when we speak of only one God, and state that he is eternal, without beginning or end, and that he is in all worlds at the same instant, let it be distinctly remembered, that we have no reference to any particular person or substance, but to truth dwelling in a vast variety of substances. Wherever you find a fullness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power, and majesty—therefore, if you worship these adorable perfections, you worship God.

(To be continued.)

EAST GLAMORGAN CONFERENCE.

THE above Conference was held in the Cymreigyddion Hall, Merthyr, on the 27th of March, 1853, under the leadership of Elder D. Jones.

The meeting was begun at half past ten by singing, and T. Giles prayed. Then the President, after presenting some observation, put the names of all the authorities of the Church before the Saints, for their sustaining vote, which was done unanimously; and then the rest of the meeting was spent dealing with matters pertaining to the Conference, and the meeting was concluded with a prayer by Elder D. Spencer.

At two, after singing and praying, the President addressed the meeting briefly, and then called on Elder D. Spencer to instruct the Saints in English, which was done as follows:—"Dear Friends, and brothers and sisters,—I feel well to be in your midst, since your faces are cheerful, and you seem as if you have the spirit of the Lord. I know that our feelings are different from those of other people, and our enjoyment also. The Lord has been very merciful to us, by giving us knowledge of the way we can be saved. We read of the privileges of his children in the ancient times, when they kept his law: we can receive them also, if we are obedient. We have been called to be like Paul, namely to be all things for the sake of the gospel. Our calling is different from that of any people that have ever come to earth. The Prophet has said that the Latter-day Saints have more work to do than any others have ever done. God left his children of old in

captivity for over four hundred years, to prepare them to be kings and priests. He worked miracles among them; and when they were fulfilled, they were content to obey Moses; and while they obeyed Moses, they received a promise of a land. But the powerful miracles ceased, and then they began to be dissatisfied with their manner of living, and they supposed that Moses was no longer a good man: but on mount Sinai, the Lord presented other knowledge to them. Despite that, they doubted the authority of Moses again, and they rebelled, in the face of all the miracles they had had previously; and they made a golden calf, and they were made to suffer because of that. Also Cora, Dathan, and Abiram were swallowed up in the earth. The Lord did not permit them to rebel and grumble against their leaders; and because of their grumbling and complaining, only two of them entered into the promised land. We have not been called through any powerful miracles; but Daniel said that this kingdom must overcome all others. The gospel does not convince through miracles, rather through principles; and the Lord will make us a people more powerful than any other people that have ever been in the world. I was promised that if I was baptized, and received the laying on of hands, I would receive the Holy Ghost; I obeyed and received the promise; I can prophesy and speak in tongues. I have yet other promises, and I have other things yet to do, namely to do to others as I would have them do to me, and subject all my passions to the will of my Father in heaven; and if I subject them, and obey the law of God, I will be made a joint heir with Christ; and when that happens, I will become a God. This promise is to you, and to all, on these conditions. Nothing has been asked at my hand that I could not accomplish. I feel that I could sacrifice father, mother, wife, and children, and even my own life, for the sake of this gospel, for being made a joint heir with Christ. Perhaps I could wait 50 or 100 years for my wife or my children, for they are promised to us still: and what is it to wait for as much as that, in comparison to being without them for all eternity. Can a man wait from spring until autumn, when he can sow one bushel of wheat, and expect to harvest fifty? The world does that. We are preparing for another condition of existence, and now is our time to sow and sacrifice for that. As I have observed, if I had to wait for a hundred years for my wife or my children, what is that? We are now being tested,

and how do we feel to sacrifice our natural desires and passions? We are told that we come to love that which we once hated, and hate that which we once loved. Now I take pride in the name Latter-day Saint, but once I felt otherwise. God says that he will give you grace, if you are going to sacrifice your wife, your children, your houses, or your possessions. He gave grace to Abraham; and because of his obedience, he received the promise of seed as numerous as the sands of the seashore; for he believed that God was just. Some of you here in Wales have to some extent lost trust in your presidents, as was the case with Israel toward Moses. That is your weakness; but I say to you not to fear. Everything they have said has been written, and they will yet have to answer for that. If Israel had obeyed Moses, they would have been blessed, even if Moses had turned out to be wrong. The Lord causes good to come out of evil. You have come out of a suspicious and ungovernable world, and from corrupt officials, and consequently it is natural for you to be the way you are. We should believe, that if we sacrifice a hundred pounds, our heavenly Father will give us back a hundred times as much: but if we believe, as did Israel, that things are wrong, and disobey, we will be cut off. Yet it is possible for heretical things to be taught, but our work is to obey until the Lord changes the president and removes him from his place. Saul did wrong, but the Lord did not remove him right away; David dishonored his office; and when the Lord saw fit, Saul was removed from his place. The Lord did not permit a man as good as Moses to enter into the promised land, because he had done some wrong things. Thus, we see that God has his eye on your leaders, and he will administer justice to all men, regardless of how great he may be. You have here in Wales good men presiding over you, on whom the blessings of God rest; and you are blessed by obeying them. Then you will need to go to Zion to receive your washings, anointings, &c., to prepare you to fulfill a great and marvelous work; and the Lord will give unto you the blessings that have been sealed upon your heads. Therefore, be of good cheer, if you have to sacrifice, and consider the great and priceless blessings that will come to you; and may you become kings and priests, and be able to enjoy all the blessings that pertain to his kingdom.

Elder John Davis—Dear brethren, I am happy to meet with you again today. I see that you are generally looking much better, and I

hope that you will look even better. It appears that you are enjoying the Spirit of the Lord, and are making a renewed determination. Many of you have cast off heavy burdens, and your look is much improved. I know of that which overpowers a man, and saddens him and enslaves him; but the more such things come against me, all the more is my determination to become stronger, for I know that all things will work for good. It is very rare that this old world is found to be smooth. We are as if on the sea, having fair weather sometimes, and other times having such storms until we can think that our church ship is sinking into the depths. But let us be like that captain's boy, being able to be calm and to say that we know that our "Father is at the helm," and that in time we will come safely to the harbor. If some injustice was practiced on the voyage, it is certain that such who practiced it will receive his full punishment, and those who suffered patiently will receive their great reward. The justice of this church will shine gloriously before long, and there will be no one who will not see it. Let us not, then, expect perfection yet, for this is a time to sacrifice; but let us leave everything until the time that everything will come into sight. Strive to lift up the weak, and heal the sick; and pray for your president, and then the Lord will cause blessings to distil upon you. The difficulties we have encountered will be beneficial to us, for the church will be purified from evil. Strive, then, to pray until there is no apathy within you—until the spirit of Zion is in you; and do not resurrect anything that has gone past, but bury it all, and do not look askance at anyone, for we are all brothers. Pray for the Presidency of the Church in Wales, and be of benefit to the three of us; and by benefitting us, you will also benefit yourselves. Uphold us as one, and God will bless us and prosper us, until no one can hinder us. As a consequence, we will be brave giants with this work, and then those who are weak will come along; and if you find fault with anyone, talk with him about it. Always trust the presidency of the Church. May the Lord's blessing be with you, and strive to pray from the heart; and then you will see how love will increase in your midst, along with warm feelings. You now know the two sides, the rough and the smooth; and you know the value of a calm and peaceful conscience. You also know that a man can make heaven for himself, by watching and praying, even in the roughest storm. May the Lord impart his Spirit to you all to feel content and determined, in the name of Jesus Christ. Amen.

Then singing, "When all the Saints come home together."

President D. Jones—I think that you still feel well; I do, anyway. The more I understand of the principles of the kingdom of God, all the better I feel. Whenever you suppose that your presidents do not satisfy you, pray for them, as you have encouraged to do by brother Davis, until they do satisfy you. If you pray for them, they cannot harm you; for they are nothing more than conduits for you to receive through them.

President W. S. Phillips—I, like my brethren, feel that you are coming to continually better feelings. The Spirit of God was abundant here in the morning, but there is far more of it now. We as the denomination of the Latter-day Saints have caused much talk and contention in the world, but never more than we have caused lately. If we strive to obey and possess the Spirit of God in abundance, we will be able to provide even new topics for them; for the world must have something still. Well, may all the brothers and sisters who are here today have the spirit of life, and go among the world, and preach to them, and strive to baptize them. I was in Cardiff lately, and there was the spirit of baptizing there, and the Saints are full of desire and joy, and there were some who were baptized at that time. We want you to believe that everything is all right above you, and that your presidents are one in love. I will say to you a word or two about President Dan Jones. If any of you have imagined to say something bad about his character, or if there is anything like that written anywhere in your record books, I wish for you to cross it out at the first opportunity; for that which some have said about him is untrue and baseless, as you heard from the authorities who were here lately. You heard that his character is good in Zion; and therefore, undo all the baseless things that were said about him, and prevent all from saying anything further. The three of us are one now; and the devil knows that if the three of us are united, the work of God cannot be prevented from going forward. Let all who have divided feelings, drive those feelings away, and pray for us. Brothers and sisters, we ask for your help, and that you pray for us; and let us from this time forward change the topic, and rejoice in the salvation of our God, proclaiming peace and goodwill among the Saints: and these blessings will follow you, through Jesus Christ. Amen.

President D. Jones—We will feel wonderful, if we pray for everyone; and we have proved this already; and let no one say that he does not know the way to have good feelings. Some imaginings exist with respect to what is done with Tithing money in Zion. All these pay tithing, from Brigham Young on down. What, you may say, Brigham Young and his fellow officers pay tithing! we thought that Brigham Young and they live on tithing, and that through that they can ride in their carriages, &c. I know that Brigham Young supports himself and his family, through his store and his farm, &c.; and he is as ready to pay his way as anyone else, and also his counselors; and neither do any of the other leaders in the Valley of the Mountains live on tithing. The tithing goes to build the kingdom of God; there are many new establishments to be built, as you know. You have sent money from here to build a Temple to the Lord, where you will be able to receive instruction as to how to go to the presence of God, where you can be married for all eternity, and receive great and indescribable blessings. Upon contemplating this, your hearts are warm within you, and you rejoice that you will have the privilege of contributing to it. You will be able to begin in not many days; and O, how great is our joy on thinking that we have a part in that, and that we have an inheritance there. Well, you have the privilege of contributing, as you did last year.—The question is asked, namely what will be done with those whose costs are paid by the Emigrating Fund? do they need to pay it back after going there? and what if they are too poor to do so? Someone needs to open that small heart. I was there for a period of three years, and I did not see one needy person there. The servants of God govern there, and none of the Saints is to be found there in need. Brigham Young says, “Go meet with them, and receive them with joy; take them to your houses, and go down with them to your gardens; and if they ask what is the price, pretend not to hear them.” Thus, everything in Zion is being taken forward in the best way.

Then singing, “We are the most courageous people,” and the meeting was concluded with prayer by J. Roberts.

At six, the meeting was begun with singing and praying by Elder Robert Evans. Singing.

President D. Jones—Dear brothers, sisters, and friends, on seeing so many of you having come together, it appears to me that

you have come here to know the way to have eternal life; but before you can have that, the first thing you have to do is an important one, and the second thing is just as important, and the third, and the fourth; and that is the question of the Saint continually, after he has finished one thing, "What else do I need to do? There will be plenty for me to do, and many lessons I need to learn continually; we must continue faithful to the end; if we are to be saved. O! how pitiful will be the condition of the one who runs for a while, and suffers himself to be obstructed, or who thinks he knows sufficient, and that there is no need for anyone to lead him, and thus leads himself, and in the end goes to destruction. We, the Saints, have sufficient to learn continually, to understand the way to run this course correctly, knowing that if we persevere to the end, we shall have everlasting crowns in the kingdom of our God. It is still necessary for us to be led, for we cannot lead ourselves; and there is food for us to obtain in its time and season, and we still need more and more of that; and if we are led and nourished properly, we need to have the Spirit of God to lead us, and his servants to nourish us; and to this end, let us pray for them in this meeting, so that we will be benefitted, and that we will leave under the blessing of heaven, which will follow us in all that we do. I shall now give the opportunity to my brethren here to teach you the principles of this excellent plan, through which all mankind may be saved. How wonderful we would feel, if we could get our fellowmen to come to enlist under the banner of Jesus, and battle bravely for his kingdom, so that they may be saved, for this is the only way through which they can be saved; and I thank God for this gospel, and esteem it as having greater worth than all the valuable treasures of the world. May the Lord bless you to continue faithful, is my wish and my prayer, in the name of Jesus Christ. Amen.

Elder Robert Evans—Dear brothers and sisters, I desire an interest in your prayers, so that I may be able to deal a little with the important question that was asked, namely, What does one need to do to be saved? I know that this is the church of Jesus Christ, and by continuing faithful through all tribulation, we can have eternal life. Christ gave us the example to follow; he continued faithful to death, and that was a scornful and painful death for his friends. It is not just with anything that we need to continue faithful, but it must be with

the religion of Christ, namely the religion of the Saints, with which I became affiliated immediately, on seeing its excellence and its superiority over all other religions; and I ceased to continue faithful with the religion I had before, because of the superior principles of this church, and the great and indescribable blessings that are to be enjoyed in it. This is the gospel that was preached by the disciples of Jesus in the time of old, and all who joined with them were counted the children of God; but all others were strangers; and the church of the Latter-day Saints is the same as that in every respect; and it is not some parts of it that we have, but all the blessings, and the privileges, and the gifts, and the offices, and the power in our church, are just as complete as they were in the primitive church; but, despite how excellent are its principles, how divine is its foundation, and no matter how great is the power in it, it is impossible for anyone to be saved without being continually faithful in it to the end, through all the trials and tribulations one may have by so doing; and those who do not continue faithful in it will be like the foolish virgins, and the servant who hid his talent in the earth; therefore, if you are considering joining this church, and if you continue forward faithful in it, Saints, consider beforehand; do like the man who was going to build a house, and first consider the cost; test your determination before joining it, before you go forward one step in it; for it requires a man to be totally committed to its service; and this is not a religion that men can improve, rather it is a religion that improves men. When a man improves his religion, it shows that he is better than his religion; and that is very unlikely in the religion of Christ. Do not allow the sinful life of anyone, or any group in it, to be an obstacle for your joining it, but enter into it, and express the wrong of that brother with love, wishing good for him. I know that justice resides in this church, and that it is administered to all. This church is not without its evil men, but like a net cast to the sea, it catches all kinds of fish. It is also like the house of the rich man, which has different vessels in it, some esteemed and others less so, for various purposes; there are beautiful vessels on the shelves, and there are also dustbins there for carrying the rubbish, and that is not kept in the parlor, but beside the heap, most certainly; so it is with men in this church, if they permit the faults of others to be an obstacle to them for coming along happily in this church, saying to

this one, and to that one, that they are vessels for carrying rubbish, and their place will be beside the heap. Others, after receiving talents, are like the one who hid his talent in the earth; perhaps one will have the office of elder, and after preaching will return, saying, "I prefer to be just a member; allow me to be so, please." What is the matter with you? "Too much persecution!" Will you do what he does? No, rather bind his feet and hands, and cast him into outer darkness. On the other hand, when the little deacon has been faithful with the little that he has, behold his master returning, and rewarding him, though he had little. Will his reward be little, then? O, no, "Thou has been faithful over a few things, I will make thee ruler over many things." That is the kind of excellent organization this is. May God bless us to continue faithful with it, for Christ's sake. Amen.

Singing, "Seek first the kingdom of God."


(To be continued.)

MISCELLANEOUS, &c.

If a man could have half his wishes, he would double his troubles.

CONVERSATION BETWEEN A SEXTON AND A SAINT.—Sexton—Tell me, boy, do you believe in Polygamy? Saint—Yes, we certainly do. Sexton—Dear, dear, such an accursed people! Saint—Well, why do you find that strange, when you yourself believe in it? Sexton—What, you say I believe in it, boy! Saint—Yes; do you not read each Sunday in the Church, that "like it was in the beginning, it is now, and will be forever." Sexton—*Dear me!* who would not pray for the curse of the Almighty to come upon all us.—*G. Roberts.*

PAYMENTS FROM APRIL 8 TO APRIL 14.—Monmouthshire, £5; Breconshire, £3 0s 8c; Anglesey (by J. W.), 11s 1c; Denbighshire, £2; Pontytypridd, 12s 6c; Aberamman, 9s; Dowlais, £1 10s 5c; Georgetown, 5s 2c; Ffynnon Tydfil, 3s 7c; Llanfabon, 6s 6c.—Total, £13 18s 11c.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

APRIL 23, 1853.

[VOL. V.

CELESTIAL MARRIAGE:

[Continued from page 237.]

If the Gentile nations consider a Patriarchal Matrimony a “*mote*” which has got into the Saints’ eyes, let them, before they undertake to pluck it out, extricate the great beams from their own eyes; and then they will learn that what they suppose to be a mote, is in reality a divine institution, which was practiced, by the most holy men that ever lived in ancient times, under the sanction and approbation of the Almighty.

Tradition causes individuals and nations to “*strain at a gnat and swallow a camel*.” They cry out, as though they were frightened out of their senses, because a territory practices legal and lawful matrimony after the pattern set before them in the Scriptures; but they can swallow down comparatively easy, without scarcely uttering a groan, the polluted, wretched, most filthy sinks of iniquity that prevail to an alarming extent in all the large towns, cities, and seaports among the Gentile nations. One such den of pollution, in ancient times, would have brought down the heaviest judgments of the Almighty upon the whole nation of Israel, until they eradicated the evil, root and branch, from their midst. Yes, even for one case of adultery, almost the whole tribe of Benjamin was destroyed, and that, too, by the command of God. (See Judges xix, xx, xxi). But now, tens of thousands of

public prostitutes may be found in one city such as New York, and ninety thousand in another like London, and yet the United States and England call themselves Christian nations, and pretend to worship God with all these abominations under their notice. Are the nations justified who suffer such great wickedness in their midst? Verily no.

Can anyone suppose that God has changed so that he does not look upon adulterous and unvirtuous practices now with the same degree of abhorrence as he did anciently? If for one sin of this description, twenty-five thousand Benjaminites, together with their wives and little children, were destroyed by the command of God, what must be the fierce wrath and terrible judgments laid up against modern Christendom, who have suffered these abominations to prevail among them, not in a few isolated cases existing for a moment, but in hundreds of thousands of cases, where public prostitutes, swarming forth from their deathly, hellish dens, like so many venomous serpents, have corrupted nations and generations for centuries and for ages?

Let this nation put these evils from their midst; let them enact strict laws to protect the virtue of the country; let the heaviest penalties be inflicted upon all public prostitutes, and upon all those who encourage the same, either by precept or example; let the priests and the people, the rulers and the ruled, clothe themselves in sackcloth and weep before the Lord for the sins of the nation, which have reached unto the heavens and cry aloud for vengeance; let them cleanse the land and wipe out of existence these soul-destroying abominations: then let them teach Utah virtue, and their precepts will be heard, and their admonitions received; then will the valiant-hearted sons and daughters of the Mountain Territory believe that there is virtue still left in the land; and then shall the nation find favor in the sight of heaven, and rise up in strength, in power, in glorious majesty, and extend their dominions east, west, north, and south, and shall rule in triumph and everlasting honor unto the ends of the earth. But until then, let them hide their faces in shame, and blush in deep silence, at the floodgates of iniquity, which pour forth

their torrents of corruption and death in all parts of the land.

Why do the Saints marry for all eternity as well as for time? Because both male and female expect to have a resurrection from the dead, and wish to enjoy each other's society in the capacity of husbands and wives in the eternal worlds. Do the Saints believe that all those who have been husbands and wives in this life, will enjoy that relationship after the resurrection? No; they do not believe that any will enjoy that privilege, excepting those who have been married by the word of the Lord, and by his authority, for eternity. When a man and woman enter into matrimonial contracts, and covenant to be each other's companion until death, they have claim upon each other for this life only; when death comes, their marriage contracts and covenants expire; and in the resurrection, however much they may desire to enjoy themselves in all the endearing relationships of husband and wife, they will find that their contracts and covenants which were made for time only, give them no title to each other in eternity. Therefore, they will not be permitted under any conditions whatever to live together as husband and wife. But can they not renew their contacts and be married again in that life? No; for Jesus says, "In the resurrection their neither marry nor are given in marriage, but are as the angels of God in heaven"(Matt. xxii, 30). Those who have not secured their marriage for eternity in this life, can never have it attended to hereafter; therefore if they should through faithfulness even be saved, yet they would be no higher than the angels, and would be compelled to live separately and singly, and consequently without posterity, and would become servants to all eternity for those who are counted worthy to become kings and priests, and who will receive thrones and kingdoms, and an endless increase of posterity, and inherit a far more exceeding and eternal weight of glory. Such will need myriads of servants, as their kingdoms and dominions increase; and the numbers requisite will be found among those who kept not the higher law, but still rendered themselves worthy of an inferior reward.

(To be continued.)

EAST GLAMORGAN CONFERENCE.

[Continued from page 260.]

THEN some of the branch presidents were called on to express their feelings.

Elder Thomas Rees, Ffynnon Tydfil—I have been benefitted greatly here today, and I am determined to be obedient to the servants of God, and receive their instructions. May the Lord bless us all, that we may be humble, obedient, meek, and easy to deal with, like the clay of the potter. I have received life and strength, through the presidents today, and I know that the power of God is in their possession. Dear friends, I know that this is the true church of Jesus Christ, and the only place where you will be saved; and I know, that if you are obedient to its call, you will have a witness of its divinity. May God enlighten you to follow it, is my wish. Amen.

He was followed by Elders Evan Williams, Llanilltyd, and David Rees, Pembrokeshire; the latter declared that the Saints are in good feelings in that county. William Jones, Cardiff, said that they have baptized about twenty-five there, in the previous quarter, the greatest part of which were among the Wesleyans, and they are determined to baptize twenty-five next quarter, and that the wise men there are surprised, saying that the Saints have some remarkable wisdom.

Elder Thomas Giles—Brothers, sisters, and friends, I feel well among you, and I have always felt happy with this church; I have always kept that bugbear, namely fear, away from me; and my constant prayer is, for him to keep far from me, so that I can trust in my leaders; and when a man is other than this, he is on his way to hell. I am determined to obey my leaders until the law of God says to stop, and then I shall stop. I know that the Spirit of God is here binding the hearts of our presidents together; and I have prayed earnestly for that to happen: I consider them fathers to me, and I have trust in them that I shall have salvation through following them. I am determined to have the spirit of baptizing in Monmouthshire, and get men to come to receive the Spirit of God, for that is excellent; this is the spirit that will make us feel good in all our trials, and our tribulations, and our worries; we must go through the *drill* just as

did Job, and Jesus Christ, and the great Prophet of the latter days, so that we can be made worthy of the kingdom of God. May God bless us to keep this Spirit with us, is my wish in the name of Jesus Christ. Amen.

President D. Spencer—Dear brothers and sisters, although I do not understand your speaking in the Welsh language, I feel wonderful, on hearing you do so. If I shall speak for your edification, I must say what is best for you to do. A great responsibility rests on us, and heaven is looking down on us, if we use wisely that which we have received, for the benefit of this work. We have been called to strive to use our influence and our power to build up this kingdom; the sisters and all of us have the power to do so. We ought to teach our children, and set good examples before them, and encourage them to sainthood and virtue, so they will excel over all other children in their behavior; because of this, for one thing, polygamy exists, so that righteous women can have children, and bring them up in the paths of righteousness, so they will excel over all other children, and so that such will be obvious to others; thus should all the officers be also; they ought to show the world, by appropriate behavior, that they excel over them in purity, and that they are enemies to any kind of corruption. It is up to us to build a house to the Lord, and go there to receive celestial marriage, eternal marriage, and be baptized for our dead, and receive our washings and anointings, and our ordinances and our endowments, and receive great blessings, that no heart has ever before imagined, until we are clothed with power from on high, and that we will have a beautiful appearance beyond all description. Then, you see that a temple cannot be built without money, and there will be some waiting there from morning until night to give endowments, and furthermore I say to you, that if there were ten temples ready now, they would be too small for the dead, and the things I have indicated. It will be necessary for those to give all their service to give endowments, &c., to be sustained; and there are many other things that exist, that are too long to note at present, which are of great importance; but without saying more about that, allow me to encourage you, if your presidents call on you to be generous in

giving your money, do not fear to give it to them, wondering what they will do with it. The brethren who go on missions from Zion must have money to carry them to their appointed places, and it is necessary to print the word of God. Money will be needed for all these things; therefore, Saints, contribute generously, and do not keep an eye on your presidents, like a cat does a mouse, for I can assure you, they are watched carefully. It is not your task to watch your leaders, but others will see to that. Be generous, and obedient to their counsel; I feel that there is a tendency in you to do that, and that you are a generous people, who seek to go forward, and do what is right. Speak no further about things that have transpired, and have been dealt with, and have been buried, which caused your recent troubles, and defend the character of your leaders; and whoever seeks to put them down, the Almighty will put that person down, be he as great as he may be. If you stick with these men, the Presidency of Wales, you will be blessed; they work together in love and unity, and they put their lives down the one for the other, if need be, and also for you as well; awaken, Welshmen, and claim your privileges and your rights, and before I finish my remarks, I feel to say to you, that great blessings await you. May the Lord pour out his Spirit on you, is my wish in the name of Jesus Christ. Amen.

President Phillips—I also feel well, brothers and sisters; I noticed that brother D. Rees praised the Saints of Pembrokeshire, saying that they excel over you; he no doubt believed that, but I tell you, that there is more of the Spirit of God in this meeting, than there ever was in Pembrokeshire, although there was much of it there. A great work and a wonder will yet be made through the power that has been obtained here today; and many souls will be saved. I desire for God to pour out his Spirit on us all, for Christ's sake. Amen.

President Davis—The Saints here have had tribulations that the Pembrokeshire Saints have never had, but they will be all the stronger because of that; and I also feel to say that a great work and a wonder will yet be done here, and we will be one in accomplishing it. All who are of the same feeling, say "Amen." (The congregation shouts "Amen.")

President Jones—I think, on seeing you, of the old Saints in the former time; after having come through some crisis and captivity, and have been delivered, they sang a new song; thus shall we do when we have become free from all trials, and crises, and captivity, and affliction, and grief, from out of Babylon and from the great tribulation, healthy to mount Zion, after being cleansed in the blood of the Lamb. O, how lovely will be our songs, and how beautiful that sight will be for us, in eternal happiness; may that be our lot, all of us, in the kingdom of Christ. Amen.

Singing, “It is so good to meet.” The meeting was concluded by President D. Spencer.

DAN JONES, *President*,
WM. LEWIS, *Scribe*.

[It is not our normal custom now to publish conference minutes; but we considered this conference worthy of the space, since we received so much from brother Spencer.—EDITOR.]

THE MAIN PURPOSE OF OUR EXISTENCE.

(Teaching delivered in Carmarthen, Feb. 20, 1853.)

“But are we to await here, and suppose that all matters of the universe have ascended to the highest degree of perfection? and can we suppose that they have now come to a resting place, beyond which they cannot go? No; there are other laws of acting in which they must be instructed, and other realms of a higher and more glorious degree, in which they must acquire experience; and thus, as there are other endless ages opening new glories, and new laws, and new patterns of acting, they will go forward in the degrees of excellent, normal, and eternal existence.”—ORSON PRATT, in the “Great First Cause,” page 24.

WITHOUT exception it is recognized that the chief purpose of man is to glorify God, and enjoy him eternally, namely to enjoy his title, his office, and his condition; to the extent that man rises in knowledge of the principles and rites on which God operates in his office, to that same extent he increases in acquaintance with him, and to the extent he is able to comprehend his wisdom, to that same extent he is able to glorify him. But when can man give glory to God commensurate to answer the purpose of his existence? is it possible for him to do

that in the times of the restoration? I shall not venture to answer in the affirmative, lest after all our trouble and our boasting in the service of the Lord that we be unprofitable servants to him after all.

But by what means or way can the creature of man accomplish that purpose of enjoying and glorifying God? By being in conformity with the above quotation of Prof. Pratt, namely by putting all his present powers to the work of understanding and comprehending the nature of the principles of the works of God, in the things that have been done and will yet be done, so that he may become capable of comprehending the highest things, and thus by great effort and labor progress to the level of God himself.

It is said that heaven reveals the glory of God, and the firmament indicates the work of his hands; and that the day to day gives utterance about him, and the night to night shows knowledge of him through every language and speech. But by what ways do these sing their anthems to the Most High God through every language and speech? Through man by his power and by the competence of his reason in perceiving and comprehending the majesty, power, and the blessed purposes of the living God, in their organization and regulation to answer the wise objectives of providence, and the maintenance of everything that is without substance and without matter; and to marvel and commend, through praise and thanks, his infinite power and his mercy.

Before God started the work of this creation, and gave the sun its splendor, the moon its laws, the stars their movements, the sea its limits, the air its adornments, and the earth its crops, and the heavens thus declared the glory of God, and the firmament proclaimed the work of his hands; true it was necessary for some being to be created endowed with ability and reason, and conveyed in a form and situation in which to find, understand, and judge the great love, power, wisdom, and goodness of God in ruling them, and give up offerings of praise and thanks to him constantly on behalf of the mute, or unreasoning part of the great creation. Man was made extremely well suited for this purpose; except for man only, there is no being created that has been presented with a vertical embodiment, and equipped with a face and eyes, and suitable mental

endowments to enable him to look up with ease and pleasure on the glorious bodies which show themselves in the heavenly places. There is no doubt but what the Creator of the universe intended for men to become aware of its construction, when he gave to us so much light, reason, and minds sufficiently capable of penetrating into philosophical knowledge and contemplation into excellent things.

Therefore, dear brothers and sisters, our duty is to seek continually for every kind of philosophical understanding that can be achieved at the present time, although there are but few demonstrable truths that have been left by all the dark ages of the world, because they were deprived of the Spirit of truth, to expand, to sharpen, and to enliven their comprehension, so that the mind could become more penetrating through all the cells of nature, although I do not think the Spirit of truth will provide knowledge to anyone of these things without the greatest efforts on their own part; although some tell me (when I urge them to strive for this nature), Brother Job, the Spirit of God will enlighten us in these things when we arrive home in Zion, as if the Spirit of God had no better work than to spare them work in their laziness, and as if there were no reason for any effort, labor, or striving on their part in the achievement of them. I would be glad to create an appetite in every one of the Saints, who wish to give glory to God, and become like him in knowledge and power, to achieve the knowledge of the principles and the laws, the numbers and the measures by which God created the worlds by the word of his faith; and not think that we give sufficient glory to God, by marveling and wondering when we raise up our heads and see the sun beaming around the world through the endless expanse, seeing the rain, snow, or the hail descending on the earth, or seeing the multicolored rainbow shining in the yonder cloud; or at night, seeing the moonlight riding on the small clouds of the far east, or the bright stars paving the face of the firmament as if with gold dust. Neither is it sufficient for us to understand the purposes of the goodness of God in the making and setting up of all these majestic things, without understanding the links that are between the works of nature, and the providential purposes of the great Jehovah. For example, take the harvest moon, or, as it is commonly called, the

“six nights of light;” it is easy for you to perceive the goodness of God in causing the moon to rise for several nights at practically the same time exactly as the sun sets, and within a few minutes for a fortnight or more in the toil-filled month of the harvest, while at other times three-quarters of an hour separates them each night: but can you understand and comprehend the wisdom of God in the creation and regulation of the orbits of these beings to answer this special purpose, by setting them in complete harmony with the principles and laws of nature? Can you understand the causes of the early and late rain, lightning, thunder, earthquakes, rainbows, and the shooting stars, together with their purposes? can you understand the formation of the snowflakes, which are as diverse in their form as the flowers of the field, or the particles of hail, which show all the different shapes of the twelve *polygons*? Do you know of the different chambers in which all these are formed? You cannot give glory to God from them in a worthy manner, without understanding these things, any more than the thousands of people you saw gathering to this town lately to see the first steam engine coming in, could give glory to the inventor through their ignorance of the principles of the mechanism, even though they all demonstrated their praise in the very highest manner, but he would receive more through the praise of a skilled engineer.

THOMAS JOB,
Prof. Astro. Brit. A. Assoc.

DEFENSE.

MR. EDITOR,—In the “Baptist” for April, 1853, page 119, I saw a Letter by H. L. from Brecon, maligning some of the Mormons, together with their doctrine; and since I am like the person he denotes, I beg of you to allow my letter to appear through the TRUMPET, as a defense to the above accusations; for I can prove the greatest part of them to be complete and baseless untruths, and they are nothing but castles in the air. The fact is that we have baptized five or six in Brecon, among which there was one by the name of David Davies, who was taken ill the beginning of Fall, and he died of that illness;

but claiming that he did not allow any of the Saints to go near him, is a baseless lie and a fabricated tale; for while he was able to go out after he was taken ill, he came most often to my house, and I went to his house; and the neighborhood where he lived are witnesses of that. Let H. L. practice telling the truth, then. Another proof that comes forth is the testimony of his mother to me, together with another person who is not a Saint; that is, a brother by the name of Thomas Morgans, when on his journey, passed by without calling; and the above brother was not pleased with that, saying that if that brother were ill, he would go ten miles to see him; his mother, and H. L. are in complete contradiction with one another. Let H. L. doubt this if he can. Yet another thing, he said that the above brother, half an hour before dying, tried to hit me, John D. Roberts, but that he failed and hit the bed. Had he hit me, H. L. could call that a miracle, to be sure; for at the time the above brother died, I was about twenty miles from Brecon, which many know. It is remarkable what Isaiah said about him,—“For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.” H. L. hopes in vain, and tells lies, conceives trouble, and gives birth to untruth. He also says that the Bible is the rule of religion; we also say that it is the rule of religion; and we could like for H. L. to show us, what parts of it we deny, or in what thing our doctrine is erroneous. We live quite close to one another; and he is welcome to do that publicly, or in private. That would be far better than making his talents gullies of sewage. Again, in regards to the statement that no one of the Saints was able to come to the sick man, his mother’s witness to me was, that he, while in delirium, said, “Walk away from me, John,” but she did not know what he meant: but there are many here who heard him say that he knew he was in the Church of God; and he died leaving a good testimony after him.

H. L. says that the Bible mentions only two dispensations, namely that of Moses and that of Christ, and that those were established through miracles, and that there is no need for miracles in these days, since the last dispensation was established. If there are only two dispensations, namely that of Moses and that of Christ, it

follows that everything that precedes Moses is nothing. What will H. L. do with Noah and Isaiah? did not Noah have his dispensation as well as Moses, and Isaiah also as well, he who was ordained by God himself? or what will H. L. do about the time of Adam down to the flood, and from the flood to Moses? Do we not find that Noah had his dispensation before the flood? and do we not find a dispensation also from the flood down to Moses? that is two; and third, there is the dispensation of Moses, and fourth the dispensation of Christ; and does not Paul in his epistle to the Ephesians (i, 10), indicate a dispensation that would be after that of Christ, namely, "the dispensation of fullness of times, in which he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." We find also that Christ confirms that when he spoke the parable of the vineyard, to the high priests and the Pharisees (Luke xx, 9—19); that is, that the Lord of the vineyard will send his servants to oversee the vineyard, and they were refused, and that he sent three, one after the other; and fourth, he sent his own son, and they decided to kill the son, since he was the heir. And now, are we not constructing our argument with the words of Christ, and is not H. L. completely contrary to the Bible with human reasoning?

The other thing that H. L. says is, that there is no need for miracles in these days, since the dispensation has already been established. If miracles were necessary to establish it, are they not just as necessary to confirm it along its way? Does not God love his children now as much as before? and does not God have the power now also? and if love continues in God, and power in God, I ask why do men not now enjoy the same blessings as they obey the same ordinances? Also on top of that, I ask H. L. if faith in its principles and its nature has changed? If it has not, it follows that it will bring the same effects, namely the enjoyment of the promised blessings through it; or on the other hand, if it has changed, it is vain to strive for the faith that was once given to the Saints. But thanks be to God, he has said that heaven and earth may pass away, but his air will stand eternally. Let H. L. be the liar, then, and God the speaker of truth. And Peter on the day of Pentecost teaches the people to believe in Christ and to repent, and to be baptized for the remission of sins; and after that,

he gives the promise of the gift of the Holy Ghost in its various gifts; and that promise is to continue forward as long as God calls for it; and if God calls for it now, the promise of the gift of the Holy Ghost is still for all, and in its various gifts (1 Cor. xii), namely to "one the word of knowledge, miracles," &c. Peter on the day of Pentecost, shows the continuance of the Holy Ghost, and Paul (in 1 Cor. xii) shows what it is.

Furthermore, I can prove to H. L. that miracles are worked in the latter days, by directing him to the following places:—Jer. xvi, 14, 15; Isaiah xi, 15, 16; xxxv, 5, 8; Joel ii, 27—30. Let H. L. take these; he can have more if he wishes.

Brecon.

JOHN DUNN ROBERTS.

THE PRESIDENCY OF THE SAINTS IN WALES.

THE earliest bards were accustomed to praising
 The Priesthood which stood at the dawn of the world;
 The sons of the Godhead were full of rejoicing,
 As the world was created, and so sang as one:
 The message of Moses remains a sound witness
 To the saving in gladness that Israel received;
 Yet glory shines outward a thousand times brighter,
 In the radiant refrain of the Lamb's epic song.

The old saints of Palestine so sweetly addressed,
 In praise-laden psalms those who served well their Lord;
 Yet sweeter to us, as the children of Wales,
 Is payment of homage to our President's post;
 This Pastoral role wishes to give us our fill
 Of holiest truth, to develop the flock;
 Not life and not death of themselves will suffice
 To keep us in safety from the jaws of the wolf.

You people of the Verdant Isle should now rejoice,
 From the land of our bondage we shall be set free;
 The dawn has now broken on the darkest of hues,
 The sun has burst forth at the bright break of day;
 The beast of oppression and the lord of mis-rule
 Is left now in anguish, his hideout revealed;
 Full rivers of tears and of sadness shall cease,
 Old Satan himself will be swiftly constrained.

A period of joy has descended on Wales,
 With vibrant Apostles of strength in our midst;
 Her own sons, ordained, are thereby at hand
 And thousands rejoice in receiving their news;
 To Phillips and Davis and Jones we make hail
 While Zion is clothed in a matchless array;
 And blessings like dewdrops on meadows of green
 On Jeremy and Daniels pour forth their refrain.

Oh, Wales, those false guardians of your ruinous walls,
 Are made to feel shame in heaven's bright light;
 Oh, daughter of Zion your towers are manned
 By excellent watchers, for which now give thanks.
 If the Presidency is seen, to the Britons' great pride,
 Leading its armies to encounter the foe,
 It's a Presidency of *life* with Jesus its head,
 His blessing a banner, for Wales now unfurled.

Gleaming and sturdy in Zion are built
 Three well-ordered pillars, their aspect so fine;
 In courage, as pride of the Britons, they stand,
 And of Joseph's God in bold facts they proclaim;
 They stand as bright symbols of heavenly truth
 And in their surroundings great wonders will grow;
 Their message, like fire, will set Wales ablaze
 To the envy and rage of the arrogant throng.

This noble Priesthood has clothed them in honor,
 Sincerity of purpose is what swells their heart;
 Their purposeful nature now sets them on course
 To capture the leadership of Wales as a whole;
 To them every bitter reproach is a boon,
 And each persecution brings forth a broad smile;
 The wrath of dark powers explains their delight,
 At grim, hellish malice they respond with bold mirth.

The strength of God's Priesthood, eternal and firm,
 Overwhelms the vainglory of all earthly realms;
 And powerful empires are seen to decay,
 Their comforts all perishing as in a day:
 Brave race of the Welshman, break forth into song,
 The angel has stirred at the centre of heaven,
 Eternity's gospel echoes through Wales,
 Salvation is come—it's a day of new life.

Mount Cumorah stands now as the fountain of truth
 And Justice from heaven has shown us its face,
 Both mercy and peace to this world are made known
 And a garden is made of a desolate place;
 The darkest recesses in this land of Wales
 Are governed by Truth to the blessing of all;

The stealth and oppression of sects is exposed
 Its heavenly rays giving light to the land.

The stem of fairest Judah is brought low
 By those who blacken its repute with many tales;
 Their copious errors, like a river in its course,
 Cover the earth with dark, polluted streams;
 But see! the root of Ephraim, hidden long,
 Rare gem of latter days, is now displayed;
 By our Prophet's hand it is brought into view,
 Its texts once more by Joseph are revealed.

No sooner was its godly message known
 Than worldly scholars swelled with furious rage,
 For they could see an end to all their trade,
 As Babel's tower shook from head to toe;
 Both tablets are now widely with the poor,
 And they can read God's word without a veil;
 The God of Zion's purpose is made clear,
 To save the guilty to eternal life.

The covers that obstructed men are shred
 Together with the darkness many knew,
 And Joseph's remnant, having been adrift,
 From its dispersal is brought home again;
 Lost northern tribes are homeward bound once more,
 To icy cells true freedom will extend;
 The Lord from heaven, in glory, will descend,
 His radiance will melt even icy peaks.

And while a Welshman's heart still beats he can't
 Forget our striving presidents at work;
 Who else in Wales has been so brave, I ask,
 Has worked so hard to raise this nation's state?
 A Presidency crowned—and still being crowned—
 With matchless feats unlike all seen before;
 A Presidency marked by highest praise
 And standing by its monumental toil.

O, Wales, which other country is like you,
 Beneath the highest heaven so richly blessed?
 In Zion's furthest cities your renown
 Is celebrated and is widely famed;
 Your *literary stalwarts* have excelled,
 And *wisdom* by your press is widely spread;
 From palace to the humblest, poorest home
 Your writers' *voice* is heard by one and all.

The heavenly "Doctrine" and the "Covenants" as well,
 The "Book of Mormon" also—finest in the world;
 Are read now in our forebears' tongue,—
 For which the Saints of Wales rejoice as one.

So many college scholars stand amazed,
 And Babylon's bitterest pale in shame;
 Their teaching gifts retreat and disappear
 As with a vapor that's dispelled by light.

This maiden once, in tender years, was viewed
 With scorn and also cursed by Babel's brood,
 But now she is adorned to meet her Groom,
 And stands in radiant beauty, finely clothed.
 Her splendor drives and speeds a poisonous ire
 In the sons of the beast who have such haughty ways;
 And all the daughters of the whore are likewise pained,
 With groaning, anguish, worry and dismay.

Philistine hordes in chaos and distress
 Are scattered wide by "ZION'S TRUMPET" call;
 The voice of truth heard on the Britons' lips,
 Has caused them all to run in fear and dread.
 Precious deliverance will soon become the prize
 And crowning glory of the steadfast and the good;
 Our enemy's strength will thoroughly be trounced
 And Zion's daughter then will certainly rejoice!


Intent on printing this work—am I,
 With no delay, and promptly;
 This is my quest, and this is my song,
 To be mindful of its completion. DEWI ELFED.

MISCELLANEOUS, &c.

EMIGRATION.—As of the last emigration of the Saints this year, eight ships will have sailed, carrying 2,609 Saints, except that 23 of them were in other ships. A total of 1,252 went by their own arrangements, 957 in ten-pound companies, and 400 with the Emigrating Fund. The direct expense of everything is about £30,000.

THE shipload of Welsh Saints has landed safely in New Orleans, on their way to Zion.

PAYMENTS FROM APRIL 15 TO APRIL 21.—Pendeulwyn, 13s; Pontfaen, 4s; Cardiff, 6s 6c; Aberamman, 5s; Hirwaun, 2s 3c; Cwmnedd, 8s; Georgetown, 12s 2c; Merthyr, 14s; Ffynnon Tydfil, 2s; Troedyrhiw, 3s.—Total, £3 9s 11c.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

APRIL 30, 1853.

[VOL. V.

GREETING OF CAPT. JONES.

DEAR BROTHERS AND SISTERS IN CHRIST,—After long planning, and being deprived, because of a multiplicity and an importance of other duties, of the pleasure of greeting you through the press, ever since I arrived back in the land of my birth; I shall snatch the present time and the opportunity to make some *introductory* observations, I hope, for many of the entertaining stories, sound principles, and interesting and edifying teaching and counsels, which I have come to understand since I left this country, and which, I am confident, I shall have the pleasure of teaching to you in their appropriate times.

I was absent from your midst for nearly four years, during which time I traveled from fifteen to eighteen thousand miles. You have learned of many of my tribulations, together with those of the host of Saints which started with me to Great Salt Lake City, by letters, &c. I had the privilege of telling you of some of our troubles after arriving, and during the three years I lived there, by letters; and though they were but like gleanings of the abundant harvest of the comforting news and the goodness that could be said about Zion, its philanthropic Presidents—its happy inhabitants, together with its remarkable amenity and its privileges, temporal and spiritual, yet I shall not enlarge on these things at present.

In the conference held in Great Salt Lake City, last September, the first council in Zion saw fit to send me back

here to serve you and the cause of God in Wales, as the following letters will attest:—

“This letter makes manifest that the bearer of it, namely Elder Dan Jones, is in full and faithful fellowship in the Church of Jesus Christ of Latter-day Saints, and he has been duly sent by the first authorities of the Church on a mission to Wales, to preach the gospel, and to administer in all the ordinances that pertain to his office; and we encourage all to obey his teaching and his counsels; for he is a man of God, sent to open the doors of life and salvation; and we exhort all to assist him by supplying all his needs.

“And we sincerely pray to God, our eternal Father, to abundantly bless Elder Jones, and to bless all who receive him and administer comfort to him, with the best of the blessings of heaven and earth for time and eternity, in the name of Jesus Christ. Amen.

“Signed, Great Salt Lake City, Utah Territory, September 13, 1852, for the church.

BRIGHAM YOUNG,	}	<i>The First Presidency.”</i>
HEBER C. KIMBALL,		
WILLARD RICHARDS,		

“UNITED STATES OF AMERICA, TERRITORY OF UTAH, GREAT SALT LAKE CITY.

“*To all whom it may concern;*—We testify that Dan Jones is a member of the quorum of the High Priests in the Church of Jesus Christ of Latter-day Saints, and that he has been endowed with all necessary authorities to preach correctly the gospel of Jesus Christ, and to administer in all the ordinances and the duties pertaining to his calling. Therefore, we give to this our faithful and approved brother, this recommendation to all wherever he may go, praying for his success and his welfare in the work of the Redeemer.

“To witness this, I sign with my own hand in Great Salt Lake City, September 14, 1852.

JOHN YOUNG,

President of the Quorum of the High Priests.”

“S. M. Blair, Scribe.”

Dear Saints, I have indescribable joy in being able to return back to your midst with such a spotless character and such great trust as the above; and I feel very grateful to the gentle God who owns me for sparing my life in great and frequent dangers on sea and on land, yes, when the

king of fears cut down around me dear friends, by the score. I thank Him, and you for your faithful prayers in my behalf for an extension of life and a restoration of health. It is difficult to express my joy on being able to return back to serve you and my fellow nation, and the cause of the Savior in Wales; although by doing so I am deprived of the time, of the savory teaching, the divine counsels, and the sweet, private association of dear ones in Zion; yes, and deprived also of the dear association of a beloved family. Who can describe that scene? But despite it all, it is a thousand times more comforting to my mind to be able to return with the recommendation and trust of the above authorities; and it is a subject of thanks which I feel continually, that the eternal Spirit—guide of the faithful, has guided my steps along the straight path since I left you, and I heard in Zion, and everywhere I have been, I have heard the great and promised welcome, namely, “Well done, good and faithful servant” in all that I have done without exception: this induces one to greater faithfulness, and blessed is he who does the same.

You are all aware by now, that my dear brethren, Thomas Jeremy and Daniel Daniels, also, were sent at the same time on a mission to your midst. Before our departure from Salt Lake City, all the Welsh Saints gathered together to bid us farewell; and it is difficult to express the unity, the love, and the joy that were in their midst, because we were going to serve you here. It is impossible to describe their desire to see you there, not only relations, but they consider you all close relations through the gospel; and great is their desire for you to enjoy the privileges of Zion as they do. “Do your best to get my parents here,” say some. “Remember to send my dear children too,” say the others. “It would be wonderful if I could get my family to understand what a good place this is here,” say others eagerly. And if only I could express the desire in the bosoms of all, for the benefit, happiness, and coming there, of the Welsh Saints, and for the success of the gospel in Wales, certainly there would be no doubt in anyone’s mind about their happiness, or about the pleasure or the benefit of residing in Zion. Sweet will be the long memory of that departure with the dear Saints in Zion—and their great desire for the success of our mission and your welfare. Unanimously, the crowd wished us to carry their warmest greetings to you, and to be remembered sincerely to all the Welsh Saints in Wales; and with one voice they promised to earnestly pray to your God and to their God, to bless you with the best blessings

of his kingdom, and especially to gather you all to Zion shortly. They long for the time and the opportunity to be of benefit to you there.

I am happy to inform you (better late than never) that all the Welsh Saints who arrived in the Valleys are enjoying health without exception there, from what I heard; and of all who arrived there until my return, only one has died. They are enjoying also a comfortable living generally. I do not know of any who are suffering from the lack of anything necessary, and they are becoming rich in temporal and spiritual blessings, so that I know of no one who is dissatisfied with his condition. They settled, like all others, where they chose; and although some of the Welsh have chosen other places, the majority still reside in or near Great Salt Lake City. All the Welsh who went from here with the "Emigrating Company," before our departure, have arrived healthy and happy.

In obedience to the call, I started from the City on September 15, 1852, in the company of about twenty-four other brethren on missions to various parts of the world. After traveling about eighty miles, we came to the "Bear river," where we met with the first part of the numerous camp of Welsh, on their way to the valley, under the leadership of our revered brother, Wm. Morgan, formerly from Merthyr. In their midst were Elders Abel Evans, William Davies (formerly from Rhymney) and his family, Mrs. Howells, Aberdare, and her family, Morgan David, and the family of Wm. David, Llanelli, together with many others about which I have informed their friends already. This company contains all the Welsh who were in Kanesville formerly, except for a family or two, and except for others in St. Louis, &c. They were all in their usual health and quite enthusiastic, having been very successful on their journey to that point, and they likely would arrive at the end of their journey within a week. I spent a pleasant evening with the first part of the camp, who were a little in front of the last group, and had separated for grazing. The next evening with the last part, great was the rejoicing, the singing, and the comforting of one another, and sweetly we all sang—

"There will be sweet singing in Zion,
When the Saints come together;
It is sweet to meet the wanderers,
Who have been scattered throughout the world."

The next morning we left all happily on their way. We traveled

in carriages and on horseback as swiftly as we could, because of the lateness of the season, lest the stormy winter overtake us. For the first five hundred miles of our journey, the trail was rough for the most part, and the weather was lovely, except for an occasional snowstorm. For the last five hundred miles we traveled mostly across the plains; the trail was good, but the grazing was frequently scarce. Sometimes for scores of miles we saw hardly any grass, rather the earth was black around us, because the Indians had set fire to the pasture. In such places we drove our animals to small islands that were in the Platte river. The Indians behaved in a very kind manner to us everywhere, although we sometimes saw thousands of them in a day. After a comfortable journey on the whole, of about seven weeks, we reached civilized country on the western borders of the State of Missouri; and after crossing that great river, and traveling about a hundred miles, we arrived in the city of St. Joseph; the snow and the winter were before this like a puffing wave of the sea coming down on us, and here it overtook us. Here we sold our animals, &c.; and the next day, to our great relief, a steamboat landed to carry us to St. Louis, where we arrived in four days. The camp scattered several ways according to their callings, certainly with a fond memory of the pleasant company, the beneficial teachings, the love, the harmony, and the incomparable unity without exception which led the camp of the elders of Israel from Zion to this point. From here, with steamboats and railways, we came to New York in about ten days, with the front of the snowy winter following us despite the quickness of our pace, so that we were able to just barely jump on board the last steamboat that could come to Albany before freezing up the river; but by applying the power of its huge wheels, it broke the ice as if grinding foam, and split its way fiercely, until by the next day it brought missionaries of God safely to the harbor of the above town, where we found a ship waiting for us, on which, respecting the petition of our God, the west wind blew us to Liverpool safely in a short time. The next day before daybreak, the three of us started, with great haste, toward the area of our upbringing. It is good to say, that the day after Christmas, our feet trod the consecrated land of dear Wales once again in Cardiff. The next day, in Merthyr, with a host of dear brothers and sisters, and relatives also, every level of the world, happy in their appearance, who ran to meet us. A lovely sight—one that cannot be described! But this is for sure; the eye of a Welshman sees deep into the chambers of a man's heart—that the shingle of the

land of his fathers is warm beneath his feet, and that his native soil is a magnet for all his love.

Since I returned, I have had the pleasure of seeing thousands of my kind brothers and sisters in several conferences here; Monmouthshire, Swansea, Llanelli, and other places; and the sweetness of their association has only created more longing in me for seeing all the other Saints throughout Wales; and it has created in me a greater desire to benefit them; and this desire continues to increase in proportion to the more evident splendor of the salvation already prepared for the faithful.

You are aware that I have received the privilege of presiding over the East Glamorgan Conference, the important responsibilities of which office are restricting my labor to this area in particular; yet since I have the honor of associating with the First Presidency also, I am confident that I shall have the great pleasure of visiting all my brothers and sisters throughout the principality before long. My earnest desire is to be led to that area and that place, wherever it may be, where God chooses for me to be; for only there shall I be able to do the good which I wish for all the Saints and the glory deserved by the glorious God who owns us all. In connection with the cooperation with my dear brethren in this area, then, I trust that no one will be disappointed who expects from God through us, the necessary directions and the required counsels for their emigration to Zion, and for the proper treading of the paths of righteousness towards bliss. May every godly and combined prayer for God to guide the three of us always with his Holy Spirit, and in all things, to *continue* to be, as we are, and are determined to be, of one heart and wish, in unity of purpose and desire to honor this important area in which we are placed, by serving you and the cause of our God, benefit you all the more. Who is self-sufficient for this great work? To present to the Saints, to persons, and families, to branches, and conferences, proper instructions for life, nothing is sufficient except for divine wisdom—inspiration of the Most High. Who, without these qualifications, dares to counsel, under consideration of his responsibility to counseling in the days to come? Who, without this, can properly lead men of different talents, under different circumstances, changing daily, so that the Saints may be redeemed from evil, and that they may do only that which will benefit them for time and for eternity? Who is able to proclaim to his fellowman the mind of the Spirit, concerning all the

matters and the requirements that force themselves on the Saints daily, these being diverse, incomparable; and yet, important, unless they are, through inspiration, enlightened daily to understand the *future*, besides the *past*? O the foolishness of human wisdom when it climbs to the throne of the *spirit* of *prophecy*! Dear Saints, pray daily for my dear fellow brethren in this area, namely Presidents Phillips and Davis, and for your humble servant, so that we may be able to do you the good that our hearts desire, and that we may have the approval of our God after doing so.

A priceless blessing, yes, a blessing whose magnitude no one knows, is to receive proper instruction—correct guidance, namely the mind of God, to lead the human mind. No one but the Saints have this great privilege. Indispensable for enjoying the desired blessings in the kingdom of God here, is to understand the conditions; and our enjoyment of the indescribable glory and the unsearchable wealth that are kept in heaven for the faithful children of our God, depends on our obedience to all the conditions. For the comfort of the Saints, and exhortation for their faithfulness, which have put proven facts beyond argument in my mind, I am happy to testify that the Presidency in Zion are the kind of advocates in the hand of God that lead us along the path of life, to possess blessings of heaven and earth, yes, for every good thing that any correct heart desires to receive from God. I do not hesitate in saying that they are godly men and servants of God,—that they, and all the Priesthood in Zion, preside over this place according to the counsel and will of heaven—they battle courageously in the army of Jesus, seeking the benefit of his children throughout the world. They are not proud oppressors pleasing themselves, but meek philanthropists, who like to lead the miserable of the world to a better world. They are fathers to the Saints, gentlemen, and worthy of complete trust—a gift of God to our earth. Saints, do everything they say! Besides them, the British Presidency are our advocates. Years of personal acquaintance with them have earned my trust for them, and the irrefutable witness, through the Spirit of our God which we possess, or which *we can* all possess, if only we seek it, that the voice of God is their voice for us, and which compels us to desire their counsels as we would desire life and peace. It should be a reason to thank our God, for being able to testify this: this testimony is correct. Saints, magnify your privilege,

pray for the priesthood—your leaders; who, we believe, however much less their knowledge may be, have no less desire to guide you properly along the way of life. This is the way—the only way that I know of to bliss. If they err in anything in any area, a higher court will try them; every member has the right to have this, there is no doubt about it; and thus what danger can there be?

Dear brethren in the vineyard of Christ, remember this, that the shepherds on trial are we, that the possessions of Christ are our stewardship; and that his flock is precious in his sight every day. As such, we feed them with genuine milk, and we raise his lambs with his word from time to time, so they will increase in his image. A heavenly dispensation has been entrusted to us—it is an important one, and great will be our responsibility!

I rejoice together with the Saints also in the coming of my dear brothers Thos. Jeremy and Daniel Daniels into their midst; I know that they are godly men, with their hearts in the work of the Lord, and their souls longing for the good of the Saints and the success of the kingdom of their God. I know that their lives are in proportion to that, and an adornment to their profession, ever since they left this land—in Zion, and back. I hope that the Saints will magnify their privilege of having such men to lead them, and that they will be helpful in their areas in proportion to their great privileges—the excellent teaching, and the powerful endowment they received in Zion,—their fruits will be seen creating renewed zeal, and conveying light wherever they go. Gentle Saints, in them you have men of God, worthy of your trust, and able to lead you by the direction of the Spirit that is in them.—The Lord will bless those who bless them, and comfort those who comfort them, and save those who obey them.

Finally, gentle Saints, I bid you farewell for a moment, requesting your earnest prayers for strength to fulfill the important duties that depend on me, so that through this, and my effort, I might be a blessing to all who wish. May God, who led Israel of old from captivity to freedom and plenty, and who made them a glorious nation unto himself, be merciful to his afflicted and oppressed children in Wales, and may he redeem them all quickly to an enjoyment of the freedom, prosperity and happiness of redeeming Zion, is the constant prayer of,

Your brother in Christ,

D. JONES.

CELESTIAL MARRIAGE.

[Continued from page 263.]

THE FIRST marriage we have on record, is that of our first parents. After the Lord had formed Eve, He "brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii, 22—24). Here was a marriage in which the Lord in person officiated—a marriage between two immortal beings. Both Adam and Eve were so organized that death had no dominion over their bodies; they were capable of living forever and ever. Death was not in the organization; it came into the world by transgression; it was an enemy—a usurper—and evil which man brought upon himself, or as Paul says, "By one man sin entered into the world, and death by sin" (Rom. v, 12). If sin had not entered our world, death never would have been known in this creation; consequently our first parents would have been living this day as fresh, and as fair, and as full of vigor and strength of immortality, as on the morn of creation; millions of ages would have produced no effect upon their immortal systems; they would have been as durable as the throne of Jehovah, and as lasting as eternity itself. Remember, then, that when the Lord gave Eve to Adam, he gave an immortal woman to an immortal man: he made them one flesh, not for time, not for any definite period of duration, not till death—for that monster was not in the creation which was then newly formed and pronounced "very good"—but he joined them in one, as one flesh, to be indissolubly united while eternal ages should roll on, or God himself endure.

But man, through disobedience, opened the gates to the enemy; death entered armed with horrible vengeance, and with a ghastly smile seats himself upon the throne of the new world, and clad with frightful majesty proclaims himself "The King of Terrors." All things feel his withering touch; all nations and generations are prostrated in the dust; ruin and desolation follow in his train; the whole creation groans beneath the grasp of his tyrant hand. Under

his direful reign our first parents were banished from the presence of their Creator—were disinherited from the Garden of Eden—were subjected to labor and toil to procure food from the ground cursed for man's sake. The seeds of death were combined with the very soil; they organized themselves in every vegetable; they were mixed in all species of food derived from the ground; all the animal creation, with man himself, partook thereof; and death thus took a firm hold upon every living being; the immortal bodies of Adam and Eve received the fatal curse—they yielded—they sank—they died—their bodies returned to dust.

But what was lost by the fall, was restored through Jesus Christ. Did the original sin bring a curse upon the earth? The atonement redeems from that curse, and restores this creation to its primeval beauty, goodness, and glory. Did that sin tear asunder body and spirit, destroy the immortal workmanship of the Creator, prostrate it low in the dust? The redemption which is in Christ will restore “bone to bone,” limb to limb, and joint to joint; while flesh, sinews, and skin, will be restored to their original position; the spirit will be restored to its body, and the body will be restored to immortality. Did death tear asunder husband and wife, divorce that which God had joined together as “one flesh,” immortal and eternal in its nature? The atonement of Christ will repair the breach, will restore the immortal Eve to the immortal Adam, will join them again as one flesh, never more to be separated, and will again let the lawful husband enjoy the society of his lawful wife.

This restoration of Eve to Adam in the resurrection will require no new ceremony of marriage; for they were never legally divorced; the fall was not a divorce, for they lived for centuries in their mortal state as husband and wife; the death of the body was not a divorce, but only a separation for a season; consequently, they were husband and wife in the spiritual state between death and the resurrection: there is nothing connected with the resurrection which is calculated to divorce; on the contrary, the resurrection, instead of being a divorcing or separating power, is a restoring or uniting power: therefore, Adam and Eve will not need to be married after the resurrection, for there never will be one moment, from the time of

their marriage in the Garden of Eden to the endless ages of eternity, that they will cease to be legally husband and wife.

If the Lord had waited until after the fall before he solemnized the marriage of our first parents, and then had joined them as husband and wife only until death; when the time ran out and death came, the marriage contract would have been no longer binding, and they would have ceased from that moment to be lawfully husband and wife; and as there is no marrying after the resurrection, they would have remained to all eternity in a single state.

If the Lord should fail to restore to Adam his wife after the resurrection, then the redemption through Christ would not be as broad as the fall. That which was joined as "one flesh" by the Lord himself, was put asunder, but not divorced by the enemy death; if Christ does not restore that which the enemy has taken away, then the redemption is incomplete; then death would have greater power than He who holds the "keys of death," which would be unscriptural and absurd. Christ has power over the devil, and the devil has power over death. (See Heb. ii, 14.) And Christ will destroy the works of the devil from the earth, and death and hell will be banished to the lake of fire and brimstone; and our first parents, being delivered from these enemies, will be as immortal as they were on their bridal day.

The union of these two immortal beings in the marriage covenant, was for the purpose of lawfully multiplying their species; for the first great command given to man was to "be fruitful, and multiply and replenish the earth." And it pleased God that man should obey this important command only through the marriage ordinance. All other associations of the sexes, as we have already proved, were, under the severest penalties, forbidden. It must be recollected that when this great command was given, and when they were joined as one flesh for the purpose of obeying it, they were immortal both body and spirit. They did not obey this command while in their immortal state; they fell from immortality to mortality, after which they began to multiply their fallen species upon the earth. If they had complied with the command before the fall, it would have been impossible for them to have raised up children of mortal flesh and bones, subject to death. Mortal children could not spring from immortal parents.

Is it possible for immortal beings to multiply? If it is not, then why did God give such a command to the immortal male and female? It may be said that they fulfilled the design embraced in the command after they became mortal through transgression: but did God command them to sin, and fall, and become mortal, in order to raise up mortal posterity, that the first command might be obeyed and made honorable? Would He command them to disobey one law in order to keep another? If they could not have multiplied while immortal, it was absolutely necessary that they should break one law to obey another. But, on the other hand, if they could have multiplied while immortal, then their posterity would of necessity have been immortal also; otherwise, death would have entered the world without sin, which no one for a moment could believe. Who then cannot easily see that the very existence of mortal man on this earth depended on the fall? Who is so dull of apprehension that he cannot perceive that if our first parents had not fallen, we, as mortal beings, could have had no existence? Mortal children of flesh and blood could not have been born.

(To be continued.)

PLURAL MARRIAGE.

ESTEEMED EDITOR,—I have no doubt but what the doctrine of plural marriage among the Saints has caused an enormous surprise to some of the readers of your publication, besides myself, if not to some of the Saints themselves. And since that has, and does strengthen the arms of the prejudiced opponents to kindle in them more hatred and ridicule against the sect that is spoken against everywhere; and since you usually profess that there is no point of doctrine in the principles of the Saints that conflicts with the doctrine of Christ and his Apostles; therefore, I beg your help in clearing the way, and to remove the obstacles that until now have seemed to me, and perhaps to others also, doubtful, according to the flow of the New Testament, though not so according to the Old Testament. I note some of the many places for which I would appreciate your observation.

One thing is, "Let every man have his own *wife*," not his *wives*.
Another thing, "A bishop must be—the husband of one wife."

Also, "The children of this world marry, and are given in marriage, but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage," &c. (Luke xx, 33—36).

Also, your observations on the doctrine of Paul in 1 Cor. vii, relating to the topic of marriage, and of abiding as he does.

If you will be so kind as to make some explanatory observations on these things, it will be lovely for the regular reader of your publication to see them.

WM. PUGH.

ANSWER TO THE ABOVE.

The first thing to be noted is, "Let every man have his own *wife*, not his *wives*." Our correspondent misunderstands the flow of those words, by thinking they have reference to polygamy. Fornication is the topic that Paul is treating; for he says this—"Nevertheless, to avoid fornication, let every man have his *own* wife [and not the wife of someone *else*], and let every woman have her own husband [and not that of someone else]." Paul could not do better than to write "wife" in place of wives, since it is not likely that "*every* man," at that time, any more than at present, had a plurality of wives; and thus to say, "Let every man have his own *wives*" (although polygamy did exist), would be completely inappropriate.

The second thing is, "A bishop must be—the husband of one wife" (1 Tim. iii, 2). Well, in answer to that I would say, if it was necessary for a bishop or a deacon to be the husband of one wife, that does not prove that it is necessary for all others to be husbands of one wife; rather it proves the opposite, that some in the church had multiple wives at the time; for what reason was to mention one wife for a bishop or a deacon, if others did not have more. Paul, perhaps, knew better what reason he had for restricting a bishop or a deacon to *one* wife. Perhaps he thought it necessary for a bishop and a deacon to have *one* wife at least, if not more, through the practice of governing their families well,

they were fit to govern the temporal things of the church; and perhaps he who can govern the greatest number of wives, is the most fit to govern the church, and thus a bishop or deacon should be obligated to have one wife at least. But perhaps, on the other hand, Paul meant that governing more than one wife, was more work than a bishop or a deacon could do, in addition to taking care of the church; and they should, consequently, be husbands of one wife, and not polygamists, like some of their brethren. The offices of bishop and deacon have to do with administering the temporal affairs of the church, and perhaps the complete deprivation of wives, or else too many of them, were obstacles to his church work; while some could hold higher offices in the church, such as the patriarchs and the prophets, or someone like Paul, and do much more important work, by having many, or by being without one. There are many phrases in the writings of Paul that require new scriptures to explain them, and let all expect them.

Next, an explanation is requested for the words in Luke xx, 33—36, namely—“The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection.” I note first, that the children of this world only, marry and are given in marriage; and I believe that the children of this world, in this connection, are all who are begotten into it in the flesh, the good and the evil. To take a wife and to receive a husband means to marry and to be given in marriage (as the same Greek words are translated in Matt. xxiv, 38): the man marries, and the woman is given in marriage. Consequently, in this world only is there marriage; and those who are counted worthy to obtain that world, and the resurrection from the dead, will not marry or be given in marriage ever again, since it is in this world that it is done. Here one prepares for living eternally; and if we wish to have wives, or something else, in the next world, we must secure them in this world. It appears that some will be unworthy to obtain that world, together with the resurrection; and consequently, they will not be equal with the angels, nor children of God, rather children of the devil, and their lot will be the lake of fire. But among those who are counted worthy to inherit the other world, there will be many thousands who

will not have their marriages sealed for eternity, and they will not be anything but angels and servants for those who have secured their marriages, and been made kings, and even Gods. If the woman who was married by the seven brothers was not sealed to any one of them for eternity, then in the resurrection they will all be "as angels of God in heaven," since they cannot marry or be given in marriage ever again. Those who are joined in the flesh by God, will never be separated, rather they will be husband and wife for all eternity; but those who are joined by man, without divine authority, are separated in death.

Next, and last, an explanation is requested on the doctrine of Paul, in 1 Cor. vii, with respect to the topic of marriage, and of remaining like him. Paul, in the chapter under observation, is not in any way dealing with the doctrine of plural marriage, rather he is dealing with another topic, namely an exhortation to refrain from marrying at all, and abiding as he does. "For I would," says he, "that all men were even as I myself;" and "It is good for them if they abide even as I." Paul knew that God gave a commandment to multiply and replenish the earth, and that that could not be done without marrying, and that his teaching militates against the commandment of God, if there was no special call for an exception. And to justify himself, he says in verse 26, "I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be." We see, then, that some special cause calls for the counsels that Paul gave, or that he supposed so; and also, let us remember that the words came from the "least of the apostles." Paul could have changed his opinion some time after writing to the Corinthians, and married, about which we can prove nothing to the contrary; and thus we cannot say whether he is a married man in the other world, through having married in person, or by some proxy: but we await a time before long in which all mysteries will be explained, and that all things will be made clear.

We trust now that our correspondent is satisfied with the bit of light we have given, until someone is prompted to give better light. By being a bit patient, we shall have light on all things. Time is before us, and each day tells a phrase, and each night shows a bit of information; and by and by, we shall understand all things as they are.

H Y M N.

JESUS now has shown
 What his Father ordained,
 And the Spirit has given signs
 To the poor men of the country:
 The wisdom of the wise is destroyed,
 The haughty well-off have been humbled;
 And since the victory is to the weak,
 The enemy and his subjects are angry.

The Latter-day Saints now have
 The most exact religion,
 And this is to be proclaimed,
 Until it fills the face of the earth:
 But when they leave,
 War and disease will be seen;
 If the enemy knew of his adversity,
 He would not talk of moving the Saints.

ROBERT EVANS.

 MISCELLANEOUS, &c.

THE old city of Babylon was bigger than twice the size of modern-day London and its outskirts, and Nineveh was also nearly twice as big.

WHEN we say that we reform, let us remember that our deeds are what prove that.

PAYMENTS FROM APRIL 22 TO APRIL 28.—Pontypridd, 5s 9c; Aberamman, 3s; Rhymney, £2; Merthyr, 14s; Troedyrhiw, 2s.—Total, £3 4s 9c.

CONFERENCES OF THE NORTH.—The Flintshire conference will be held, on the 15th of May; Denbighshire, on the 22nd; Dyffryn Conwy, on the 29th; Anglesey, on the 5th of June; and Merionethshire, on the 12th.

ADDRESS—Capt. D. Jones, Newcastle street, Merthyr Tydfil.

“J. J.”—We do not believe that he does not know as well as we, that the head is what governs the body, until he gives his name to us in full.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

MAY 7, 1853.

[VOL. V.

CELESTIAL MARRIAGE.

[Continued from page 288.]

AFTER our first parents had become fallen, and consequently mortal, it was impossible for them to obey the command to multiply, as immortal beings, and raise up immortal children. It is true, they could offer a substitute of a mortal posterity, subject to death, instead of an immortal one; but would the Lord accept such a substitution, as sufficient to answer the ends of the great command given to them as immortal beings? Would He consider the command honored and fulfilled, by being presented with a fallen, deathly, corrupt, mortal race, instead of an immortal, heavenly race, blooming in all the freshness of eternal life? If God will not be satisfied with such a substitution, would it be anything more than reasonable that He should devise a plan by which our first Parents could be restored to immortality, and to the earth, and again be placed in a condition to multiply their species as immortal beings? Can they ever obey that law, so as to answer the end and design for which it was given, unless they shall, as immortal beings, “multiply and replenish the earth” with an immortal posterity? God will not suffer the fall of man to thwart the great and eternal purpose he had in view in that command. The redemption through Christ was intended to restore both male and female to immortality, that what they lost

by the fall might be regained. If the fall deprived them of the power of raising up an immortal posterity, the redemption will restore that privilege, or else it will be incomplete. Adam must, therefore, have restored to him his beloved wife—his immortal Eve; and they must be placed upon the New Earth, redeemed from the effects of their transgression, where they will “multiply and replenish” the same with immortal children—as they were commanded to do in the first place, but failed, because of transgression. Thus will God show to all his creations, that the enemy has not defeated His designs and purposes, but that they will all be fulfilled and accomplished, and that the Devil, who sought to overthrow them, has, himself, been defeated and banished from this creation into his own place.

If our first Parents were married for eternal ages, for the purpose of multiplying an immortal offspring, we cannot for one moment suppose that there will ever a period arrive throughout all future duration, when they will cease to obey this command. Hence their own sons and their own daughters, aside from their grandchildren, will be as numerous as the dust of the earth, or in other words, there will be no end to their increase. At the average rate of one per year, in a thousand million of years, they would people an earth as large as this, with their own sons and daughters: and if we let our minds stretch still further into the future ages of eternity, we can say with confidence, that the period will arrive when their own children, without reckoning their (the children's) descendants, will be sufficiently numerous to people as many worlds as have been discovered by the aid of the most powerful telescopes; and we can say of them, that “Of the increase of their government,” or of their kingdoms, “there will be no end.”

But was the command to multiply limited to our first Parents? No; it extended to their posterity also. If the command required immortal Parents to multiply, it surely would require the same things of the children; but it may be said, that through the transgression of the Parents the children are born mortal, and therefore, that they have not the privilege of raising up an immortal posterity. But it must be recollected, that the same sin which prevents the children, also prevented the first parents from fulfilling that command; and

the same redemption which redeems the parents, also redeems the children, and restores them all to immortality. Therefore, if the children have been married for eternity, as well as for time, by the authority of God, the same as their first Parents were, they will, with them, raise up, after the resurrection, an endless posterity of immortal beings. In this manner, the children, as well as the parents, are placed in a redeemed condition, wherein they can eternally obey the command to multiply.

But those who do not, in this life, enter into the eternal covenant of marriage, after the pattern set by the first immortal pair, can never obey the first great command. If any shall say that they obey that in this life, to them we reply, that a fallen, corrupt, mortal posterity, will never be accepted, as sufficient to answer the ends of that great law which was given to man in his immortal state. Immortal beings only can obey that law acceptably, according to the real design and purpose which the Lord had in view. They, therefore, who enter not into the everlasting covenant of marriage, can never obey that law; and because they have not placed themselves in a condition to obey it, they will find in the resurrection, that they have no lawful companions, and cannot enjoy the same fullness of glory as their first Parents, and as others who have been joined by the Lord eternally as one flesh. They, therefore, must be numbered with the angels who do not keep the law; while those who do keep it, will sit upon thrones of judgment and will judge those angels and make them their servants, and they shall serve them throughout endless generations forever and ever, for angels have no power to enlarge themselves by an increase of posterity. But to those who keep the law through the eternal covenant of marriage, shall honor, and glory, and dominion, and eternal lives, be added, to endless ages in worlds without end. By such shall worlds be peopled with their own sons and daughters; and their eternal kingdoms shall be multiplied as the stars of Heaven, which no man can number. By such shall God be glorified in the continuation of his works, in the extension of the Universe, in the redemption and glorification of worlds, and in the increase of intelligent, immortal, Godlike beings who inherit all the fullness of his own great perfections.

No uninspired man has authority from God to join together the male and female in the marriage covenant. Marriage is an ordinance of God, and we read that “what God hath joined together, let no man put asunder” (Matthew xix, 6). Where man usurps authority to officiate in the ordinance of God, and joins together the sexes in marriage, such unions are illegal in the sight of God, though they may be legal according to the laws and governments of men. The power to officiate in the ordinances of God has not been upon the earth since the great apostasy, until the present century. Something like seventeen centuries have passed away since the authority was lost on the eastern *hemisphere* to administer in any of the ordinances of God. During that long period marriages have been celebrated according to the customs of human governments, by uninspired men, holding no authority from God; consequently, all their marriages, like their baptisms, are illegal before the Lord. Point out to us a husband and wife that God has joined together, from the second century of the Christian era until the nineteenth, if any can. Such a phenomenon cannot be found among Christians or Jews, Mohammedans or Pagans. All are without prophets or inspired men—all are without divine authority: none have had power to seal on earth the marriage covenant, that it might be sealed in heaven; none during that long period have heard the voice of the Lord commanding them to officiate in those sacred ordinances.

Marriages, then, among all nations, though legal according to the laws of men, have been illegal according to the laws, authority, and institutions of heaven. All the children born during that long period, though legitimate according to the customs and laws of nations, are illegitimate according to the order and authority of Heaven. Those things which are performed by the authority of men, God will overthrow and destroy, and they will be void and of no effect in the day of the resurrection. All things ordained of God, and performed and sealed by His authority, will remain after the resurrection. That which is of man, will be of no force or authority after death; that which is of God, will endure forever. Republics and kingdoms, thrones and empires, principalities and powers, and all things else of human origin, shall be cast down

and destroyed, and vanish away like "the dream of a night vision;" but all things sealed on earth and in Heaven, shall abide forever and have no end.

Having proved the eternity of the marriage covenant, and illustrated the design of this divine ordinance, it may be not be improper to carefully examine some of the results which necessarily flow from this sacred institution. All who admit the eternal union of husband and wife, are obliged to admit as a necessary consequence a plurality of wives; for there are circumstances wherein this could not be easily avoided: for instance, Mr. A marries Miss B for time and for all eternity; in process of time his wife B dies, leaving several children. The widower, Mr. A again marries Miss C. Question—How will his wife C obtain a husband for all eternity? It is evident that she must remain single, without a husband, in a future state, or else be married to Mr. A for eternity as well as time. If she choose the latter, then Mr. A would have two wives in the morning of the resurrection. Again, Mr. A may be unfortunate by having his wife C taken from him by death; if he marry the third time, he would then have three in eternity; and so on. Also again, Mr. A may die before his wife B; his widow marries a young man C for this life only, as she is already bound to her deceased husband for eternity. Question—When Mr. A claims his wife in the resurrection, what will Mr. C do for a wife? Answer—He must either do without one, or else be married to a second one in this life; in the latter case, he would have two living in this life at the same time. Therefore, if marriage for eternity be a divine institution, as we have abundantly proved it to be, then the plurality of wives is a divine institution also; for the latter necessarily grows out of the circumstances arising in relation to the former.

Another instance may be mentioned; it is often the case that there are many females who never had the offer of marriage from young men in whom they could place confidence to entrust themselves for all eternity. Question—Must these females remain without husbands in the eternal worlds? Would it not be far better for each of them to be connected in marriage with a faithful man, like Abraham, though

he may already by a married man, than to remain in a single state to all eternity? Would it not be far greater happiness for her to be the second, or third, or fourth wife, and thus be placed in a condition to raise up an endless posterity, and enjoy with her husband all the glory and honor of his increasing kingdoms, than to remain as an angel or servant, without posterity, forever and ever?

And again, there are many widows, whose husbands die without embracing the gospel; these widows may never have the offer of marriage by single men. Shall they be left unprovided for in the eternal covenant of marriage? Would it not be a blessing for them to be placed at the head of a numerous offspring, by whom they would eternally be respected and revered in connection with their husbands? What faithful, virtuous woman would not prefer to stand as the sixth or seventh wife of a good and faithful man, rather than to have no husband at all throughout the endless ages of eternity?

When nation rises against nation, and kingdom against kingdom, and the sword devours from one end of the earth to the other, as the prophets have predicted should be the case in the last days, many millions of fathers and brothers will fall upon the battle field, while mothers, and daughters, and widows, will be left to mourn the loss. What will become of these females? Answer—The gospel will be preached to many of them, and they will flee out from among the nations, and be gathered with the Saints to Zion. Under these circumstances, the number of females will far exceed the number of males. How are the overplus females to obtain husbands for eternity? We will answer this question in the words of Isaiah, “In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach” (Isaiah iv, 1). Thus we see that the reproach of having no husband will be far greater than the reproach of seven women having one husband; indeed the latter will be no reproach at all; it will be the only means of taking away their reproach; being a divine institution, it will be sought after with eagerness, even at the expense of eating their own bread and wearing their own apparel.

The Apostle Paul says, "Neither is the man without the woman, neither the woman without the man in the Lord" (1 Cor. xi, 11). If, indeed, it be a true doctrine that in the Lord the man is not without the woman, nor the woman without the man, then it is of the utmost importance that each should secure a companion in the Lord, that is, be joined together by the authority of God as one flesh, not only for this life, but for that which is to come. No man can be "in the Lord," in the full sense of this passage, that is, he cannot enter into all the fullness of his glory, "without the woman." And no woman can be "in the Lord," or in the enjoyment of a fullness, "without the man." This divine institution being properly taught and understood, it will be considered a reproach for any man or woman to remain in a single state, and not comply with the ordinance of God, by which they can legally in their immortal state "multiply and replenish" the New Earth with an immortal offspring. In order that this reproach may be taken away, "seven women shall take hold of one man." They will understand that without a husband, they never can fulfill that great command which was given to immortal beings; they will learn that if they do not place themselves in a condition to obey it, they must suffer the penalties thereof, and arise no higher than the angels whom Paul informs us the Saints will judge. The calamities of war will be so great in that day, that the females will be far more numerous than the males; hence, the Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isaiah xiii, 12). In that day the long established custom of the male's first making the proposition of marriage to the female, will, in some measure, be reversed. Instead of a man's seeking to obtain the consent of seven women to become his wives, they will importune him to grant them that privilege; and for fear that he will object on account of the expense of so large a family, they will promise to "eat their own bread and wear their own apparel," if they can "only be called by his name to take away their reproach." And to show that the Lord sanctions that order of things and bestows great blessings upon the people where it shall be practiced, Isaiah, in the following verses, says, "In that day shall the Branch of the Lord be beautiful and

glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy" (Isaiah iv, 2, 3). And in the fifth verse, he informs us that, "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night." "The Branch of the Lord," which is to be so beautiful and glorious, having upon all its dwelling places and assemblies, a cloud by day and a fire by night, is the very people where seven women are to be united to one man, and to be called by his name to take away their reproach.

It will not only be a reproach for a woman to be without a husband among the people of God, but it will also be an affliction for a married woman to be barren; for the Lord has commanded the male and female to multiply; it will be a cause of sorrow not to fulfill this command: this was the case in ancient times. When Leah, one of Jacob's wives, had borne to him four sons, "she left bearing." "And when Leah saw that she had left bearing, she took Zilpah, her maid, and gave her to Jacob to wife." And after this, she called upon the Lord, "and God hearkened unto Leah, and she conceived and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband" (Genesis xxx, 9, 17, 18). Here it will be seen, that God hearkened to Leah and gave her a fifth son, and the reason assigned for this blessing was, "Because she had given her maiden to her husband." This was an act which pleased the Lord, and, therefore, he hearkened to her prayer.

But why was the Lord pleased with this order of things? Because He is no respecter of persons; and Zilpah, no doubt, was just as worthy of a husband and posterity, as Leah. And, although Rachel had given Bilhah to Jacob for a wife, yet it seems for some reason, that Leah delayed following the example of her younger sister, and, therefore, she was barren, but when she became willing to give Zilpah to Jacob, the Lord blessed her for the act, and heard her prayers, and gave her another son. Both Bilhah and Zilpah would probably have failed in getting husbands for eternity, if Rachel and Leah had not

given them to Jacob. There may be many similar circumstances in the last days wherein females would fail of entering into the eternal covenant of marriage were they not given to a man already having a family.

Can a woman have more than one husband at the same time? No: such a principle was never sanctioned by scripture. The object of marriage is to multiply the species, according to the command of God. A woman with one husband can fulfill this command, with greater facilities, than if she had a plurality; indeed, this would, in all probability, frustrate the great design of marriage, and prevent her from raising up a family. As a plurality of husbands would not facilitate the increase of posterity, such a principle never was tolerated in scripture. But a plurality of wives would be the means of greatly increasing a family, and of thus fulfilling the command, not only to a far greater extent on the part of the husband, but also on the part of the females who otherwise might have been under the necessity of remaining single forever. As instances of the great increase arising from a plurality of wives, we will mention several of the Judges of Israel; one of whom had thirty sons; another had thirty sons and thirty daughters; another had forty sons; (the number of daughters is not mentioned;) another mighty man of God, namely Gideon, had seventy-two sons; (the number of daughters is not known). (See Judges viii, 30, 31; also ix, 5; and x, 3, 4; and xii, 8, 9—14). Among all the people of Israel, the Lord chose Gideon, a man having many wives and children, to redeem His people from bondage. To this Polygamist he sent his angel, and showed him great signs and wonders, and gave him many revelations how to deliver Israel.

The Psalmist says, “Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate” (Psalm cxxvii, 3—5). The reward which God bestows upon his people is children. The Lord’s heritage is children: hence the great anxiety of holy men and holy women in ancient times to increase their children. And hence the Psalmist predicted, concerning the redeemed of the Lord that

should be gathered “out of the lands, from the east, and from the west, from the north, and from the south,” that after they should wander in the wilderness, in a “solitary way” where they should be permitted to “prepare a city for habitation,” the Lord would greatly bless the poor man “*and make him families like a flock.*” (See Psalm cvii., 2—7, 35—43). Instead of the righteous, in that day, being sorrowful to behold a poor man having “families like a flock,” the Psalmist exclaims, “The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.” Those who are not righteous and are not wise, and will not observe what the Psalmist says, will no doubt think that a strange thing has happened in the land, when they hear of a poor man’s having “families like a flock.” The wicked will, no doubt, open their mouths and cry Polygamy! Polygamy!! with a view to frustrate the fulfillment of the prophecies; but they will find, before they get through, that they are fighting against God, and against his purposes, and against his divine institutions, and against the fulfillment of the prophets. They will soon find that “iniquity will stop her mouth,” and that the Lord is, indeed, in the midst of his people, and that “he will rebuke strong nations afar off,” and send forth his laws from Zion to govern all people. Then shall they know that when the Lord gives a man “families like a flock,” he intends it as a blessing and not as a curse; for “Lo, children are an heritage of the Lord,” and happy are they who, through the everlasting covenant of marriage, obtain this great reward.

At a certain time Peter said to Jesus, “Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel’s, but he shall receive an *hundred fold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark x, 28—30). To receive “now in this time” an hundred fold of houses and lands—an hundred fold of wives—an hundred fold of children, &c., is certainly a great temporal reward. A man that leaves one wife for

the gospel's sake, receives a hundred wives in return for his sacrifice: a man that leaves three or four children for the kingdom of God's sake, receives three or four hundred children as a reward "now in this time." But how does he get his hundred fathers and mothers? These would naturally come along as he obtained his hundred fold of wives; for the parents of each of the hundred wives, he would lawfully claim as father and mother. And the brothers and sisters of each of his wives he would naturally claim as his brothers and sisters. "An hundred fold of houses and lands" would be as necessary as any other part of these promises of our Savior; for they certainly would be needed to comfortably support an hundred fold of wives and children. Well did the Psalmist say that "children are an heritage of the Lord: and the fruit of the womb is his reward." Well did he say that the Lord should make for the poor man, "families like a flock;" an hundred fold of families, dwelling in a hundred houses, certainly would have very much the appearance of a "*flock*."

A plurality of wives was not only sanctioned of the Lord among Israel, but in certain cases it seems to have been absolutely necessary. The scripture says: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel" (Deut. xxv, 5, 6). If the brother of the deceased was already married, it did not relieve him from the responsibility of the law; he was required to marry the widow of his brother, in order to raise up seed to him, "that his name be not put out of Israel." Here then, is a case where a man would be obliged to come out in open rebellion against the law, or else have a plurality of wives living at the same time. Now take the case of seven brethren; let them all marry. If six of the brothers died without children, the seventh would be obliged by this law to marry the six widows; hence, he would have seven wives living here in this life, or otherwise be a transgressor of the law. If the surviving brother have no previous wife at the time he marries his brother's widow (as the first-born must not be considered

as his seed, but must take the name of his deceased brother), and if the brother's widow fail to have children, or, at least, have but one, what will the living brother do for children to bear up his own name in Israel? Shall he, who married his brother's widow for the sake of building up the name and house of the dead, be left childless, and have his own name blotted out from under heaven? No, verily no; he would be under the necessity of marrying another wife, besides his brother's widow, in order that his own house and his own name might be perpetuated among the tribes of Israel.

The continuation of the name and posterity of a righteous man was considered a great blessing; hence David exclaims before the Lord, saying: "The children of thy servants shall continue, and their seed shall be established before thee" (Psalm cii, 28.) To have the chain of posterity broken by death was considered a great calamity; therefore the Lord made strict provisions for such cases. If the deceased had no brother living, it then fell upon the nearest kinsman to marry his widow. We have an example of this given in the book of Ruth: her husband being dead, and having no child, nor any brother to marry his widow, Boaz, his uncle, one of the brothers of his father, took Ruth for his wife, "to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place" (Ruth iv, 10). Thus Boaz and Ruth became the great-grandparents of David.

This order of things did not originate with the law of Moses; it was in existence in the days of the patriarchs, long before Moses was born. Judah had three sons, namely, Er, Onan, and Shelah. Er, having married Tamar, died because of his wickedness, without a child. "And Judah said unto Onan, go in unto thy brother's wife and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his," and though he married her, he refused to "give seed to his brother. And the thing that he did displeased the Lord; wherefore he slew him also" (Gen. xxxviii, 6—10). Shelah being too young to marry, Judah required Tamar to "remain a widow at her father's house until Shelah was grown." Thus we see that before the law of Moses was given, the patriarchs understood and practiced the

law which required the brother of the deceased to marry his widow, for the purpose of continuing the name of the dead. This law as we have seen necessarily includes a plurality of wives.

(To be continued.)

HOW, AND WHERE ONE CAN SUPPORT SEVERAL WIVES COMFORTABLY.

DEAR BROTHER DAVIS,—Many of my dear brethren have already taken it upon themselves to prove the doctrine of polygamy as truly reasonable and scriptural, through the *Seer*, *Star*, and the TRUMPET, together with the treatise of Bro. Orson Spencer on the same subject.

All that has been written and published on this subject is clear to every reasonable man, to clearly perceive that the doctrine of polygamy is a divine principle.

I do not intend, therefore, at present to prove the principle of polygamy as scriptural, since that has been proved already beyond every debate.

Since the Lord has revealed to his servant Joseph Smith concerning the patriarchal order, and has commanded him and others of his faithful servants to go and do the deeds of Abraham; and if they obeyed they were blessed; and on the other hand if they refused to obey they were damned. But, says some unknowing person who does not possess the Spirit of God, what blessing is it now to a man to have more than one wife and many children? How shall he have them? It is very difficult now to have one wife comfortably, let alone having many wives and children. All very true; the Lord has not commanded his servants to take more than one wife in this country; nor does the law of the land permit that here, nor do the temporal conditions either. The rents and all other expenses are high to the point that men have to run nearly day and night with their hand in their pocket to pay for something continually; and if they fail to pay they will be taken to court, or to jail, and they will not leave there until they have paid the last farthing.

Since I have not seen or read the work of any of my brethren which sets out how one can have several wives more easily and more

comfortably in Utah Territory than is possible to have one wife in this country, I shall venture to show that as clearly as I can. For example, consider that a brother in Utah keeps a farm of one hundred acres, and that the brother plants wheat in 40 acres. One bushel of seed will be sufficient to plant each acre; there in some places forty bushels are raised to the acre without even fertilizing; sometimes much more than that is raised. But let us figure an average of forty bushels to the acre. One thousand six hundred bushels of wheat will be raised on the forty acres. A tenth of that is taken to the storehouse of the Lord, which is one hundred and sixty bushels. He will then have the remainder of one thousand four hundred and forty bushels. Well, then, how many families will this brother be able to support with this much bread? He will be able to support twenty-seven families, a wife and four children in each family, and give a bushel per week to each family. Then he will have a remainder of thirty-six bushels to give to the poor if there are any in the country. The remaining sixty acres which the brother has will be keeping cattle, horses, and sheep, &c., in addition to the other opportunities that are there for animals to graze without being directly on the farm. He will have plenty of cheese and butter, wool for making clothes, horses to pull his wagons so that he can go comfortably to meetings on Sunday and other days. He will want to keep about ten acres of the above sixty for raising various things, namely, a little Indian corn for the pigs, barley for nonalcoholic drinks, potatoes, *beets*, turnips, peas, beans, *cucumbers*, *pumpkins*, *squashes*, several kinds of *melons*, and hosts of other things too numerous to name here. It can be seen clearly from the foregoing that it is easy for a man to support several families comfortably in Utah Territory.

Then consider a man in this country keeping a farm of one hundred acres, and that he has it from his landlord for 15 shillings per acre each year; that would be £75 per year, about £20 for poor tax, about £15 for tithing, about £5 for land tax, about £10 each year for lime, about £30 in wages to workers, in addition to several other smaller expenses that are in this country, namely, toll roads, &c. The total is over £150, and the above man must collect it on his farm. What average of wheat can a farmer raise here? Consider that he sows twenty acres; he cannot sow more, and barely that, because he will not have fertilizer for more.

How many bushels will he get on each acre? He will average about ten bushels; the total will be two hundred bushels. He will have about one hundred to sell, and he will receive perhaps 6s per bushel, if there are no sprouts in it, and the other hundred will be to eat and to have for seed for the following year. All that he will have for the wheat will be £30; he can sell £15 worth of barley, and another £15 worth of oats, about £20 worth of oxen, about £30 worth of butter and cheese. Other little things that he will have to sell, namely, a few sheep and a pig, will be necessary to have the money he gets from those to obtain clothes for himself and his wife and perhaps six or seven children. All that he will have to sell after adding them up is £120. Now, then, you see that the above man has lost £30 in one year; and if times do not improve that man in a few years will be without anything, and he will be in jail and his wife and children will be on charity. You see, then, that it is very difficult for a man to support one wife in this country.

How long will the Welsh, poor things, be so foolish as to remain in a country of hardship and oppression, when they have an offer of a good country that is full of fruits and delicacies on the mountains of Israel? How long will they turn a deaf ear to the servants of God who are inviting them to obey the gospel so they can be saved from the plagues that are to come on the nations of the earth?

It is very easy for every sincere man to see the difference between living in this country and living in the valleys of the mountains where justice abides.

I shall close now, by offering the foregoing for your attention; and if you see my writing as worthy of appearing in the TRUMPET, it is at your service. This from

Your dear brother in the new and everlasting covenant,

THOMAS JEREMY.

HEAVENLY MESSAGE.

TUNE—"Let us pray, gladly pray."

A MESSENGER brought down the eternal gospel;
This caused a great commotion in the present days;
There is great debate about this among the ungodly,
And faithful are nearly departing for Zion.

The dawn opened, when Moroni spoke;
 Our eyes now recognize the light:
 I see those who like the night, and their shepherds are blind;
 Thus they all fall into the ditch—because of their teachers.

Wise children of the day are seen abhorring traditions,
 And their consciences are clear, and full of strivings:
 They work together now, almost ready to bid farewell
 All of them to great Babylon;—shortly we can take our leave.

Abercenyffig.

LOCAL LAD.

MISCELLANEOUS, &c.

IMITATING the best is the best imitation; and a decision to excel, is an excellent decision.

IT is not in the power of a good man to refuse to make another happy, if he has a way and an opportunity to do so.

IF we forget God while in Babylon, perhaps God will forget us when we go to Zion.—T. H.

MARK ANTONY, after he was defeated, was reduced to poverty, and he said that he had lost everything, except that which he had given away.

THAT man who enjoyed heaven on earth, is the one whose mind delights in generosity, depends on Providence, and turns on the axes of truth and wisdom.


IF you think twice before you speak once, you will speak twice as well because of that.

THE sensible man is the one who keeps his eyes open, and his mouth shut; and in him is as much desire to learn, as to give instruction to others.

PAYMENTS FROM APRIL 29 TO MAY 5.—Dinas, 9s; Pontypridd, 10s; Eglwysnewydd, 10s; Aberdare, £1 2s 6c; Aberamman, 5s; Hirwaun, 8s 8c; Georgetown, 9s 5c; Pendaren, 5s; Troedyrhiw, 1s 6c; Llanfabon, 2s 10c.—Total, £4 3s 11c.

 The "Body of Christ" is out of print.

 The Llansawel Branch from now on will be counted in the Carmarthen Conference.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 20.]

MAY 14, 1853.

[VOL. V.

CELESTIAL MARRIAGE.

[Continued from page 305.]

IN a nation as numerous as Israel there would naturally be many thousands of instances throughout all their generations where husbands would die without children; and there also would be many thousands of instances where the living brother or next kinsman, though already married, would be required by the law to marry the widow. It must be remembered that this order of things was in full force, and all Israel were required to observe it, at the time our Savior and his apostles went forth preaching among the nation. Question—Was there anything connected with the Gospel and teachings of Christ or his apostles, intended to abolish the law in relation to the widow of the dead? When our Savior and his servants went forth through all the cities of Israel, preaching, baptizing, and introducing into the Church all who would receive their testimony, is it at all likely that they condemned those who had married a plurality of wives in obedience to the law? What would they naturally have said to a man who had married half a dozen widows of his brothers who had died childless? Would they have condemned him for keeping the law? Would they have refused him entrance into the Christian Church, because he had been faithful to the law? Would they have required him to put away the widows of the dead, whom the law had compelled him to marry?

If he had not kept the law, would he not have been condemned by the law? Hear what the penalty of disobedience is, “Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen” (Deut. xxvii, 26). A man, then, was bound under a heavy curse to marry all the widows of his deceased brothers who died childless. Must he, therefore, be a castaway for doing his duty? Must he be kept without the pale of the Christian Church, unless he put away all his wives but one? Such an idea is preposterous. On the other hand, if Jesus and his servants had found a man in all Israel who had refused to obey this law—who would not marry the widows of his dead brothers, they would have reproved him as a transgressor; they would have told him that he was under a curse for neglecting to obey the law; they would have warned him to repent; and it is very doubtful whether they would have received him unto the Christian Church, unless he first manifested his repentance by observing the law, and marrying the widows as required.

And again, we ask, was it not just as necessary for Israel, under the Christian dispensation to observe this law, and perpetuate the name of the dead; as under the patriarchal and Mosaic dispensations? Why was it necessary that the name of the dead should be held so sacred, until Christ came, and then be entirely neglected and forgotten? Some may say that when Christ came, “old things were done away and all things became new.” But who does not know that this had reference only to the law of carnal commandments and ordinances which Christ came to fulfill? Who does not know that there were many commandments and laws which were connected with the law of ordinances, which were continued under the gospel? The ten commandments were not done away in Christ. Prayer, which was practiced under the law, was also necessary under the gospel. The law against adultery was not abolished by the gospel. The gospel did not abolish the law against stealing, against killing, against taking the name of the Lord in vain, against false witnesses, against drunkenness, or against any other abominations. Christ did not do away the law of doing good to one’s neighbor, the law of uprightness and honesty which should characterize their dealings one with another. Christ, by introducing the Gospel, never intended

to abolish the law practiced among Israel in helping the poor, the needy, the fatherless, and the widow. Hence there were hundreds of commands and laws under the Patriarchal and Mosaic dispensations which Christ did not come to do away. What was moral, and good, and righteous before Christ came was equally so after he came, unless we can find some evidence to the contrary. If it was a good, moral, and righteous act, before Christ to remember the dead who left no posterity, it was equally so after Christ, unless we can find something in Christ's doctrine abolishing the law of marriage in behalf of the dead. What is there in the gospel that conflicts with the idea of the widows of several brothers that are dead, marrying the only surviving brother, and the firstborn of each being called after the name of the dead, that his name and lineage might be perpetuated to future generations? Why should it be thought so very important to continue the names and lineages of the millions of Israel for thousands of years, and then all at once abolish the law established for this purpose?

There were thousands of Israelites, who, if they lived up to their law, must have had a plurality of wives when the Gospel was first introduced among them. And as the Apostles were commanded to preach the gospel to every creature, they must have preached it to these thousands of Polygamists. How could they become members of the Church of Christ? If plurality of wives was not tolerated in the Christian Church, it is evident that these Jewish Polygamists would have to break up their families, and each give a bill of divorcement unto all his wives but one: but the Gospel forbids the giving of a bill of divorce, only in case of adultery. The Gospel says, "What God has joined together, let no man put asunder." A man, then, who had married several widows of his deceased brothers according to the law (being under a heavy curse if he refused), would have no right to put them asunder or give them a bill of divorce. What must he do? According to the views of modern Christendom he could not enter the Christian Church with a plurality of wives, and according to the gospel he would have no right to divorce them. Therefore, he would be without hope; no possible way for him to be saved. Who is so destitute of common sense as to believe, for one moment,

such absurdities? Thousands of the Israelites, then, were compelled, through fear of the curse of disobedience, to marry a plurality of wives, and these thousands of Polygamists were compelled by the gospel not to divorce their wives only for the sin of adultery. Therefore either the Christian Church must have tolerated Polygamy, or else they must have been under the necessity of unlawfully divorcing that which God had joined together, or else they must have considered that all such, because of their faithfulness to the law in behalf of the dead, had placed themselves beyond the reach of Gospel mercy. Here are three alternatives; which will the Christian choose? To choose either of the latter two would be, not only unscriptural, but sinful in the highest degree. The first alternative alone remains, namely to tolerate the plurality system as a divine institution; to admit Jewish Polygamists into the Christian Church, with all their wives, through their faith and obedience to the gospel.

That this divine institution was practiced under the Christian dispensation, is still further evident, not only from the foregoing reasons, but from the instructions which Paul gave to Timothy and Titus, concerning Bishops and Deacons. He says: "A bishop, then, must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach" (1 Tim. iii, 2). "Let the deacons be the husbands of one wife, ruling their children and their own houses well" (verse 12). "If any be blameless, the husband of one wife having faithful children not accused of riot, or unruly. For a bishop must be blameless, as the steward of God" (Titus i, 6, 7). There are two different meanings frequently attached to these passages:—First, it is supposed that Paul intended to prohibit all single or unmarried men from being entrusted with the offices of bishop and deacon; that he required that they should be married, at least, to one wife, as a prerequisite to ordination. By those who take this view of the subject, it is believed that a man must, as Paul says, "first be proved," by marrying at least "one wife," ruling "well his children and his own house," ("for if a man know not how to rule his own house," says Paul, "how shall he take care of the Church of God?") If this view of the subject be correct, then Paul did not

intend to limit the bishop or deacon to one wife, but merely intended to show that he must, as a qualification, be married, or must be the husband of one wife, before he could be ordained to either of those offices. Second, it is supposed by many that these offices were not to be conferred upon those who had more than one wife. If this view of the subject be correct (and it evidently appears to be the true meaning of the passages), then it is very certain that there were many in the Church who had more than one; for, if the private members and all the Church were limited to one, Paul's instruction for the bishops and deacons to be the husbands of one wife would have been altogether unnecessary. If there were no such practice prevailing in the Christian Church, instead of confining these officers to one wife, he would have required them to receive no person into the Church who had more than one. The very expression, "The bishop must be the husband of one wife," is a strong indication that there were many in the Church who were the husbands of more than one; and on this account it was necessary that Timothy and Titus should receive instructions in regard to their selections for ordination. Any person can see, that if there were no such practice allowed in the Church, Paul never would have mentioned this particular qualification to be observed in the selections to be made from the members of the Church. If there were no members who had a plurality, there would have been no danger of Timothy's selecting a polygamist for a bishop; hence the instruction would have been entirely useless. Suppose a minister in England were to write to his brother minister in London concerning ordinations, and should instruct him to select such persons from his congregation for the office of deacon as were not slaveholders, or that the deacons must be the owners of one slave only. Would not such instruction in England be entirely uncalled for? And would not the individual who wrote such instruction be considered deranged? Where slaves do not exist, such instruction never would be given. So, likewise, if the plurality of wives did not exist in the Christian Church, Paul never would have been so foolish as to have cautioned Timothy in regard to the selections which he made from the members of that church. This, therefore, is another

corroborative testimony that the plurality doctrine was allowed under the Christian dispensation.

But if the private members in the Christian Church were permitted to have more than one wife, why not also the bishops and deacons? Paul has not given us the reason. It is quite probable that the principal reason was, that the important duties devolving upon these officers required them to be as free from other cares as possible: or as Paul says, in another place, "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world how he may please his wife" (1 Cor. vii, 32, 33). Paul knew this to be the general disposition of mankind, and he knew that there were but a very few men to be found who would sacrifice houses and lands, wives and children, and everything else of an earthly nature for the sake of the Gospel; therefore, he no doubt written his instructions to Timothy to select those among the Church members who had but one wife, as they would be much more free from care than those who had several wives and children depending on them for their support. Neither Paul nor any of the other apostles has ever represented the plurality of wives to be sinful or evil in the sight of God. We do not find the principle condemned either in the Old or in the New Testaments. When Paul recommended Timothy to select from among the Saints those that had but one wife, he does not give the most distant intimation that those officers were thus limited, because to have more than one would be sinful. It was only a matter of expediency that they might be free from the cares of a large family. There were many practices that circumstances required the servants of God to dispense with, not because they were sinful in themselves, but merely to comply with surrounding customs. For instance, it was not sinful to eat meat offered to idols, and yet for fear that some weak brother should be emboldened to follow the example and eat with conscience to the idol, and thus offend God, it became a matter of wisdom to dispense with the practice; hence, Paul says,

“If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” (1 Cor. viii, 13). Paul gave instructions in many things, suited to circumstances: hence, we find him in one epistle saying, “to the unmarried and widows, it is good for them if they abide even as I.” And again, “Art thou loosed from a wife? seek not a wife.” (1 Cor. viii, 8, 27). And in another epistle he writes thus:—“I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully” (1 Tim. v, 14). The cause of these apparently opposite instructions, arose from surrounding circumstances. The Corinthians had fallen into many evils. Divisions, contentions, fornications, brother going to law with brother, and various other evils existed among them. Under these influences, Paul was fearful to have those in that Church who were faithful, marry, lest they should get wicked companions that would lead them away to destruction. Therefore, he gave the instructions above quoted. But in other Churches where such evils did not exist, it was his will that they should marry. Teachings were varied to different Churches as existing conditions required. Circumstances required Timothy to select from among the Saints those that had but one wife, to perform the important duties of Bishop and Deacon. If the Saints had been less covetous, and willing to sacrifice all things as the Apostles did at first, there would have been no necessity for this instruction. Bishops and Deacons might have been taken of those Saints who had many wives, and they would have freely left all for the Gospel’s sake; but for the want of such wholehearted men, Paul had to suit his instructions accordingly. Among the various qualifications which Timothy was required to observe in selecting men for Bishops, Paul says, “Moreover he must have a good report of them which are without; lest he fall into reproach” (1 Tim. iii, 7). Did Paul give these instructions because he considered it a sin to be reproached by those who were without? These were certainly not the views of Paul; for he, himself, had been spoken evil of and reproached wherever he went. Jesus says, “Blessed are ye when men shall hate

you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke vi, 22, 23, 26). "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. x, 25). Peter says, "If ye be reproached for the name of Christ, happy are ye" (1 Peter iv, 14). But why was Timothy instructed to select for the office of Bishop such as had "a good report of them which are without, lest he fall into reproach?" Was it because all others in the church were sinners? Was it because none who were reproached and spoken evil of for Christ's sake, were qualified for the office of Bishop? Was it because God condemned all those whom the world condemned? No: it was for none of these causes that Paul gave this instruction; it was merely as a matter of expediency: there were others, no doubt, who were more righteous in the sight of God, and better qualified for the office of Bishop, whom the world hated and reproached and spoke all manner of evil against. Yet Paul, for some reason, considered it best to select such as the world spake well of. His object might have been to allay the spirit of persecution which was then raging among those who were without. His instructions were suited to surrounding circumstances in regard to this, as in relation to their being the husbands of one wife. It was no more sinful to be the husband of a plurality of wives, than it was to be reproached and have an evil report from them who were without. In the first, his object was to have the Bishops free from the multiplied cares of a large family, and in the second to allay the hostilities of the enemy, by selecting those who were of good report among them.

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a

practice was sinful either under the patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where and when did our Savior ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the “Mormons” of Utah Territory, from this practice?—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the *Seer* that the Saints in Utah believed in and practiced the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah with one tremendous onslaught. Curses, denunciations, and ridicule, are poured out like a flood, upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war, where is the editor or minister that can brandish the sword of truth against that which he condemns? Where is the theological Goliath of modern Christendom, that can stand before the sling stones of truth as they are hurled by the power of Israel’s God into the midst of the enemy’s camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgment nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very center, and the Devil and his angels are mad to think that after all their united exertions to put a stop to the spread of this “*awful delusion*” as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesman, that such a barefaced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of its prosperity? We will

tell you, Mr. Statesman. There are many tens of thousands of honest, upright men who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "barefaced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is another—they reason within themselves, that if "Mormonism" is such a "base imposition," why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying "Beware of Mormonism!" "Beware of that soul-destroying imposition!" "Beware of the wicked, beastly, licentious Mormons!!" "Beware of Mormon Polygamy!!!" "The Mormons of Utah are Polygamists!!!" "O, how awful!" "O, how horrible!" "O, how abominable!" "Who could have believed it!" "Cannot General Pierce do something to put a stop to this dreadful evil!" "To avert the calamities of a civil war the Mormons should be made to obey the laws!" Such are the arguments, Mr. Statesman, that wise and candid men hear against the so-called delusion. They again reflect, if "Mormonism" is really such a dreadful delusion, and if a plurality of wives is, indeed so sinful and unscriptural,—why are not some candid arguments—some scriptural evidences forthcoming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein is it a delusion? Why, say they, are all these denunciations heaped upon the Latter-day Saints, without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheels of "Mormonism," we advise them to try another plan. You have found that evil epithets and the cry of imposture have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Let theologians back up their cry of delusion by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves as

men of sense; let them, for once, appeal to the law and testimony, and expose "Mormonism" scripturally; let them, for once, prove to the world that the doctrines of the Latter-day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendents of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions,—who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrine or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meetinghouses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the Word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth, to believe a thing to be true or untrue because long-established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for

them. Come, then, you missionary societies, whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter-day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountaintops; let the vales of Utah be refreshed by their sublime effusions; let the hills and mountain gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, Come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not already walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the Gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened—at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark and benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the “Mormons” from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people all together will be converted.

(To be continued.)

CONVERSATION AMONG A MEMBER, A REVEREND,
A VICAR, AND A SAINT.

TUNE—"Belisle March."

A Member.

THERE are horrid sad signs,
And grievous events ahead;
The pregnant air is heavy laden,
And the day of wrath is nigh.
Swift lightning darts, and flame-red shoots,
Thunder roars;
The family of scorn and blasphemy,
Will have no place to hide now:
Who will listen to my plaint? I have not a minute's pleasure;
The troubles of adversity destroy my life;
Oh what sorrow I bear.
What shall I say when is poured upon me,
The heaviest sad shower,
For opposing, and refusing to believe
The Gospel of Jesus Christ?
It's time for me to wake up, and avoid the judgment;
There is no refuge for me, nor day of saving,
Deliverance though I apply myself:
Willed religion destroys me daily,
Restless as the plague:
Oh, from it I flee, I run for life,
To the Saints' pure religion.

A Reverend.

Hark, man, slow down; what is this gnawing,
And this tiresome inflammation?
Was it the wicked Saints, the wanton host,
That wounded your breast?
Believe only that, you false prophets,
The old family of the great utter darkness,
And leave for the vile of Mormon's ugly clan,
The grey sweepings of the ground:
There are pleasant omens of delight night and day,
There are blind watchmen on Zion's towers,
A great brightening will come.
Oh children of darkness, do not lose heart,
Peace is increasing;
In a secure state you await,
Summer is approaching.
The strong plays his part to uphold the weak man's burden,
Superstition's day is improving daily,
Soon you will be left in peace:
In the charming name of my imaginary God,
I say with brotherly intent,

Despite the *Saints*, in the river of death,
 You shall drown all your faults.

A Member.

Neither the threats nor the promises,
 Of the weak false teachers have,
 Any charm for my woe, that can cleanse my life,
 Nor grace for me to obtain;
 And their theology does not minister
 Any beneficial medicine,
 The fraud and carnage of Reverend dignity,
 Hinder my recovery.
 Though promising fine health, I'm in a nest of thorns,
 As if among dragons full of stings,
 And their dire tearing;
 Though shouting freedom, I'm in adversity,
 And will ever live in woe;
 Though shouting refuge, I'll go to Gehenna,
 If I stay where I am.
 The commerce of great hell, is killing earth's inhabitants,
 And there is outrage, woe, and groaning,
 Now with no comfort;
 The Reverends, like vexing wolves.
 Are preying greedily,
 In the guise of mercy for my life,
 Even so it turns to death.

A Reverend.

Oh! you feeble-minded, pitiable, unclean wretch,
 Your day is comfortless,
 Your head is spinning from loathsome creed,
 Fleeing to disown the faith.
 The old unruly faith, the godly sects,
 Enticing partisan gift,
 Which puts scores into tight chains,
 Morning and afternoon.
 The old faith of Mormon, which challenges the four winds,
 It must be that which has confused you,
 And charmed you on its way.
 Despite ugly butchery, the killing, and the rending,
 There's no way to damage it,
 Its awful strengths now are shaking,
 Nearly all the world's powers.
 The world is boiling hot, like the mouth of sheer hell;
 Woe and fright follow on the heels
 Of the dullard and the wise:
 By Baal and Dagon, now must be stopped,
 The old *religion* of great Mormon;
 Deliver me from it, it has plagued me,
 And entirely brought me down.

A Vicar.

Oh, fie, reverend, what a weak and infirm,
 And irritable one is your cry;
 We priests are sorry that the Mormons,
 See our deceit and treachery.
 I'll staunchly fire paper bullets
 Through the fortress of their rampart;
 With my rush sword I'll put an end,
 To their fate forthwith;
 With my strong arm now, as weighty as a great feather,
 I'll pursue the Saints, children of Heaven,
 And drive like some giant;
 Through the power of *Our Father* and the *Common Prayer*,
 I shall be the Vicar,
 With my thin palms in the mighty sides
 Of the Saints night and day:
 To the beast I'll give a share of the product of my weak soul,
 To the god of the darkness the banner can rise
 As high as the church belltower.
 In pain and anguish the Vicar of Merthyr,
 Has a headache which persists;
 Like a clumsy boar I shall once more,
 Root around Aberdare.

A Saint.

The Reverends, the silly Vicars,
 The blind teachers are
 Groaning aloud, shouting in pain,
 From Liverpool to Cardiff,
 From Aberdare to Aberdaron,
 From Anglesey to Abergavenny,
 For the blood of the innocents; these ineffective ones
 Wish to destroy the servants of God;
 The days are coming when false Babel will be seen
 Chirping like baby birds,
 Soon it will languish;
 The day of tribulation will come—woe is the crown of pride,
 And the sons of wicked oppression,
 Will be completely overthrown, trodden like a dung-heap,
 And swallowed in the dust.
 The stone that was hewn from the mountain, not by hand,
 The day of its movement is in its beginning,
 Shattering is nigh;
 The cruel host will be like withered stubble,
 Or charred sticks from the fire;
 The proud will be trampled, and the idols crushed,
 And smashed to smithereens.

And behold, now in mount Zion,
 The refuge of the men of God,
 There will be deliverance and abundant salvation
 For all who love to live;
 When plagues come and horrid pestilence,
 And famine, present marks,
 The Saints while sheltering will prosper,
 In the day of the great tempest.
 To the beast of evil terror, and his family great and small,
 Like withered firewood across the fields,
 Jacob's house will be the fire;—
 To all the kingdoms of the nations,
 Who publicly do wrong,
 Like meadow gossamer, and mountain sweepings,
 Joseph's house will be a flame;
 Henceforth the Saints' light, will increase to a great size;
 The redeemed will be on mount Zion,
 Far from pain and disease;
 Banners of freedom will also wave,
 Throughout the whole wide world,
 The voice of song and praise will loudly sound,
 In joy across the earth.

Llanelli.

DEWI ELFED.


MISCELLANEOUS, &c.


FRIENDSHIP will increase our happiness, and decrease our affliction, by doubling our joy, and partitioning our sorrows.

Do not choose a friend suddenly, and do not make anyone a bosom friend without first having proof of his integrity.

MAKE yourself acceptable with wise men by your virtue; and triumph over ill manners with your civility.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

MAY 21, 1853.

[VOL. V.

FIGURE AND MAGNITUDE OF SPIRITS.

[From the "Secr."]

BOTH animals and vegetables consist of two substances very different in their nature, namely, body and spirit. The body is composed of different kinds of matter, such as *oxygen*, *hydrogen*, *nitrogen*, *carbon*, *lime*, &c. These, united or chemically combined, form, in animals, flesh, bones, arteries, veins, nerves, muscles, sinews, skin, and all the various parts of the animal tabernacle; and these parts, being properly organized, form the physical peculiarities which distinguish the species. By a combination and organization of the above elements, the roots, trunks, branches, leaves, &c., of trees and other vegetables are formed. Connected with these corporeal bodies composed of the coarser materials of nature, there is another material substance called spirit, of a more refined nature, possessing some properties in common with other matter, and other qualities far superior to other matter. Vegetable and animal life is nothing more nor less than vegetable and animal spirit. The spirit of a vegetable is in the same image and likeness of its tabernacle, and of the same magnitude, for it fills every part thereof. It is capable of existing in an organized form before it enters its vegetable house, and also after it departs from it. If the spirit of an apple tree were rendered visible when separated from its natural tabernacle, it

would appear in the form, likeness, and magnitude of the natural apple tree; and so it is with the spirit of every other tree, or herb, or blade of grass—its shape—its magnitude, and its appearance, resemble the natural tabernacle intended for its residence. It is the organized spirit that manifests life; it is the spirit that animates the vegetable, that causes it to grow, that shapes its different parts, that preserves it from decaying, that enables it to bud and blossom and bring forth seed. When the spiritual vegetable withdraws, the natural one decays and returns to its original elements; but its spirit, being a living substance, remains in its organized form, capable of happiness in its own sphere, and will again inhabit a celestial tabernacle when all things are made new. The spirits of fish, birds, beasts, insects, and of men, are in the image and likeness of their natural bodies of flesh and bones, and of the same magnitude, filling every part of the same. It is this spiritual substance, and not the body, that sees, hears, tastes, smells, feels, thinks, enjoys, suffers, and manifests every other affection or passion characteristic of the animal creation. It is this self-moving, powerful substance that quickens, animates, and moves the natural body, that forms and fashions every part—that preserves the organization from decay and death. None of the spirits of the whole animal creation are disorganized by the death of the body, but are capable of feeling, thinking, moving, enjoying, suffering, out of the body as well as in it. They are eternal, and will exist forever, capable of joy and happiness.

The spirits of both vegetables and animals are invisible to the natural eye; we, therefore, do not know or comprehend their nature as perfectly as we do many other substances which are more directly tangible to our senses; for this reason Solomon inquires, “Who knoweth the spirit of man that goeth upward, and the *spirit of the beast* that goeth downward.”—Eccles. iii, 21. By this passage Solomon shows plainly that the beast has a spirit as well as man.

That vegetables as well as animals have spirits, is clearly shown from the fact that they have capacities for joy and rejoicing. The Psalmist says, “Let the field be joyful, and all that is therein: then shall all the trees of the wood, rejoice before the Lord: for He

cometh, for he cometh to judge the earth.”—Psalm xcvi, 12, 13. As “all that is in the field,” and “all the trees of the wood, rejoice,” we are compelled to believe that every vegetable, whether great or small, has a living, intelligent spirit, capable of feeling, knowing, and rejoicing in its sphere. One of the inspired writers informs us that the animal creation is endowed with great wisdom. He says, “There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the rabbits are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings’ palaces.”—Prov. xxx, 24—28. John heard the whole animal creation praising God and making use of intelligent language. He declares that “every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the lamb forever and ever.”—Rev. v, 13. From these passages we learn that every fowl and fish, beast and creeping thing, will be in the possession of great wisdom and knowledge; they will know about God and his throne, and about the Lamb; and they will talk, in an intelligent manner, about his “honor, and glory, and power.” Now they could not possess wisdom, knowledge, language, and understanding, concerning the attributes of God and of his Son, unless they have an intelligent mind or spirit as well as man.

Having proved that each individual of the vegetable and animal kingdom contains a living spirit, possessed of intelligent capacities, let us next inquire concerning the shape or form of these spirits, as represented in various parts of the scriptures. The *immaterialist* considers all substance to have neither form, nor magnitude, nor any relation to space or duration.* We shall not attempt in this article to refute these absurd notions, but shall assume that all spiritual substance is material, having form and magnitude, and all the essential properties of other matter; and that in addition to these, it possesses the capacities of intelligence and self motion.

* See the pamphlet of O. Pratt on the “Absurdities of Immaterialism.”

That the form of the spirit is in the likeness of the tabernacle, is evident from the description of the spirit of Samuel, which appeared to Saul, and conversed with him. The spirit of Samuel was first seen by the woman with whom Saul was conversing. "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why has thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw Gods ascending out of the earth. And he said unto her, What FORM is he of? And she said, an old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself."—1 Sam. xxviii, 12—14. It will be perceived that the form of Samuel's spirit was that of "an old man," "covered with a mantle." Now this could not have been Samuel's body, for that was moldering in the grave; therefore it must have been his spirit. From the form which this spirit had, Saul was enabled to "*perceive that it was Samuel.*" Saul, after bowing down to the ground with reverence before Samuel, entered into conversation with him; and Samuel prophesied unto him, and told him what should befall Israel, and that he and his sons should be slain the next day, and come into the spiritual world with him.

When the three Hebrews were cast into the fiery furnace, Nebuchadnezzar was astonished, "and said, Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the FORM of the fourth is like unto the Son of God."—Dan. iii, 25. This fourth personage walking in the fire, must have been the spiritual body of the Son of God, or some other spiritual body resembling him in form. The form of this spiritual body resembles also the form of man, hence he exclaimed, "I see four men loose."

The revelator, John, saw the spirits of the martyrs, which he describes as follows:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto

them, that they should rest yet for a little season, until their fellow servants and their brethren, that should be killed as they were, should be fulfilled.”—Rev. vi, 9—11. These spirits must have had form, or John could not have seen them: they were capable of speaking with a loud voice, and of wearing white robes. If a spirit have no form, it could neither speak nor wear clothing. We have already seen that the spirit of Samuel was clothed with a mantle, while those that John saw, had white robes given to them. These passages prove that the spirits of men are in the shape or image of the fleshly tabernacle, and that the spirit of the Son of God, before he took upon himself flesh, did resemble man, and was in the likeness or shape of his fleshly body, into which he afterwards entered.

The shape or form of the spirits of beasts is in the image of their natural bodies. When Elijah was escorted to heaven, he had the honor of riding in a chariot drawn by horses.—2 Kings, ii, 11, 12. When the king of Syria sent horses and chariots, and a great host, to take Elisha, the prophet, and carry him a prisoner into the Syrian army, the servant of the prophet, seeing his master surrounded by such a formidable host, was very much alarmed for his safety, and cried out, “Alas my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of HORSES and chariots of fire round about Elisha.”—2 Kings, vi, 15, 17. These horses shone with the brilliancy of fire. They were spiritual horses, under the management and control of an army of spirits riding in chariots. These spirits of horses must have been in the same shape as the natural bodies of horses, or else they would not have been recognized as belonging to that species of animals. They were exceedingly numerous, so that “*the mountain was full*” of them.

John says, “I saw heaven opened; and behold a WHITE HORSE; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” “And the armies which were in heaven followed him upon WHITE HORSES, clothed in fine linen, white and clean.”—Rev. xix, 11, 14. Thus, we perceive that the

Son of God, himself, and all the armies of heaven, occasionally ride on horseback; and, therefore, there must be thousands of millions of horses in heaven; and as no horses, pertaining to this earth, had then received a resurrection, these, doubtless, were the spiritual bodies of horses whose natural bodies had returned to the dust.

As we have proved, that the spirits of men, and of horses, and of all manner of beasts, and of creeping things, and of birds, are in the shape of their mortal tabernacles, it is reasonable to infer, analogically, that the spirits of grass, of herbs, and of trees, are in the form of the natural bodies of the respective vegetables which they once inhabited; and that those vegetables which are now living are inhabited by living spirits in the form of themselves.

All the spirits have *magnitude*, as well as form, which can be clearly shown from the scriptures. Those passages that have been already quoted, proving that spirits have form, also prove that they have magnitude. The Spirit of Samuel, as seen by Saul, and the spirit of the Son of God, walking in the fiery furnace, were, both, of the size of men. The spirits of horses, beasts, birds, and creeping things, were, not only of the shape of their respective natural bodies, but were evidently of the same size as those bodies when full grown; otherwise they would have been represented, as infants, instead of men, as colts, instead of horses, &c.

The tabernacles of both animals and vegetables continue to grow or increase in size, until they attain to the original magnitude of their respective spirits, after which the growth ceases. When the spirit first takes possession of the vegetable or animal seed or embryo, it contracts itself into a bulk of the same dimension as the seed or tabernacle into which it enters: this is proved from the fact, that the spiritual body of the Son of God, seen by Nebuchadnezzar, was of the size of man, and yet this same spiritual body was afterwards sufficiently contracted to enter into, and to be wholly contained within an infant tabernacle. In like manner, every other spirit, whether vegetable or animal, is of the full size of the prospective tabernacle, when it shall have attained its full growth; and therefore, when it first enters the same, it must, like the spiritual body of the Son of God, be greatly diminished from its original dimensions.

Spirits, therefore, must be composed of substances, highly elastic in their nature, that is, they have the power to resume their former dimensions, as additional matter is secreted for the enlargement of their tabernacles. It is this expanding force, exerted by the spirit, which gradually develops the tabernacle as the necessary materials are supplied.

When the limb of a tree or of an animal is severed from the main body, the spirit occupying that limb, is not severed from the other parts of the spirit, but immediately contracts itself into the living portions of the body, leaving the limb to decay. The contraction of spiritual bodies is still further proved from the fact that a legion of wicked spirits actually huddled themselves together in the tabernacle of one man. These wicked spirits, being fallen angels, were actually in the shape and size of the spirits of men; therefore, they must have been exceedingly contracted to have all entered one human body.

Carmarthen.

Trans. T. C. MARTILL.

PRE-EXISTENCE OF MAN.

[Continued from page 252.]

23. THE CELESTIAL beings who dwell in the Heaven from which we came, having been raised from the grave, in a former world, and having been filled with all the fullness of these eternal attributes, are called Gods, because the fullness of God dwells in each. Both the males and the females enjoy this fullness. The celestial vegetables and fruits which grow out of the soil of this redeemed Heaven, constitute the food of the Gods. This food differs from the food derived from the vegetables of a fallen world; the latter are converted into blood, which circulating in the veins and arteries, produces flesh and bones of a mortal nature, having a constant tendency to decay; while the former, or celestial vegetables, are, when digested in the stomach, converted into a fluid, which, in its nature, is spiritual, and which, circulating in the veins and arteries of the celestial male and female, preserves their tabernacles from decay and death. Earthly vegetables

form blood, and blood forms flesh and bones; celestial vegetables, when digested, form a spiritual fluid, which gives immortality and eternal life to the organization in which it flows.

24. Fallen beings beget children whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children composed of the fluid which circulates in their veins, which is spiritual, therefore their children must be spirits, and not flesh and bones. This is the origin of our spiritual organization in heaven. The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in heaven, long anterior to the formation of this world. The personages of the father and mother of our spirits, had a beginning to their organization, but the fullness of truth (which is God) that dwells in them, had no beginning; being "from everlasting to everlasting" (Psalm xc, 2).

25. In the heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children; for each father and mother will be in a condition to multiply forever and ever. As soon as each God has begotten many millions of male and female spirits, and his heavenly inheritance becomes too small to comfortably accommodate his great family, he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. Thus each God forms a world for the accommodation of his own sons and daughters, who are sent forth in their times and seasons and generations to be born into the same. The inhabitants of each world are required to reverence, adore, and worship their own personal father, who dwells in the heaven which they formerly inhabited.

26. When a world is redeemed from its fallen state, and made into a heaven, all the animal creation are raised from the dead, and become celestial and immortal. The food of these animals is derived from the vegetables, growing on a celestial soil; consequently, it is

not converted into blood, but into spirit, which circulates in the veins of these animals; therefore, their offspring will be spiritual bodies, instead of flesh and bones. Thus the spirits of beasts, of fowls, and of all living creatures, are the offspring of the beasts, fowls, and creatures which have been redeemed or raised from the dead, and which will multiply spirits according to their respective species, forever and ever.

27. As these spiritual bodies, in all their varieties and species, become numerous in heaven, each God will send those under his jurisdiction to take bodies of flesh and bones on the same world to which he sends his own sons and daughters. As each God is "The God of the spirits of all flesh," pertaining to the world which he forms; and as he holds supreme dominion over them in heaven, when he sends them into a temporal or terrestrial world, he commits this dominion into the hands of his sons and daughters, which inhabit the same.

28. When the world is redeemed, the vegetable creation is redeemed and made new, as well as the animal; and when planted in a celestial soil, each vegetable derives its nourishment therefrom; and the fluid, thus derived, circulates in the pores and cells of the vegetable tabernacle, and preserves it from decay and death; this same fluid, thus circulating, forms a spiritual seed, which, planted, grows into a spiritual vegetable; this differs from the parent vegetable, in that it has no tabernacle. This is the origin of spiritual vegetables in heaven. These spiritual vegetables are sent from heaven to the terrestrial worlds, where, like animals, they take natural tabernacles, which become food for the sustenance of the natural tabernacles of the animal creation. Thus the spirits of both vegetables and animals are the offspring of male and female parents which have been raised from the dead, or redeemed from a fallen condition, with the world upon which they dwelt.

29. The number of the sons and daughters of God, born in heaven before this earth was formed, is not known by us. They must have been exceedingly numerous, as may be perceived by taking into consideration the vast numbers which have already come from heaven, and peopled our planet, during the past six thousand years. The amount of population now on the globe, is estimated in round

numbers at one thousand million. If we take this estimation for the average number per century, during the seven thousand years of its temporal existence, it will amount to seventy thousand millions. During the early age of the world, there were many centuries in which the amount of population would fall short of this average; but during the Millennium, or the last age of the world, the population will, probably, far exceed this average. Seventy thousand million, therefore, is a rough approximation to the number of inhabitants which the Lord destined to dwell in the flesh, on this earth. It will be seen from this estimation, that about seventy thousand million sons and daughters were born in heaven, and kept their first estate, and were counted worthy to have a new world made for them, wherein they were permitted to receive bodies of flesh and bones, and thus enter upon their second estate.

30. It must be remembered, that seventy thousand million, however great the number may appear to us, are but two-thirds of the vast family of spirits who were begotten before the foundation of the world: the other third part of the family did not keep the first estate. Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to one hundred and five thousand million, which was the approximate number of the sons and daughters of God in Heaven before the rebellion which broke out among them.

31. If we admit that one personage was the Father of all this great family, and that they were all born of the same Mother, the period of time intervening between the birth of the oldest and the youngest spirit must have been immense. If we suppose, as an average, that only one year intervened between each birth, then it would have required over one hundred thousand million of years of the same Mother to have given birth to this vast family. The law regulating the formation of the embryo spirit, may, as it regards time, differ considerably from the period required for the formation of the infant tabernacle of flesh. Should the period between each birth, be one hundred times shorter than what is required in this world, which is very improbable, it would still require over one thousand million of years to raise up such a numerous progeny. But as heavenly things

are, in many respects, typical of earthly, it is altogether probable that the period required for the formation of the infant spirit, is of the same length as that required in this world for the organization of the infant tabernacle.

32. If the Father of these spirits, prior to his redemption, had secured to himself, through the everlasting covenant of marriage, many wives, as the prophet David did in our world, the period required to people a world would be shorter, within certain limits, in proportion to the number of wives. For instance, if it required one hundred thousand million of years to people a world like this, as above stated, it is evident that, with a hundred wives, this period would be reduced to only one thousand million of years. Therefore, a Father, with these facilities, could increase his kingdoms with his own children, in a hundredfold ration above that of another who had only secured to himself one wife. As yet, we have only spoken of the hundred fold ratio as applied to his own children; but now let us endeavor to form some faint idea of the multiplied increase of worlds peopled by his grandchildren, over which he, of course, would hold authority and dominion as the Grand Patriarch of the endless generations of his posterity. If, out of the whole population of the first redeemed world, only one million of sons were redeemed to the fullness of all the privileges and glory of their Father, they in their turn, would now be prepared to multiply and people worlds, the same as their Father, being made like him and one with him. While their Father, therefore, was peopling the second world, these million of redeemed sons would people one million of worlds. Each of these worlds would be redeemed and glorified, and become celestial worlds or heavens. Thus there would be the "heaven of heavens" inhabited by the Grand Patriarch and those of the same order with him; secondly, there would be the two redeemed worlds or heavens inhabited by his children; and, thirdly, there would be the one million of heavens inhabited by his grandchildren. We have only estimated, as yet, the second generation of worlds. If the estimate be carried still further in the same ratio, it will be found that the number in the third generation amounts to one billion three million and three worlds. The fourth generation would people over a trillion, and the fifth over a quadrillion of worlds; while the one hundredth generation would people more worlds than could be expressed by raising one million to

the *ninety-ninth* power. Any mathematician who is able to enumerate a series of 595 figures, will be able to give a very close approximation to the number of worlds peopled by the descendants of one Father in one hundred thousand million of years, according to the average ratio given above. Now, this is the period in which only one world could be peopled with one wife. While the Patriarch with his hundred wives, would multiply worlds on worlds, systems on systems, more numerous than the dust of all the visible bodies of the universe, and people them with his descendants to the hundredth generation of worlds; the other, who had only secured to himself one wife, would, in the same period, just barely have peopled one world.

(To be continued.)

[Elder Dewi Elfed Jones has translated the segment that appears in this issue, and promises to continue forward to finish the rest.—EDITOR.]

CELESTIAL MARRIAGE.

[Continued from page 320.]

BUT “the people of Utah should be made to obey the laws, in order to avert the calamities of civil war.” We hope that priests and editors will not marshal the whole nation against them. At least, show them some little mercy, by first informing them what laws of God or man they have broken. Before you blot their names out from under heaven, give them one chance of repentance and reformation, by sending wise men, and judges, and lawyers, to point out to them what law of the United States they have violated, or what law of Utah territory they have transgressed. If it be contrary to the laws of the United States, for the citizens of Utah to have a plurality of wives, they are certainly ignorant of the existence of such laws. None of the lawyers or judges who have been sent among them have ever pretended that the United States have passed any laws upon the subject. And as for the laws of the individual states and other territories, Utah is not aware that she is amenable to them. Each state and territory passes its own laws to regulate its own domestic relations and internal affairs, and is not under the

jurisdiction of any other. If Utah has become a transgressor of any laws to which she is amenable, let the judges of the Supreme Court appointed for that territory take cognizance of the same, and punish her citizens by law. This will “avert the calamities of civil war” which editors and religious bigots are so fearful of. We ask the citizens of the Northern States, if their state laws authorize them to regulate the policy of the Southern States in regard to slavery? The State laws of the North have nothing to do with the domestic relations of the South. So it is in regard to Utah; she asks not the interference of any state of the Union to dictate to her what kind of policy she must adopt in her legislative enactments; if she chooses to adopt slavery in her midst, the organic law of the Territory gives her the privilege; if she chooses to practice a plurality of wives, she has the most unbounded right to do so, until prohibited by law; if she chooses to pass laws authorizing her citizens to marry a hundred or seven hundred wives, it would be a violation of no law or Constitution of the General Government. If enthusiasts and blind, religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy institution for the punishment of all heretics who dare think or act for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the faggot, and the fire; such a government would enable them to effectually demolish all delusions and heretical opinions, by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresistible logic the poor “Mormons” would stand no chance at all; they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions!

But to return again to our subject. If the plurality of wives once existed in the Christian Church, why has not the practice

been kept up unto the present day? Is it not an evidence that it never existed under the Gospel, from the fact that it has not been transferred down to our time? We reply, that the non-existence of the practice among Christian nations now, is no evidence at all against its existence in the early age of Christianity. There is scarcely one feature of ancient Christianity, that has struggled through the long night of darkness, and reached our day. Where now are the inspired apostles, such as characterized ancient Christianity? Where now are the abundance of Christian prophets, such as once flourished in the Christian Church? Where now are the visions, revelations, prophecies, ministry of angels, the healings, the miracles, and the power of God that distinguished the Christian Church while it was on the earth? Where has been even the Christian Church, itself, for centuries and ages past? It has been nowhere upon the earth. If all the great, and glorious, and grand characteristics of Christianity have ceased—if the Christian Church, itself, has not been transferred to our day, how could it be expected that the plurality of wives, as practiced in that Church, should survive the general wreck? If the most important offices, gifts, and blessings of the Gospel perished in the general apostasy, it would be nothing strange if some of the customs of the early Christians should perish also.

After the Church of Christ became extinct from the earth, the apostates who were left still continued a form under the name of a Christian Church; these changed and altered customs to suit their own imaginations; forbidding their priests to marry, and introducing celibacy, and nunneries, and thousands of other foolish whims and habits that the Christian Church, while it was on the earth, never thought of. From these unauthorized apostates, sprang all the churches of modern Christendom; all being as destitute of divine authority as the idolatrous Hindus. And, through their traditions, customs, and foolish imaginations, they have almost entirely eradicated every feature and custom of ancient Christianity from the earth.

This great apostasy began to manifest itself in the Christian Church while the apostles were yet living. Paul, in speaking of the

coming of Christ, says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thes. ii, 3). And again, he says, "for the mystery of iniquity doth already work" (Verse 7). The apostate churches of latter times were to be "without natural affection," "having a form of godliness, but denying the power thereof," "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron; *forbidding to marry*;" "waxing worse and worse, deceiving and being deceived;" "through covetousness, with feigned words, making merchandise of the people," "turning their ears away from the truth, and turning them unto fables." "Forbidding to marry" was one of the grand evils of the apostasy; it was classified with the "doctrines of devils;" it was one of the most effectual doctrines that the devil could invent to uproot the foundations of society; to deprive the people of God of their promised heritage of children; to thwart the purposes of the Almighty in peopling the earth with its full measure of inhabitants; to cut off the glory promised to the faithful through the continuance of their posterity; to reduce mankind to the same woeful condition as the fallen angels themselves, who have no power to increase their dominions by a multiplication of their species.

(To be continued.)

CALL TO ZION.

TUNE—"The Gipsies."

YOU chosen people of God,—Come, &c., &c.,
 To dear Zion to live;—
 Let us leave terrible old Babel behind us,
 With its violence and its oppression in its bosom.
 From the midst of its enticements off we go,—Come, &c., &c.,
 And the smiles of God we shall have:—
 Let us inherit the heavenly land,
 Which was ordained by our Father,
 As a dwelling place forever to the cheerful Saints;
 In their midst no affliction is felt:

There will be no sadness, all will be happy,
 Within this royal abode:
 And full vineyards will be there—
 We will be filled with their sweet grapes:
 So lovely across the fair meadows
 Will be the aromas of the sweet flowers.
 O let us go, before the destructive wrath comes,
 To inherit the heavenly paradise.

Merthyr Tydfil.

JOHN REYNOLDS, *Jr.*

MISCELLANEOUS, &c.

DRUNKENNESS.—Of every sin, take care against drunkenness; the other sins are nothing but confused emotions, but this one not only confuses, but it also alienates reason; other sins impair the soul, but this one annihilates its two chief qualities, namely understanding and will; other sins act their own way, but this one leaves the way open to every sin. He who is in a state of drunkenness, is in suitable condition to commit every sin.


HUMILITY in your expression will give clarity to truth, and it will be an excuse for your mistakes.

PRAISEWORTHY deeds are the substance of human life; and good sayings are its adornments.

VIRTUES OF A WOMAN.

A woman who is pure, thoughtful, pretty, courageous,
 Obedient, loving, genial, kind;
 Humble, good, meek, content,
 Devout, is the one for me;
 Patient, prompt, amiable,
 Clean, hardworking in her home;
 Wise, careful, zealous, tidy,
 Happy, hospitable,—where is she to be found? J. R.

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[VOL. V.

MYSTERIES FOR PREACHERS OF THE SAINTS!

“O! TELL us the mysteries of the kingdom!” someone says. “Yes, let us hear about this and that in Zion,” are the constant questions that fill our ears ever since we have returned to our country. We desire to satisfy such to the extent we are able. Well, let us begin with the good thing first, and we say to you, dear fellow officers in the kingdom of God, and coholders of the priesthood of Jesus Christ, preach faith, repentance, and baptism for the remission of sins, to everyone everywhere, and at all times where there is a need for that. This is the first thing, most important and most excellent and the most delicious and remarkable mysteries of all to the honest listener. Without this there is nothing else we say that will have its desired effect—this is our message and our privilege—this is the burden of our duty to God and men. For this we have been sent—by doing this we shall have the biggest share of the Spirit of God when we stand above men. The way to receive remission of sins is such a mystery in the sight of our fellowmen, so that all the human wisdom in this age, and past ages for centuries has failed to discover it: for “it pleased God in his wisdom, that the world by [human] wisdom knew not God.” It is one thing not to know the plan of God to covenant man to himself, and another not to know God; for it is only by obedience to that plan that God is known. We see, then, that the first and most important mystery for us to teach the world is, that it is through baptism

that one gains forgiveness and covenants with God. Let us not think that plenty of that has already been preached, that by now that it is outdated; it is just as new now to the unbeliever as it has ever been. There is another mystery that pertains to this lesson, which is that when it is delivered in its appurtenant spirit and faith, it makes it more powerful than all the elocution of the world in the mouths of its wise men, which is the knowledge we have of its truth,—its divinity, which is its divine strength. We know that God forgives the sins of our repentant baptized converts—we say that, then, and we say more in that than man in and of himself ever says. Behold, then, a great mystery, which we reveal to the world—God commands us to do so. We know that God sends us to preach this plan to covenant the world with him, and he is ready to prove that to those who obey us,—behold an incomparable mystery in our age, then! Who else can testify of this above their listeners, without ensnaring themselves by failing to present the promises which will be presented by God only in this plan? This witness in the proper spirit of it, like a divine lever in the hand of our God, will uproot every false teacher who is honest in heart—and it will clinch the debate in the heart of the undecided—and it will put an end to the contention about the manners of baptism throughout our country, despite how diverse they are. This witness obliged John the Baptist of old to compel, yea, to *command* boldly—in a determined and fervent manner all the devout believers of Galilea; they forgot their arguments about their sprinkling, their washings and their ceremonies in an excited torrent; by the thousands they ran to the river to meet him; they could not help but obey this commandment, because of the power that was in it. Thus it was with Jesus also, and his apostles after him; this was their message; this was how they gave life to the world—without it they could not be obeyed; they knew that; and they testified of that with no respect of persons; and the secret of their great success was, that they caught and commanded baptism for the remission of sins in the strength of the divine *authority* which had sent them; the foundation of their faith to command that was that which we have, brethren, namely the *testimony* that we have that this is God's plan, and he has sent us to teach it. Here, then, is the mystery we have in our possession, of which the world has no knowledge. Let us show it to them every occasion and opportunity we have; yes, *let us*

search for occasions and opportunities to reveal it to all. What better mysteries to reveal to them, than “this treasure in earthen vessels” once again in our country—who has it, and the way to inherit it from others. Is it not for this treasure the religious world is searching? Yes, they themselves say so, and their diligence and their devotions with their costly chapels, and all other things of their beliefs, testify of their great desire to have it; and certainly if they believed that the pearl of great price for which they have searched so much is in our possession, they would embrace it by the multitudes as the treasure of treasures, and the most precious to their souls. Well, brethren, will you keep such a treasure secret any longer? O no, let us preach this mystery as we should, and thousands will yet believe our witness, and then rejoice for your having preached “a mystery of the kingdom of God” in their ears.

Our Savior would not understand the man who says that he loves him, and is a follower of him any better than the unbeliever, if he refused to prove his love for him by obediently being baptized. Any unlawful delay to be baptized would indicate a refusal of forgiveness. Thus it is true in the sight of God now. This important ordinance and the mystery associated with it should be revealed daily before the eyes of the world, and proclaimed powerfully in the ears of our listeners. When one withdraws himself from this doctrine for some things that are considered more popular and attractive mysteries to the world, the spirit of our office withdraws from us to those who preach that. Perhaps the others boast of their organized and popular preaching, but it is with the one who delivers the message of his God that the Spirit resides powerfully, and through him the wisdom and glory of the plan of salvation is manifest to the one who searches for it, who, after he receives it, the mist is thrust from his mind like the mist before the morning dawn, and it fills his longing soul with the joy of heaven. Brethren, we know that all this is true—the world does not know that; our duty, then, is to reveal this mystery to them in every manner and way we can, and in every faithful effort, God, our sender, will assist us. But if we neglect this our duty, for any other mysteries, there is one who will judge us—and His judgment will be correct.

Let us pray mightily for wisdom to understand the most persuasive, attractive and compelling manner and way to do this; but of all the

qualifications, examples commensurate with our testimony are the most effective for success. Through our soberness, our honesty, our sincerity, and our saintliness without exception, we oblige the world, yes, even our enemies, to admit that our testimony is consistent, logical, and they cannot deny its scriptural authenticity—to test it and *receive* its truth for themselves. From men who testify of things so important as we have, a corresponding righteousness in their lives is expected. From those who promise such holy blessings, it is reasonable, that their virtuous effects are to be observed sanctifying us. Any of us, then, who gives to the world fruits unworthy of his profession, and to the promise he gives to others, by so doing causes himself more responsibility than he can answer for, unless he repents; and his responsibility is to his fellow brethren in the priesthood, for he has disgraced it more than we want to be accountable for. Dear Brethren, let us remember, let us scrutinize daily—let us write on the tables of our hearts, so that we do not ever forget, that we are “fellow workers of God”—that we should have clean temples for the Spirit of God to dwell in us continually—that “if any man defile the temple of God, him shall God destroy.” Woe to any one of us who behaves contrary to the divine calling with which we have been called. O! how outrageous, shameful, yes, *wicked* it would be to see the same person testifying today that he is a servant of God—baptizing his fellowmen for the remission of sins, and tomorrow committing sins himself! Today above his fellowmen, with divine wisdom flowing like honey from his mouth, and afterwards to be seen in the tavern with intoxicating liquor flowing down through the same mouth to drunkenness! Today preaching righteousness so strongly as if standing on old Sinai, and tomorrow oppressing the needy poor perhaps for a few *tokens*! This is sometimes seen among the religionists of our world to the surprise of human nature; but may God never permit any of his servants, whom he has sent on a mission for him to save mankind, to provide such examples before anyone. May none of us be seen occupying the seat of the mockers, the drunkards, the whoremongers, or engaging in any of the immoral conduct of the inhabitants of Babylon, is my constant prayer.

But, enough by now, perhaps on that mystery, although there are a great many additional mysteries hiding as if in a divine box, in this glorious plan, namely faith, repentance, and baptism for

the remission of sins, which have not yet been shown to any of us, perhaps; but remember that God is waiting to reveal the mystery of its *success*, when we exert ourselves to preach it properly, and administer it properly; and when we succeed without ourselves to LIVE it properly in all his paths.

New Castle St., Merthyr.

D. JONES.

RIGHTEOUSNESS!

WE were long suffering in believing that the children of God need to be taught through the press, what is *righteousness*, after the great importance and the long-standing importance that is placed on the necessity of the customary righteousness in all parts of the church, and in connection with every other duty; despite that, there are complaints that some who professed the religion of the Saints have emigrated without paying their debts, and there are accusations from the world that such people have justified themselves under the cover of their religion, in imitating the Israelites of old who escaped with the possessions of the Egyptians! O foolishness! surprise if the Saints, after putting on the name for an evening, believed such unrighteousness was righteousness! At least I believe that we wash that stain from off our religion, by our *deeds* to the contrary, and to that extent I say, "That is not what Christ taught us" either. The Saints consider that that which goes from this country to another, especially from here to Zion—the country where, of all the countries in the world, there is the throne of an *empire*, and where righteousness resides in the pure hearts of its inhabitants, stains its character shamelessly in the sight of their brethren here; and it is considered that their unrighteousness in Zion increases, and does not fade away, with distance or time. They prefer having a few pounds to a good name—their religion, or all that it promises; and for a little money, like Judas of old, they shame this dear religion, which their brethren, who attribute to it the proper value, do not hesitate in sacrificing everything they have, yes, their lives, if necessary, as did their great Author before them, in order to honor it. The Saints refuse to claim any connection with the scoundrel who brings such shame on their honorable names; and the unrepentant person who does this, will justifiably and most certainly alienate himself from their church and their trust. Such will not succeed in this world, and I know that such

a thing, or any unrighteousness, will not earn for them a good name or the trust of any of the servants of God here, or in Zion. What! do they expect that there, the just men—the fathers of the Saints throughout the world in the Lord, will approve of that which brings shame and persecution on the religion they have considered worthy of their devotion for many years along the rough and oppressive paths of the world, to throw it to the wind, like the customary standard of righteousness? Will they be pleased with that which brings heavy persecutions on, and which binds even more tightly the iron chains of Babylon about their brothers and sisters who have remained behind? Will they urge their brethren there to go across the world to preach to their fellowmen, and at the same time be content with that which prevents honest men from obeying that religion? Oh, no, the wretch who tries to hide under that long-haired mantle to deceive his fellowmen from their rights, will be disappointed when he goes before that court. With respect to that old tale frequently told, namely that it is just as fair for the Saints to take money, or any other possession of others, as it was for the Israelites to take the possessions of the Egyptians, we do not believe that any of the Saints are as stupid as that. It would not be any more consistent to do that than it would be for the Saints to build an ark now, because God commanded Noah to build an ark in his time—for them to build a tower up into heaven, because those fools built the tower of Babel. Oh, no, we do not believe that the Saints are such people as that, until we hear them along the mountains of Wales shrieking through rams' horns, because God commanded that along the walls of Jericho of old. One of the chief mottos of the Saints is, "Obey every word that comes out of the mouth of God," in their own age and in their own time. The chief characteristic of the dispensation given to the Saints is, to receive commandments from God through his Spirit that correspond to their present circumstances; and not like the rest of the world, to depend only on the old commandments given to the Israelites and others under the circumstances of past ages.

"Do unto others as you would have them do unto you," is the teaching of our righteous Teacher; and O, that it could be engraved on the tables of the hearts—that it could be read in golden letters in the life of every Saint—and it would be a great blessing if the world were forced to admit because of our righteous conduct, that "he who does righteousness is righteous," by all the Saints, as long as they are among them, paying their just debts to the world, and

to each other. To the shopkeepers, merchants, craftsmen, great and small, we boldly say, and we challenge proof to the contrary, that there is no tendency of the least degree in any principle contained in our religion to teach, or to excuse any of its adepts from paying their just debts, rather it is entirely contrary to the extreme, so that anyone who neglects or refuses to work justice with his fellowman, forfeits his right to its privileges. There is no commandment in it for a man to contribute toward its objectives, a penny of money that belongs justly to another. It is not through dishonesty that God will build the kingdom of his Son. Not by robbing the one, does He offer religion to the other; nor at the cost of anyone's feelings, or by oppressing anyone, does he wish to help them. Free agency is one of the chief endowments created by our heavenly Father for his earthly children—the virtuous effects of its voluntary motives he rewards. For all its independent deeds, we must give an accounting to the one who participates in it. We will be punished or rewarded for all its movements and nothing else. Without it we are machines; no judgment tries us; we see, then, the great worth, and may we make proper use at every opportunity of the priceless gift of *free agency*!

If *this* compels us to keep the wages of the wage earner from him—the money of our just debtor from him, or any other injustice, remember that its giver is angered, that a court of his church will require justice for it, that humanity defends the sufferer, and his soul requires justice for his obstructing the true church. Who will pay the price?

If, on the other hand, contributions are made willingly to facilitate the purposes of God, for any goodness, who more than the voluntary contributor will reap the fruits of his labor? If generosity is sowed, so shall it be reaped. “But,” says someone, “I fear that my contributions will be misused; otherwise, I would be more generous.” We answer, if you contribute to God's cause out of good will, it matters not what use is made of your contributions; you will not lose your reward for another's unrighteousness; if it is for God's cause, he who conscientiously contributes to it, may expect recompense; for God will justly reward you, though he may permit another to misuse your gift.

Since the Saints profess such a just religion—hoping to be able, before long, to go to Zion, among the pure in heart—the righteous of the world, we trust they will prove that by paying their debts, and especially by working righteousness with their consciences in all things, and by providing examples of righteousness to the world,

by removing the obstacles from their way, and urging them to the kingdom of God, where they will have, and work righteousness. Then, when they leave there will be an attractive influence that follows them, and those who know them will say, "The Saints are a righteous people; let us rise and follow them, to the place righteousness resides."

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D. JONES.

TITHING.

IT is easier to imagine than to describe the excellent scene for the host of smiling faces—from every corner of the territories of the "honeybees," which filled their wings with the pure breezes of the "everlasting hills"—as if extracted from the charming scent of the sweet flowers of a paradisiacal garden. To the same place, on the summer-like morning of the 6th of April, they met together! Who are these? They are Saints, noble and common; the huge host, all cheerfully smiling. Listen, sweet music, as if the entire family of heaven were singing! the craggy tops of the everlasting mountains echo praise to their God! The musical instruments, all, at the top of their voice, listen! through the blue air they resound, "Hosanna, Hosanna to God, and to the Lamb, forever and ever. Amen." What is happening? The day, the remarkable, the blessed day has come, and the morning has dawned; sons and daughters of God by the thousands have gathered together, and they are setting the foundation of a new TEMPLE to the Lord; yes, a new temple *again* in the "Valleys of Ephraim." The laying of the cornerstone for this—a remarkable period! and it will be long remembered with great hope and beautiful songs, not only by the present inhabitants of Utah, but also, melodious greetings will be sung to this temple by all of scattered Zion throughout the world—it belongs to all of them. It is a reminder in an earthly setting of the remarkable, primitive meeting, "when the morning stars sang together," and we *all* leaped for joy at the setting of the cornerstone of a dear earth for *us* to become incarnate and reside in it. We are not informed as to the dimensions of its length or its width—the thickness of the beams—the size or number of its huge columns—or how far into heaven the high tops of the beautiful towers of this temple will pierce. We are left only to imagine the excellence of its seats, the splendor of its adornments, and the majestic sight it will be to all its admirers. But this we know,

and in this knowledge we rejoice, namely, that its purposes are to teach all the faithful children of Zion in all the law of their God—to endow them with knowledge of the mysteries of the kingdom of God—to seal to them through the proper administering of the holy ordinances, their personal rights as children of God; their family rights according to the counsel of God, as beautiful branches of his family, to be, for all eternity in full enjoyment of all the blessings of that circle,—with respect to parents and children, and to fit them for the everlasting enjoyment of purity and glory. Also, we know that in this temple some eternal and indissoluble ties will be made among earthly loved ones—relations, and the living and the dead, in many ways that tongue cannot speak, nor can the heart of untested man fathom. We know all this, and more also, we say, for the comfort of the yearning Saints. We have heard that the magnitude of its outer courtyard will contain ten acres of flat land in the middle of the city, enclosed by a strong wall twenty feet high; and I measured the side posts and caps of its four, four-angled gates, which are of beautiful, carved stone, and which themselves weigh about six hundred tons; there you have a kind of key to estimate the size of the next inner courtyard, until better information becomes available. Does anyone wish to know

WHAT USE IS MADE OF THE TITHING MONEY?

Here already is the answer for them; from the tithing contributions the building of this temple will be started, and after that the rest will be used to build another temple, yes, other temples; for by that time the host that will come from among all the nations of the world “to the mountain of the house of the Lord,” they will be needed to teach his law, so they may walk in his ways—so they and theirs, and also their dead, may be endowed with all the essential qualifications to make them fit and able to stand and enjoy the fullness of salvation of the “sons of God,” when their worthy King will come into their midst; this will take place before the passing of this age or generation; otherwise, thousands besides ourselves will be disappointed. “Where is the promise of his coming,” say the children of the world still; but “be ye also ready, for in such an hour as ye think not the Son of man cometh,” says he himself through his Spirit to the Saints. Let us make ready, then, by fulfilling our work in the world, and then let us emigrate to Zion, and build to him a Temple; “for the Lord, whom ye [only the Latter-day Saints] seek, shall suddenly come to his temple.” These preparations cannot be made without a lot of

money; the Saints are not to expect that only those who are there should build the temple, without their assistance. How can anyone expect to enjoy the temple after going there, and refuse to assist in its building as much as they can? This is the best use anyone can make of his money; for Zion is our permanent home—the city of our gathering; there we will be nourished by the mind and the love of the honest in heart; there will our donations be sent beforehand to prepare a temple for us by the time we arrive there to enjoy it. Let no one fear to contribute towards it, lest your tithing be misused; each one who contributes here will have a correct accounting of that; their contributions will be transferred there by their names for their acceptance and their eternal health: for “the seed of such will not be forgotten, and their children will not be left to beg their bread.” Neither will the tithing there be misused, for it will all be administered by righteous and able men, the aim and desire of the majority of whom is to build *Zion*, and not to build *themselves* at the cost of others. Neither President Young nor his counselors, or any of the Presidents in Zion, receive even their sustenance, or any of the tithing, nor do they seek it from what I have heard; but on the other hand, I know that they give their whole time and efforts to the service of the public with no payment from anyone. How do they support their families? someone asks: I answer that they carry forth temporal callings just as others do, with their own possessions—employing others to perform their tasks. I know that they, even Brigham Young, pay tithing of all their land and animals produce as promptly and correctly as any other man in the valley. The tithing in Zion is not spent to support the families of anyone in luxury or carriages, but for that which is of as much use to every contributor and everyone else.

We are sometimes asked how much is required as tithing for the Saints in Wales? In short, let your conscience answer that to God, and then all will be satisfied. The law is the tenth part of all you own when you come into the church, and the tenth of your *annual increase* after that. *Free agency* is the president of the man in this as in all other things: since God is his *rewarder*, he will be his *judge*. Certainly there are many Saints in this country who work diligently to support themselves and their families with food and clothing; it is felt that more charity should be imparted to such, than should be taken from them. Yet, there are many who can contribute without hurting their circumstances; and also the generous giver to the work of God, will be blessed by God according to his generosity. The

conscience of each man, then, is his *Tithe payer*, and not the parish priest, the *bailiff*, or the church officer; and he who cannot pay a tenth, then he does not have a tenth; or he who can just barely support himself and his family, is not expected to pay tithing. But God, and all the Saints, expect anyone who can pay tithing, to pay all he can to build the aforementioned temple, and then his children and his posterity will bless his memory after him forever and ever.

New Castle St., Merthyr.

D. JONES.

HOW TO GAIN HAPPINESS.

EVERY man who has common sense, aims to make or gain happiness for himself, although not everyone chooses the same objects from which to extract happiness. If we think of every class and condition of men, religious and otherwise, they all in their different ways aim to gain happiness for themselves. Is it reasonable to think that drunkards, thieves, deceivers, &c., &c., intend to gain happiness for themselves, when they perform their evil deeds? Certainly they do; let us think of the good-for-nothing, for example, when his sorrow overtakes him; he goes to his friend, and tells him his troubles, and then they go to the tavern, saying, "We can have a bit of happiness there;" but they do not consider that they will suffer twice the sorrow afterwards by doing so. Thus also the thief does not aim at earning for himself punishment in jail, when he snatches his booty, but his intent is to gain for himself some comfort or happiness from it; although he may be disappointed, yet that does not delete the initial aim. It is easy to prove that the above classes and their like aim to gain happiness for themselves; but let us assume that that is sufficiently clear to the reader without saying anything further, since that is not our primary purpose for writing this article.

We as reasonable beings have been placed in a condition for which it is necessary, before we can have natural happiness, to gain it for ourselves; and in order to gain it, we must cultivate the senses we have received from God for that purpose. We ought to consider, as reasonable beings, the nature and consequences of all our deeds, internal and external, lest after laboring the consequences become

such, that they bring sorrow instead of happiness. We ought to consider that all our movements and our behaviors are such that leave their impression after them, and that such impressions will certainly bring sorrow or happiness to our bosoms when we look and ponder them, for they will be very clear. Just as the stream digs its ditch in the earth, the drip of water carves its tracks in the eaves, and the waves sharpen the teeth of the crags along the seashore; so it is that our deeds and our behaviors leave their deep and indelible impressions after them; and if we do them in accordance with the principles of righteousness and divine truth, the consequences will be virtuous, and they will cause the doer joy and happiness; but if the deeds are done in accordance with any other principles, the consequences, of necessity, will be very sorrowful and unfortunate; for as there is a connection between the root and the fruit, so there is an indissoluble unity between deeds and their consequences. He who ponders these things, sees that his special duty is, to say and do in accordance with the correct principles of heaven, so that the consequences will come out budding with the abundant fruits that exhibit virtue, purity, and honesty, which will create within him comfort and happiness.

The connection between the soul and the body is such that the one cannot feel happy if the other is not in a state of peace. And thus before a man can enjoy abundant degrees of pure happiness, which is presented through the Spirit of God, he must be in a condition of peace, soul and body. Many a man is very hardworking, striving to gain for himself and his family temporal comforts, which are necessary, and when, after he obtains them, he remembers that he has a soul—an immortal being, which is not in a condition of peace, the man, although possibly wealthy, feels himself as if in a world of unhappiness. In spite of that, cattle and flocks, houses and lands, all the treasures that are on, and in the earth, are gifts from God for the comfort of man; and yet, generally, the men who have the greatest abundance of them, are the most unhappy. How can that be? If the gifts of God to man are to make him happy, what causes those who have them to be more unhappy than others? The author of order is God, and thus He did not give these gifts to men, without giving the order to use them and to seek them; therefore, if they are sought unlawfully, there

is no happiness to be expected with their enjoyment. What order has God given for seeking them, so as to answer the benevolent purpose for giving them? God expects a man to make a choice of the most excellent blessings first, and not as the second consideration. God sent his beloved Son to the world to establish his splendid kingdom, who, when he came, taught men, saying, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." That is the order, namely to "seek *first* the kingdom of God, and his righteousness," and after that "all these things shall be added unto you," namely the gifts or the blessings we mentioned previously. It is clear, that the chief cause for the rich, generally, to be more unhappy is, because they seek wealth first, and make it the foremost thing in their minds, leaving the counsel of the Savior unnoticed, namely to "seek first the kingdom of God," &c. Therefore, reader, if you wish to be happy, seek first the kingdom of God, and his righteousness, then the immortal soul that is in your possession will be in a safe state; there will be peace between your God and you, and your conscience will be calm as you think about the judgment; and thus as you continue to proceed by this rule, the promise of the truthful One says, "*all* these things are added unto you;" for to the one who leaves houses and lands, &c., aside, going and following Christ, or seeking first the kingdom of God, all these things will be added, or he will receive an hundredfold of what was promised. And thus according to this promise, that is the rule for man to be happy—to keep the kingdom of God in a safe place, so that there will be no cause for him to fear the wrath that will come—and to have "*all* these things added," for his comfort and happiness. And thus, friend, or dear brother, let us remember that there is great importance in the promises and rites of God. He who leaves the kingdom of God in second place, is disregarding the counsel of God through his Son, and depriving himself of the heavenly and eternal happiness which will be enjoyed now by the family of God in the land of Zion. The Saints who are in the valleys of the mountains, are the happiest people under all heaven. Why? They have left houses and fruitful lands, beautiful cities and towns; yes, they left everything to "seek the kingdom of God, and his righteousness." Although they left all their possessions to seek this kingdom, yet they derive their happiness from heaven, through faith in

the name of the Son of God; missionaries came to them from the land of the light, namely the ministering spirits, who were sent to minister to those who left everything, because they sought *first* the kingdom of God. They fulfilled the above counsel; but it was not long before they received the connected promise, namely “all these added things.” Now, they possess pure happiness from heaven, for which there is no end, and blessed are those that have it.

It is not a noble family that fits a man to receive of these gifts of happiness, but it is the honest in heart, who walk according to the perfect rule of the good God, and according to the lowly plans of the children of this world. Thus may no one of the Saints be disheartened, thinking themselves too bad to reach the state of happiness that awaits the faithful brethren of Jesus. Let us remember, although we are poor, that God will call on us, promising us a fair inheritance, in a country that is better than this one. Let no one think that their honest tasks are too lowly for God to notice; for the spirit came to Elisha, although he was a farmer; David was a shepherd, but he was made king; the shepherds were greeted by angels, although they were at their task, and a young boy with a pure heart, and a wish for truth, was Joseph Smith, without much of the goods of this world; but he was selected by God to be a great Prophet in the dispensation of the fullness of times. He sought first and foremost of all things, the kingdom of God and his righteousness.

There are many who promise to gain happiness for themselves at some other time; but God is calling now. Many of the Saints promise to be remarkably faithful after going to Zion, but now is the voice of God forever. Happiness is to be enjoyed in the faithful keeping of the commandments of God. There are many who have their whole mind on becoming educated in languages, mathematics, the arts, sciences; the knowledge of astronomy, navigation, agriculture, together with others we could note, and they are satisfied with the happiness they gain from those endeavors. Knowing those things is a good thing, but they should not be left in front of all things, because one must “seek first the kingdom of God, and his righteousness,” before man can be happy in circumstances which will come to confront him. What comfort will it be to understand the *rule of three, fractions, decimals, equation, and geometry*, when “the Lord will come with ten thousands

of his saints, to make judgment on them that know not God, and that obey not the gospel of our Lord Jesus Christ," or who have not "sought first the kingdom of God?" What good is it to be well versed in the work of Virgil, Cicero, Demosthenes, Home, and Herodotus, when standing before the judgment seat of the great God, if we have not been born of water and of the Spirit, so that we may cry out, Abba Father, and be able to say when the Lord comes on the clouds of heaven, "Even so, come, Lord Jesus?" I believe that the above information is good, and necessary, but it is not sufficient to bring man to peace with God. There is no harm if we could state the longitude and the latitude of a country or a distant island; and if we liked to look at Jupiter and Saturn, and their rings and moons, there would be no harm, but we should not allow them to be foremost in our thoughts; for our foremost duty is, to "earnestly contend for the faith which was once delivered unto the saints;" "seek first the kingdom of God," and understand what it is, and how to be godly,—seek the Spirit, so that we may understand the things of God, for "great is the mystery of godliness," greater than human wisdom can discern, without the Spirit of God, which brings to mind the things of the past, "and he will show you things to come." Then, after earnestly contending for the faith, and seeking first the kingdom of God, all these things will be added unto us, for our happiness, until we come to a knowledge of the Son of God. And then, what will the *problems* of Euclid and the *principia* of Newton be, alongside the teaching of him who has come to a KNOWLEDGE OF THE SON OF GOD?

Georgetown, Merthyr.

THOMAS HARRIES.

HYMN.

THE kingdom is progressing,
 However angry the dragon is;
 And despite the beast's cunning,
 Which bothers the harlot,
 The cry of the angel will be fulfilled,
 When great Babel falls,
 And the beast on his throne
 With his greatness all over the ground.

The children of heaven will be seen
 In comfortable rooms;
 Then will the sons of Baal
 Be sorely tested:
 When that prophet is thrown
 Alive into the fire,
 It will be admitted that the Saints
 Possess God's gifts.

ROBERT EVANS.


MISCELLANEOUS, &c.

EFFECT OF SPEAKING EVIL OF SOMEONE.—If one speaks of many bad things in a man, others will be inclined to observe his behavior more carefully; and if nothing is found in him except the common weaknesses of human nature, the result will be to believe that he has some excellent traits that likely hide and obscure the gifts of his detractors.

CHARITY.—Several will give to the poor people who ask it of them; but true charity looks for the troubled; for, there is often a person in need who is too fearful to ask, hiding his poverty, and suffering in silence.

CLEVER BOY.—One day a boy approached a gardener, and asked, "Wasn't your father a gardener?" He answered, "Yes." "He was *transported*, wasn't he?"—"No," said the gardener, "there was no one more honest than my father in the country." "Yes, yes, he was transported," said the boy, "I heard my brother reading the trial, that he robbed a gentleman; and he was transported, and no one in his family was ever successful."—And then, the gardener ran after the boy, and they went to his mother. After the mother had taken the boy to task, he said, "Wasn't my brother reading this morning about Adam, and saying that he was the father of us all?"

PAYMENTS FROM MAY 20 TO MAY 26.—Rhymney, £1 6s 3½c; Merthyr, £1 6s; Pontypridd, 16s; Abermamman, 3s.—Total, £3 11s 3½c.

 We call the attention of our readers to the excellent treatises of Capt. D. Jones in this Issue; they will be nourishment and strength to every honest of heart person who reads them, or who hears them read.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

JUNE 4, 1853.

[VOL. V.

PARENTHOOD,

AN ESSENTIAL, INDISPENSABLE, IRREFUTABLE, AND INSTINCTIVE ATTRIBUTE IN MANKIND,

Proved by its beneficial effects, its natural laws, its divine ordinances, and its endless duration.

ONE of the chief purposes of the creation of our species in this world, is to generate the offspring of beings like ourselves; the eternal destiny of which, after faithful observance of the laws of their earthly sphere, would be, through the virtuous resurrection of their “older Brother,” to gain immortal, incorruptible bodies like the one he has, and to be forever “like him.” For this great work, there were created in our primeval parents—the producers of our species, suitable and indispensable *attributes*, which could not be for any other purpose than to procreate. We do not consider these qualifications to be a deterioration in human nature, rather they are creative and indispensably necessary for the procreation of our species on the earth, and for the abode of the “eternal dwelling places” with heavenly beings in the “same form and image” as the Son of God. Without it mankind would cease, yes, every life created would cease to exist, and the creative purposes of our God would be frustrated.

Parenthood is indispensable, we say, to multiply our kind, to equalize the havoc of war, and every other destroyer of life, yes,

death itself, and all the instruments of death; and it fulfills its purposes in this very quickly, in spite of all the life-destroying devices that oppose it “strong and armed,” while accelerating His ordinances, and multiplying his posterity despite the pomp of the opposing devices—its boasting challenges the opposition to destroy its species. The species *multiplies*, the earth is *populated*, despite everything!

Such grand results following such self-evident preparations! Yesterday, there was a land in the desert without inhabitants, today the inhabitants emerge, and in a short while there are houses, towns, and cities full of happy life! Seeds of humanity are planted on desert islands, and soon they are heavily laden with offspring until their shores are overflowing. Its adventurous offspring are sent to the vicinity of the frozen poles; there they multiply in spite of the frightful clash of the extremes of cold, storms, and tempests. Soon the blistering tropics are inhabited—it *battles* to multiply its species despite all opposition, cold or hot—there is no way to hinder it; it will bring forth descendants despite melting to debility, and burning black in the campaign! Everywhere, under whatever circumstances onto which life can clutch for existence, there will be found this generating, life principle, its species thronging together to “multiply and replenish the earth,” until it is *full*! Were it not for this multiplying principle, or its like, our earth would long ago have been an uninhabited desert, without a living soul but our first parents—two grey-haired heads, enjoying their blessings and their rejoicing. Animal, beast, fowl, reptile, flower, and every blade of grass, are all, like us, indebted for the perpetuation of their seeds and their existence on the face of God’s paradise, to this essential, indispensable, namely, this procreative principle; without it there would exist only the two primeval, God-created partners: and all the preparations of water, air, and earth, to sustain, would have all been in vain. All the beast, animal, fish, fowl, reptile, and plant kingdoms, philosophically would have filled the measure of their creation, it is true; but as for procreating, they never ever would have had this!

If we consider the wondrous, earthly reproductive attributes, in their plant, fruit, and animal classes, while the dependence of future mankind increases with its additional necessities, and were we to research it in all its revolutions and its respective essentials, excellent and weak, it is certain that there would not appear in any

consideration of their attributes, a more skillful, more excellent, or wiser creative principle of the work of the wise Person who created everything, than appears in the proper understanding of parenthood; and we know of *nothing* that tends more toward the increase of man, yes, the *species* in happiness, than *multiplying*, in this world and in the *world to come*. This is the essential, beginning axis of man's happiness for time and for eternity—the countless hosts, like shadows who have been, the present millions who are, besides the many who will yet come to our earth—all are branches of the beginning parental trunk, through the divine marriage; their fruits, and their sweet flowers, and their beautiful herbs derive from this root. O! how blessed to properly understand it, then!

Neither, we say, is that which has such a great purpose, yes, essential to the *existence* of the human species, left to the *choice* of our genders to do or not, nor is the *way* it is accomplished, but it is imposed on us by the creative compulsion of our nature irrefutably ordained. "Multiply and replenish" is the *instinctive* and commanded law of our whole nature—imprinted as vital in our original compositions. Were it not for this, man—all who are living, would soon cease to exist! Had he been created devoid of appetite or hunger, left to eat at the urging of the other attributes; he would not know whether he needed food, or after understanding that, he would neglect eating for days on end; or he would be too miserly, or too busy with other things to take time to eat, until he would die of hunger, unless this were a *creative attribute* in his being. So it also with respect to breathing, sleeping, reasoning, &c. How many of us ourselves would be unborn, except for the essential, creative and procreative attribute in our parents? And without these urges, who of us would take upon him all the cost, the trouble, and the resultant care to rear children? Not one of a thousand, I suppose, especially the mothers. Remove this attribute of mankind, and it is doubtful that the race would last another generation to carry forth the business that this principle compels the world through time to do. Now it is obvious, that for the essential wisdom, for the proper arrangement of parenthood, and posterity, the principle was created in man intrinsically and as part of his being, so that through his vital action by virtue of this compulsion he could fulfill the chief purpose of his existence.

This attribute is contained in the fatherly and motherly attributes in males and females, and they to them, so that the impulse of the one summons the same impulse into action in the other, and this because of the union of the one to the other. *Love* is the stimulating cause for the appropriate attribute for the reproduction of our species.

Love,—original, natural love, *only*, in its essential purity, awakened to action through the compulsion of its attractive union in its purity of purpose, can properly fulfill the rites of this sphere. Angels love, and are loving, and those who love the most, are similar in this to God, because “God is love.” And this principle is not completely unknown to mankind. It forms part of his original composition. And there is no one until now who is completely devoid of its sweetness and its charm. Extinguish this light in the soul of man, and there will be nothing left but miserable ugliness.

But, thanks to the wisdom of the organizer of nature, there abides in human nature “a friend that cleaves more closely than a brother.” There is a knot stronger than *life*: namely, that unity of soul that joins hearts inseparably, and weaves for the parties who possess it, a feeling, a consideration, and an *essence* of “one flesh.” True love, you are the most holy fountain of all human movement. You are the most dazzling queen of the earth—the most brilliant sun of our nature, the sweetest earthly rose! The comforter and sanctifier of man! You are the life and soul of a woman. The rich, remnant jewel of Paradise! You are Paradise yourself! O! our wise Creator, who is not grateful to thee for creating in us an attribute so heavenly, so angelic, so godly as this, for the enjoyment of an occasional drop of the endless sea of heavenly perfection as this! The gold of Ophir, the *nectar* of Eden, and the earthly glories, are but small stars to this *sun*. Again, O! forgive mankind for the misuse of it—restore, replant the godly herb in the garden of humanity, and nurture it as before with the lovely breezes of heaven, until it emits a fragrance as in the days of the Lord through the confines of our own paradise now. Especially may we never again see a matrimonial garden of the human family without its sweet flowers. Let not another guide dare to lead the two procreative parties to the matrimonial world. May the wild vine that imitates this godly fruit of our earth be uprooted, and may one of the primeval seeds be planted in its place, and may nothing join you, man, with a woman in marriage, but PURE AND TRUE LOVE.

Newcastle St., Merthyr.

D. JONES.

PRE-EXISTENCE OF MAN.

[Continued from page 336.]

33. Each father gives laws to his family, adapted to the degree of knowledge which they possess. The laws given to impart the ideas of right and wrong to infant spirits, are of a more simple nature than those ordained for the government of spirits after they have acquired this knowledge. Each law has its appropriate penalty affixed, according to the nature of the law and the amount of knowledge possessed by the beings whom it is intended to govern. The penalties or chastisements upon infant or youthful spirits, while learning to distinguish between virtue and vice, are not as severe as those inflicted upon disobedient spirits who have already acquired these ideas. After having learned the nature of right and wrong in some things, laws will be given teaching them their duties towards their parents and towards each other as brother and sister spirits, and towards the angels who are servants to their parents, and towards other Gods and their children and servants who reside in the same heaven. Also, some spirits will be many thousand years older than others; and, therefore, if they have been diligent in observing the laws given to them, they will be far more intelligent than their younger brethren, providing that they were all begotten by the same Father. Now those that were born soon after Him, would have nearly the same amount of experience. And it is reasonable to suppose that these spirits would be divided into classes, according to their age and knowledge they had gained through obedience to the laws of their father, and that lessons of instruction would be imparted to each class, and still higher laws be unfolded, to govern them, and that as their knowledge increased, so would their responsibilities also increase.

34. The period of time required to educate spirits seems to have been of far greater duration than the period allotted to us in our second estate. Some of the older spirits must have existed millions of years in their first estate, before they were privileged to enter this world. Now during this vast period they must have had ample opportunity of becoming deeply learned in all the laws of spiritual existence. Dwelling in the presence of the Father, and

having access to all His servants, the angels, and the privileges of associating with all the Gods who resided in the same Heaven, and who were of the same order as their Father, they must have had facilities for acquiring information far beyond anything enjoyed in this probation. In that high and heavenly school they had the opportunities of inquiring of their Father all about the elements of which the worlds were constructed, and how these elements acted upon one another, and concerning all the infinity of laws which had been given to govern them in their action, their combinations, their unions, and their organizations; and in fine, they must have been instructed in all the art and science of world-making.

35. There were some things, however, which these spirits could not learn while they remained in their first estate; they could not learn the feelings and sensations of spirits embodied in tabernacles of flesh and bones. An idea of these feelings and sensations could not be imparted to them by teaching, nor by any other means whatsoever. No power of language or signs could give them the most distant idea of them. An idea of those feelings and sensations can only be obtained by actual experience. They might be described to them for millions of ages, and yet without being placed in a condition to experience them for themselves, they never could form any ideas concerning them. This may be illustrated by supposing an infant to be born in a dungeon where not the least ray of light was ever permitted to enter. This infant might grow up to manhood, with the organs of vision perfect, but he would have no idea whatever of the sensation of seeing—he could form no conception of light, or of the beauty of the various colors of light: though this sensation might be described to him for one hundred years, yet no power of language could convey to him the faintest idea of red, or green, or blue, or yellow, or of anything else connected with the sensations produced by light. These feelings could be learned only by actual experience; then, and not till then, would he know anything about it. So, likewise, there are many feelings and sensations arising from the intimate connection of spirits with flesh and bones, that can be learned only by experience.

36. There are two different kinds of knowledge: one kind is obtained from reason and reflection, of which self-evident truths are the foundation; the other kind is gained by sensation or experience. The ideas relating to the first kind are obtained by comparing truth with truth; hence they are acquired by spirits in this manner, and can be communicated to them independent of experience. The ideas of the latter kind cannot be obtained by reasoning or reflection; they can be learned only by experience. Spirits therefore, can advance to the highest degree of knowledge in some things, while in others they must remain in ignorance until they are placed in circumstances to learn them by experience. Now there are many experimental truths which are just as necessary to be learned as truths of a different nature, and without the knowledge of which an intelligent being could never be perfected in happiness and glory; hence it becomes necessary that these spirits should enter bodies of flesh and bones, that they by experience may learn things which could not be learned in the spiritual state. None of these spirits are permitted to have tabernacles of flesh if they have violated the laws of their first estate and altogether turned therefrom; for if they will not abide in the laws of the spiritual state, and hold sacred the knowledge therein gained, their Father will not entrust them with the knowledge to be gained in the second estate. If they keep not the first estate, they will not be permitted to enter upon the second; and this is their torment, because they are held back and are prohibited from advancing in knowledge and glory with the rest of the family who have been faithful.

(To be continued.)

TO PRESIDENTS OF BRANCHES IN THE EAST GLAMORGAN CONFERENCE.

I BEG your special attention to, and your effective cooperation in that which follows; namely, first,—It was unanimously agreed that all the *stock* of books that was on hand in all the Branches of this Conference before the 3rd of last July, are property of the Conference, namely

the books which were paid for from the collections that were made generally, and that the wish of the President of every Branch is to send them to the next Conference Council in Merthyr. One reason for this is, because of the inequality of the debts owed by the Branches at that time, and consequently that the fruits of diligence and faithfulness of some Branches remain in the possession of others who are undeserving of them; by gathering them together, and as property of the Conference, their worth will be at the service of the *Conference* according to the determination of its *Council*.

Another reason for this is, that in this manner all the *volumes* of the TRUMPET and the *Star* can be gathered together, when, in their scattered state, the *odd* numbers here and there, are of no value in contrast to the value that *volumes* of them would have. If the distributor sold some of the *stock* that was on hand before the 3rd of July, after that, that is to be counted with the remainder of those books left on hand. If some of that *stock* had been scattered or given out, from then to now, without hope of receiving payment for it, let the President state that, and how it was, in the Council. It would be entirely out of order for a distributor to count the books that were on hand *before* the noted time, toward those which remain after that time, to negate the debt, because the first part was already paid for through general collections, but the last part belongs to the Branch itself.

Next, let us observe, if we fully understand, that each Branch is responsible for its books, and that the *Distributor* is their servant, of their *choosing*, and not of our choosing; consequently, who but the Branch should satisfy themselves with respect to all their dealings with him. This is reasonable on those principles. And thus, should not the President of every Branch take care that the *book* accounts of his distributor show accuracy, and not be satisfied with anyone else's *report* but his. It is not any doubt concerning the distributor that compels us to work this way, rather because this is the law; therefore, that only is just. "You say that that man is honest, and that the other is an honest man," said an Indian once to a white man; "but," said he, "*you watch 'em!*" And, we say, that an honest man likes to be watched. The watchmen over the church are the *Presidents*. Since the Saints are responsible, they would feel businesslike in the matter, but in order,

despite that. Let not the negligence of the President's watch over the distributor cause the Saints any contention with the matter, or give place for any suspicious person to be able to believe there is any disorder in the distributing of the books. The law is, that two are to look over the books every quarter, and see that the *stock* on hand that quarter, if any, is equal to the request, and if it is not, to find out the reason. If that were done there would be no danger of going into debt; without this, it is known that one would never get out of it! Pay attention! *remember!!* and *DO this!!!* It is to the books that are on hand after the above time that we refer in what we said last, remember, and the procedure for action henceforth, with regard to all books, in the Branch. If each one were to pay for his own book, then debt on the Branch would not be possible after that. And of all unpleasant things, let us beware of "Branch debt" or "Conference debt!" Let us exclude such a phrase from our profession of faith as soon as we can!

Regarding ZION'S TRUMPET, we declare that it is very cheap for a penny each, yes, cheaper to the buyer than to the seller. Only its circulation makes it possible to sell it so cheap. If its circulation is decreased, it will be necessary to increase its price. Which will you choose, brethren? Some complain they are unable to sell all they receive. To those we say, do all you can to open the eyes of others to recognize that it is to their benefit if they receive it. Certainly it will do them more good than they can do with the *penny* in some other way. We do not want anyone to think that anyone has an obligation to receive it, unless they understand that it is for their *own* benefit and the benefit of the *children* after them, that obliges them to receive it—to *read* it thoughtfully, and to *PAY FOR IT* willingly. After you free your consciences from them, we know of no better way to restore them from that darkness, than to leave them without it until they feel hungry. It will be a double loss for anyone to refuse to receive the entire volume after beginning it—that is not just—let all who begin it know this. Only inability justifies anyone to do this; and if that happens, he should strive to get someone else to take his place. The issues of any book or publication of any party are not things that can be taken or disregarded, any more than the Saints can be. We do not want the Saints or the Presidents to consider themselves under any burden or oppression with regard to any books, or anything else

in this church. Free agency is its chief, yes, its *only* compulsion to all acts. Facts show that those who appreciate this heavenly principle, are those who use it properly! We speak plainly about this, because we are addressing wise men of principle, so there is no further need for compulsion. A new volume of the TRUMPET will begin with the coming half-year: we wish to know what number each President could see of this next volume, and not only the number of *issues* they will *begin* to receive, but what number of *volumes* they can *pay* for! Send from now on, *only* that number, and it is expected that no mention will be heard of "Branch debt" or "distributor debt" ever again. Will all Presidents send this to the *Editor* and to the *Distributor* promptly? For it is only the Presidents we shall deal with in this matter.

Also, the *Millennial Star* is a publication too well known for there to be any need for us to praise; you know the good that you have obtained from it. Is it not worth paying for all that come to you? It is self-evident that you cannot obtain what you do not pay for! If there are some issues of that publication going to some places where they are not sold now, we know of no better way than striving to sell all of *this volume*, and then sending promptly what number will be required for the next volume. The *odd* issues are not considered as valuable as volumes, and it is better to gather *volumes* by exchanging issues from various places at the end. Remember that as the books of the Saints increase in age, they increase in value, rather than decrease, as do almost all other books.

Newcastle St., Merthyr.

D. JONES.

THE ONLY WAY TO BE SAVED.

THIS topic is one that is of the utmost importance, and it is the duty of every man to search into it for himself to find the only way. The Savior has said, "I am the way, the truth, and the life." We see that it is the *way*, and not the *ways*. Also, "narrow is the way which leadeth unto life, and few there be that find it." Thousands in our country pretend to teach the way to be saved, according to their different imaginations. But we show, in short, the only way unto life, as follows:—

The first things, for a man to come into this way, are to believe in Christ, repent of his sins, be baptized by one of the Elders of the Church of Jesus Christ of Latter-day Saints, and by the laying on of hands, he will receive the Holy Ghost. Whoever does as much as this, will know that he has come to the top of the way. These principles are those which start a man in Jesus Christ; and no one can come to the Father, says Jesus, but “by me.” At this point a man begins to become an heir of God, and a joint heir with Christ. And to whoever comes like a humble man through these ordinances, will be given a witness by God, as he has given to us. Then after coming into the Church, the first thing a man has to do, is to pray and watch constantly. Second, he strives to come to know the government of the Priesthood—listen carefully, like a humble man, to those who hold the Priesthood; for such are the means God has to present knowledge to his Saints. And let all remember that they will be *children*, yes, even after five years. There are many who have been in this Church for ten, fifteen, twenty, or more years, and have lived faithfully, keeping the commandments of God, through all the tribulations they have experienced, and yet consider themselves as little children, knowing *nothing*, in comparison to that which is to come to the children of God. After a man is born of the water and of the Spirit, he begins to resemble his Father; and his Father is not content until his child has become Omniscient, as He himself is. A man in this church can earn for himself an eternal crown in the Kingdom of God! And O! brethren, rejoice, that God has communicated with men in this age, and has established his glorious plan on the earth, for the salvation of his people, and you know that. Neither all the wisdom of the world, nor all the power of hell can defeat you, while you do your duties; the Spirit of God will enlighten you, and will guide you along the way to all truth; for along this way the truth becomes continual. And as a man goes along on *this* way, the righteousness of God is revealed step by step, faith by faith, until the faithful are ready to exclaim, “Give us over and over again the joy of thy salvation.”

Also, let all remember, that when they come into this Church, they are coming into a divine school, and that God gives also a length of the chain to the devil to test everyone—they are rejected

by their dearest relatives, and by their best friends, and their family in their own home will sometimes become their worst enemies. "Ye shall be hated of all men for my name's sake," says Jesus, "for if ye were of the world, the world would love his own," and "all that will live godly in Christ Jesus shall suffer persecution." But all the scorn, the derision, &c., &c., will be as *nothing* in your sight, in comparison to the testimony that will be in your possession, together with the multitude of blessings that you will enjoy through it all.

We have shown some of the things that man must believe and obey, to be saved. Further, men must believe that Joseph Smith was a Prophet of God and that the "Book of Mormon" is true; also that Brigham Young (and not Sidney Rigdon) is the successor to Joseph Smith, and that he also is a Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints. Some of the followers of Sidney Rigdon lurked about in the Church here for years; but thanks to God they have vanished; they were treated with an iron fist. Thanks be to all the Saints for getting rid of them.

A duty of every officer in the kingdom of God is to turn his heart, his feelings, and his love to his President; and as you seek the Spirit of the Lord, you will be enabled to do his will; and so, with the same desire you should seek the spirit, the will, and the suggestions of your President, to do the same with every humility of heart, yes, even more so, for you hold responsible and high positions. If you wish to be like your great Master, never seek to do your own will, but the will of him who is greater. That man who does not turn his heart completely to his President, like his just counselor, will not receive power to govern, and to give his influence for the salvation of the people. The Priesthood of God does not claim any other principle of government, for it is perfect, and requires perfect obedience to it by every subject, whether high or low, rich or poor; otherwise, responsibility could not rest where it belongs, and when a man takes upon himself the right to differ from His government, he takes upon himself the right to betray the government of God, and set it open to mortal and opposing influence, which is the power of the devil. Many come into this

Church and do well for a few years; then they begin to hate their brethren, fighting against the Priesthood. Remember, "Whosoever hateth his brother is a murderer." And you know that "no murderer hath eternal life abiding in him."

Men in this Church can become kings and priests, yes, Gods also, if they continue faithful. And on the other hand, if they do not respect the Priesthood, and *obey* it, they will be sure to become devils and enemies of God like their father *Lucifer*.

We warn all the Saints to be watchful in these days, and test the spirits whether they be of God or not. Be meek when teaching those who oppose you, and do not get stirred up, lest by so doing you receive of their spirit. Be wise toward them, to strive to get them to repent and to recognize the truth.

We wish for the Conference Presidents to make every effort to get the Elders to go out to preach the gospel, for the season is lovely. I have traveled through several counties lately, and O, how lovely is the sight on the fields! The harvest is great, and the workers are few. We pray for workers to go out for the harvest. There are indications of an abundant crop this season. My prayer to God, the Eternal Father, is to bless the whole Church in Wales, and may his Holy Spirit be poured out upon you, in the name of Jesus Christ. Amen.

WILLIAM S. PHILLIPS.

14, Castle St., Merthyr, June 1, 1853.

LETTER TO PRESIDENT W. S. PHILLIPS.

Great Salt Lake City, January 31, 1853.

DEAR BROTHER W. S. PHILLIPS,—I have sent to you several letters, and I understand from the letter of John Parry to his father, that you have received them. I have not had one line from you; but everything is well. More snow has fallen this winter, than any of the mountain men remember; this has prevented the eastern mail since November until last Monday, when two coaches came into the City, by being dragged on skins across the snow, from over a hundred miles from the

city. The snow has deprived us of much foreign news this winter. The California mail has had a large amount of snow also; despite that, it came in not too far off schedule. Fully as much snow has fallen in the Valley, if not more, as has fallen ever since the Saints have been here, but it melts away quickly; about the longest it has stayed in the Valley is nine days, and at that time the roads were full of people rushing the length and breadth of the city. I have been out on the ice and snow when it fell the most this year, and I did not feel the cold here as much as I felt in the old country. The animals are coming along well outside through the winter, except during the aforementioned nine days. It has been lovely, summery weather here for about a fortnight now, and all are very busily preparing for the spring. The main public work at present, is building the wall around the Temple Block; it is said that it will be finished soon, together with getting the Temple under a roof by next winter. Whether or not this is accomplished, depends entirely on whether the Saints come out with all their strength for this purpose; not only here, but throughout the whole world. Let all who have the means remember, that God expects them to donate a part of that to building Temples and Sacred Places to his name on the earth in this age. The most pleasant news is about the victorious success of the Gospel throughout the whole earth, which comes here from time to time. The word is spreading here, that two hundred and fifty names of persons have been put down at present, to be sent on missions this year! This will be woe to old Babylon!!

While the Elders are building the kingdom of God across the earth, the Saints are building and securing the kingdom of God in the Valleys of Ephraim, under the direction of the best man on the earth, namely our dear President Brigham Young, Apostle, Prophet, Seer, and Revelator of the living God, for the true Church of Christ on the earth. The Saints are expanding their boundaries along the width of this Territory, building new towns and cities: the feats accomplished by the Saints here are astounding. This is the best place under the sun for honest and diligent men and women, to enrich themselves temporally and spiritually. And O, that all the faithful Saints were here at present, for them to take part in the pleasures and delight that we enjoy in the *parties* now and again; and more than anything to have a portion of the

benefit, the edification, and the comfort through listening to Apostles and Prophets teaching us, in a most eloquent and skillful manner. The Saints who came across the same time as I did are all alive and well, but they have scattered across the cities, according to counsel. Domestic work is what the people are reaching for with all their energy; and we are very successful in our efforts. We will soon be able to accomplish all that we wish within the Territory; God leaves his blessing on all the Saints to embrace. Everything is good and successful throughout the Territory. This year we expect a host of Saints to come home from the four corners of the world, bringing their gold and their silver, machines and precious things of every kind with them to build Zion.

Part of the sugar machinery is being placed on the Temple Block, to be a workshop for the smiths for the present time, but it will be moved to Provo next summer, where the sugar works are to be. The Welsh here are coming along fine. Let brothers D. Jones, T. Jeremy, and D. Daniels know, that the family of each one of them is well and happy of heart. I am also happy of heart; this is an excellent place here. The people say that I am putting on weight, and to be sure, I myself also feel that I am becoming puffy.

My regards to you, and to the dear Saints there, and to my old friends. Success to you in rolling forward the kingdom of God.

Yours in the new and everlasting covenant,

ELIEZER EDWARDS.

THE BLIND CHILD.

(Based on the English poem of Mrs. Hemans.)

My Mother! it is said that the stars are bright,
 And that the great sky above is blue;
 I dream about them every day and every night,
 And I suppose them to be similar to you.
 I can never reach to the height of the skies,
 And the stars do not speak with me;
 But the fond images I have of them,
 And their formation is similar to you.
 I always dream of the blessed land,
 But for what reason I know not;

And when I hear your voice, I suppose
 That heaven is similar to this.
 When my sad heart is pressed to yours,
 All my folly is forgiven;
 Some very lovely pleasure fills my breast,
 And in my mind this is Heaven.
 O, mother! will the great Being up above forgive,
 My faults, the same as you do?
 Will He take care of me?—Does God have love
 For a child who is blind like me?
 Do not leave me, dear mother, ever by myself,
 Come with me through want and its fear;
 Lead your blind daughter to the great, blessed throne,
 Waiting in the heights nearby.

MISCELLANEOUS, &c.

IT is said that the Empress of China, the “heavenly empire” as it is called, is Christian, and that her husband is as close to being a Christian as was Agrippa of old, at least!


AN American Newspaper reports that more than twice as many bad deeds are committed in “New York,” in proportion to the number of inhabitants, as are committed in London. Who but the Omniscient One knows how many that is?

BORN to her Majesty, recently, was another little boy, and to his subjects a new Prince to add to the host.

“THE bull roared like thunder, I ran like lightning; and as I jumped across the hedge like the descent of falling stars, I tore my clothes as if heaven and earth had come together,” said the voice of a frightened rascal in the breeze, when nothing could be seen but the tip of his coattail directly behind him.

MAKE use of a friend with a lot of caution; do not trust before you know him well; for many will pretend to be friends, and they use flattery as a veil to hide their deceitful hearts from men.

PAYMENTS FROM MAY 27 TO JUNE 3.—Flintshire, £1 12s; Anglesey, 15s; Denbighshire, £1 10s; Troedryhiw, 4s; Pendarren, 4s; Pontypridd, 7s 2c; Cardiff, 14s; Pontfaen, 4s; Cap Coch, 14s; Georgetown, 12s; Llanfabon, 3s 7c; Ffynnon Tydfil, 4s 7c.—Total, £7 4s 4c.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

JUNE 11, 1853.

[VOL. V.

MYSTERIES FOR THE SAINTS!

FOR the Saints, I suppose that mysteries are the most acceptable, most beneficial, and also the most interesting things possible. Some Saints, on the other hand, teach a great *mystery* to the world at times; and through visible facts in their lives, they prove the possibility of that which was incredible for them at an earlier time; namely, that it is *possible* to enjoy powerful gifts of the Holy Ghost in this age, and succumb to the committing of sins after that! We would be glad if that *mystery* would remain hidden from the world, and certainly those who have revealed it to the world, sooner or later, if they had not proved it to them. The mystery which causes great surprise to the world is, why do not the Saints live according to what they profess—how can those who have received a knowledge of God, the enjoyment of the remission of sins, and a glimpse of the excellence of the great salvation in Christ, slip back to the world, and succumb to their lusts and desires. And truly, it is not just a small surprise that this causes us either, when we consider it properly; and we believe, if there is something that causes surprise to the family of heaven, that this is it—to see those who are heirs of heaven, with all its glory, in its time, in a promise; and they *know* that by the sealing of the Holy Spirit of promise to the purchasing of their souls—to see anyone like that turn their backs on all of that; yea, all that is worth having, and in its place, being content with that without which they would be better off!

Looking at such a wretch, who can help but wonder and pity? But it is good to say that they are seen only infrequently; and for such bizarre happenings, the more infrequent the better.

We believe that the best mysteries we can teach the Saints are, to live in a godly manner according to the directions of their religion from day to day, in every place and every time; for only by doing so will they enjoy “the great joy of the Holy Ghost,” which will be sweeter to them than anything that a man without it can tell them. We have said that many times, and God has proved the truth of the teaching to the satisfaction of each one who has put it to the test; yet, there is in the human mind a tendency toward corruption, and to forget its greatest benefit; therefore, we stir the pure minds of the Saints by bringing to their memory the most compelling mysteries to godliness; for “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come;” thus, he who has the most godliness, is the happiest and the wealthiest of all; therefore, the best way to become wealthy in this is, by denying and refusing all things that are contrary to the mind and will of God: if so, to whatever extent we can have his Spirit, that is his claim on us, which sanctifies us, or creates the image of God on us, which is godliness, namely *Like-God-ness*.

Of every teaching we have ever had, to be taught how to be *godly* is the most valuable, the best, and, I am confident, the most delicious. Through the goodness of God in sending teachers to us, and being taught by them, we received this great privilege. This teaching will be proved to you as being godly by the enjoyment of the godly blessings as you obey it. Then one of the mysteries of the kingdom of God will be revealed to you of which the world knows nothing! They wonder why the Saints are so desirous for still more teaching; they do not know that this is the way God nourishes you with “the children’s bread,” and with every food in its time, so you will increase in his image. Can you not reveal this mystery to them? You certainly can through your obedience to the teaching you receive from the correct source—by their seeing your fruits in your godly lives—your kindness and your humility, together with your earnestness with them in trying to get them to follow you. This is the sure way to gain favor with God continually, and to be able to go into his eternal presence.

Let us remember that the root of our growth, which has come into this church, and the nourishment which helps us to increase, are derived through praying to God, with a sincere heart for his spirit, without which it is impossible for anyone to truly believe in this church, nor will anyone even try for very long. This is not a nesting place for hypocrites, rather it is *only* a place for those who wish to serve God with all their hearts. If secret prayer is neglected, family prayer will soon be wearisome, and then the public meetings will become less desirable, or too long, deadly, or too frequent; it will become easy to appease your conscience to neglect some of them; and step by step, if food is not received by praying for it, it will become easier and easier to neglect meetings and other duties one by one, until one goes into darkness, almost without perceiving the danger. Gentle Saints, let us fear that slippery slope, as being the path to destruction; and let us remember that we do not rely on our own strength, nor do we worship ourselves, or men, rather the truly important thing is pure religion which binds man to his God by the attractive force of his Holy Spirit. If we wish to have spiritual food, let us go to the table of our Father in secret, and in his church, and in all our duties, so that our children will run to us, and we will have our day-by-day portion from him. This is the way to enjoy additional mysteries of his kingdom while we are *here*; and O, how sweet it will be, when we go to Zion, where *there* it will no longer be necessary to learn the lessons we were able to learn here,—to remember, that our examples prevented no one from coming to the church of God, nor did they prevent us from receiving the privileges and blessings of the faithful in the temple of God, and in the congregation of the Lord.

Gentle Saints, may our holy religion own us until we have the same image as it does,—may we keep all the commandments, and cleave to its Author through it, continually. It is true that some obstacles have been along the way of some who desired to accomplish that, but we rejoice with you all now, for they have been driven away, like chaff before a whirlwind;—the priesthood is what guides you truly and purely with the principle of our heavenly Father. It is not the corruption of the instruments which the priesthood held that corrupts the principle, or the improper use that man may make of the principle that would cause it to become unworthy of our trust afterwards. This church is pure in all its principles, according to the will of God who owns it—in it there are justice and mercy, truth and love going hand in hand. There

is freedom, yes, *encouragement* to practice every virtue and goodness: and to do nothing else except what is according to the will of God; otherwise we do know nothing about God. And if there is anywhere, or in any way in this church, any principle, or anything, being taught, yes, or even being *permitted*, that is contrary to the will of heaven—contrary to purity and holiness—in conflict with the benefit of man or the glory of God, *here* or in *Zion*, we would like to find out what it is? where it is? If there is not, then dear Saints, let us go forward zealously, confidently and faithfully, in the fulfillment of all our duties. Let us live in all things as it would befit those professing godliness, for in this way *only* will we enjoy the Holy Spirit. Among the other evils that are in practice in this world, and injurious to the Saints who practice them, we beg your attention to the following observations on

DRUNKENNESS AND ITS EFFECTS!

Varied are the interpretations to be had on the word drunkenness. Those who are able to walk competently are not willing to admit they are drunk, and others claim they are not drunk if they can walk at all. Some affirm they are not drunk while they speak clearly: others say they are not drunk if they can speak at all. Others believe that a man is not drunk until he is lying on his back in the ditch, while groping his way back up on the ground! But if we were permitted to interpret *drunkenness*, we would say that all are drunk to the extent that the intoxicating liquor has had an effect on his feelings, his mind, or in any way on his constitution. It is foolishness for a man to say that he does not intend to get drunk while drinking something he knows well, has the inevitable effect of causing *drunkenness* for all who drink it. The only fact that will prove that a man does not intend to become drunk, is that he *does not drink intoxicants*. He who gets drunk sins against God—against his church brethren, if he has any—against his family, if he has one—against his fellowman, by his example—against his own body, by doing harm to it in many ways; and especially, if ever one of the Saints is seen in this ditch, we consider him to be a great sinner in that, and in need of genuine repentance, and at least as prominently as the prominence of his transgression to the extent he is able. Brethren, he who gets drunk, saddens the Holy Spirit of God by so doing, to the extent of his drunkenness. Miserable will be the fate of the wretch who angers God with this transgression until God says, “Leave him.” If he is

received back, it will not be without sincere and serious repentance. Let us consider this, then, while the Spirit of God is in our possession. He is a purifier and a cleanser; it is doubtful that he will pursue friendship with the inebriate, unless there is a legitimate and indispensable call.

Gentle Saints, you know that temples of the Spirit of God reside in your temples. Let us remember, "if any man defile the temple of God, him shall God destroy." Let us be clean, pure, as He is pure, and our conduct holy; for the justice of God will not permit the inebriate, or the liar, the adulterer, the unrighteous, or the evil man, to enter into the heavenly kingdom; and we are certain that he will not grant discipleship of his earthly church to any of the impenitent inebriates, any more than the others named, or any evil man to have membership, much less an office in it for long.

Newcastle St., Merthyr.

D. JONES.

CELESTIAL MARRIAGE.

[Continued from page 339.]

THE DEVIL and his angels, having forfeited, in their first estate, all right to enter a second with bodies of flesh and bones, and having lost the privilege of marrying and propagating their species, feel maliciously wicked and envious against the sons of men who kept their first estate and are now in the enjoyment of the second, marrying and increasing their families or kingdoms. These arch seducers know full well the blessings which they have lost, and which they see mankind in possession of, namely, the blessings of wives and children. Could they seduce mankind and forbid them to marry, it would greatly gratify their hellish revenge; for they know that all such would lose their promised glory, being left wifeless and childless like themselves, without any possible means of reigning over an endless increase of posterity.

The devils, knowing the eternal ruin which would necessarily come upon mankind, could they be persuaded to abolish marriage, used every art of seduction to accomplish their evil designs. When they could not succeed in one way they would try another; if they could not persuade all the church to forsake the practice of marriage, they

would then try their skill upon the apostate priesthood, endeavoring to enforce them into a life of perpetual celibacy. The devils soon succeeded in getting laws enacted, forbidding the priests to marry. Nunneries were also built in which females were immured for life, and thus prevented from fulfilling the great and first command to multiply their species. The next great object with the Devil was, to unite this apostate Church and priesthood with the civil power; this he soon accomplished. He now found himself armed with double facilities. What he could not before fully accomplish with the ecclesiastical tribunals, he could now perform through the enactments of the civil powers. He had already succeeded in abolishing marriage among priests and nuns, and the next step was to forbid the plurality of wives—that divine institution which had, in all previous ages of the world, been so successful among holy Patriarchs, Prophets, and righteous men, in greatly multiplying the people of God, and spreading them abroad like the sands of the seashore. Could he persuade the ecclesiastical and civil powers to unitedly attack this holy institution, and utterly abolish it in Church and State, it would greatly satiate his revengeful feelings; for he recollected well how much harm Abraham, Jacob, Moses, Gideon, Elkanah, David, and numerous other old Polygamists had done to his kingdom. God had declared himself to be the God of Abraham, the God of Isaac, and the God of Jacob, and had promised to bless the children of their numerous wives and multiply them like the dust of the earth. And Christ too, the greatest enemy which the Devil had, was so well pleased with this divine institution, that he chose to come into the world through the lineage of a long list of Jewish and Patriarchal Polygamists. The Devil, therefore, thought to vent his spite at this holy order, and if possible entirely eradicate it from the earth. Through the influence of apostate Christendom several nations have actually been persuaded to assist the Devil in his malicious warfare against this divine system; they have actually passed laws prohibiting it in their midst. Thus that order of plurality by which the twelve tribes of Israel were founded, and from which the Messiah, according to the flesh, came; that order which multiplied the chosen seed as the stars of heaven, and in which all nations shall be blessed; that order by which the childless

dead could have his name perpetuated to endless generations: that holy, divine order has been overturned and abolished by human enactments and by human authority. Let Apostate Christendom blush at her sacrilegious deeds! Let her be ashamed of her narrow, contracted, bigoted laws!

If the plurality of wives be a divine institution, why did not the Lord make more than one female for Adam? Because one was sufficient to commence the work of peopling this creation. The Lord generally accomplishes His work through prescribed and fixed laws. The law of generation is the fixed and established method by which males and females have been organized out of the dust, during the last six thousand years. Before this law could take effect, it was necessary that the immortal bodies of the first pair should be formed in a different manner from that of the mortal bodies of their offspring. The first pair being formed by the immediate agency of the Almighty, all others could be formed through the general and fixed laws of generation.

God had power to form all the inhabitants of the earth in the same way that He did the first pair, but his wisdom dictated their formation by another law. He had power to form a great number of females for Adam, but his wisdom dictated the formation of only one as being sufficient to commence the great work of the multiplication of the human species.

But does not Jesus, when referring to the union of Adam and Eve, as one flesh, convey the idea that no man was to have more than one wife? No; Jesus was speaking of the Jewish nation, who had been accustomed to give bills of divorcement, and put away their wives; he was showing them that Moses suffered such bills to be given, because of the hardness of their hearts; "but from the beginning it was not so." He told them that it was unlawful for them to put away their wives, except for the cause of fornication. He "said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder" (Matthew xix, 4, 6). Jesus here vindicates the

sacredness and perpetuity of the marriage covenant. He shows that the husband and wife are no more twain, but one flesh. What are we to understand by two becoming one flesh? Does it mean that the male and female lose their identity as persons? By no means. Such a circumstance never happened in any age of the world. Does it mean that they become one merely in their thoughts, affections, and minds? No; it says they twain shall be one flesh: mark the expression, "*one flesh*," not one mind. But how can this be possible? Answer; By the sacred covenant of marriage, the woman freely and voluntarily gives herself to the husband; she no longer is her own, neither does she belong to her parents, or to any one else; she has surrendered herself wholly to her husband; she is his helpmate; his wife; his property; his flesh, just as much as the flesh of his own body is his: hence, Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it"—(Eph. v, 28, 29). Although she still maintains her identity as a distinct personage, yet she belongs to another, and not to herself; she is his "flesh and his bones." He, therefore, that will divorce his own flesh and his own bones, "saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery" (Matthew v, 32). Now, a man that will cause his own wife which is, by marriage, his own flesh, to commit adultery, will be considered as an adulterer himself, and will be judged and condemned with adulterers; for in him is the greater sin, because he compelled his own flesh to commit adultery, by putting her away. And if he should marry, after having put her away, it would be adding sin to sin; for, after having forced his wife to commit adultery, he would now actually commit adultery himself. Hence, Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matthew xix, 9). Thus it will be seen, that a man who unlawfully divorces his wife, although he may remain unmarried, commits a sin equal to that of adultery, for he "*causeth her to commit adultery*;" and if he marry while in this great transgression, he, of course, would marry contrary to the will of God; therefore, God would have nothing to do in joining him to another; consequently

his marriage, not being of divine appointment, would be considered illegal, and therefore adulterous, like all other marriages wherein the authority of God is not recognized.

(To be continued.)

OBSERVATIONS ON MAN.

AMONG the different creations of God, there is none lately that has attracted my attention more especially than the composition of the human body, together with the passions or the tendencies pertaining to it. The wisdom of the great God is seen in the creation of man, excellent beyond measure. The placement of the different parts and members which make up his body, is to behold it as orderly and as indispensably necessary for the happiness of man and the glory of God, so that it is easy for even the weakest in comprehension to understand the true necessity for them. Such workmanship perceived in the work of the human Machine lifts the body above the paths of the earthworm, and puts on it moving columns, which carry it from the one place to the other, to look at different objects, and to know the affairs of the world, according to his own wish. Also, the feet, which are like low rocks, and are given armor of horns to defend them in their daily travels. The arms and hands, how practical they are to fulfill the glorious purpose the Creator had in mind, namely to work the land, &c. The nostril to receive the scent of the flowers and the herbs of the field; the mouth to delight in the taste of the sweet berries of the land; the ear to hear the voice of his Lord; and the tongue to resound his praise. The eye again, which crowns it all—how glorious its work, how necessary its service: it looks over the whole structure—it tells it whenever there are dangers around it, and shows it a refuge so it can run from them: it tells it whenever there is need for cleansing the body, and makes it look tidy in society, and through it man is enabled to look at all the wonders and excellencies of creation. Indeed, we can say with the apostle Paul, “The members of the body which seem to be more feeble, are necessary” (1 Cor. xii, 22).

Yet, no less glorious in their structure are the passions or the tendencies that pertain to it. I believe that each passion or tendency that are in man are indispensably necessary for the happiness of man and the glory of God; and without them the purposes of God could not be carried forth. But, says someone, we understand that in men are tendencies to covet the gold and silver of his neighbor, his land, his houses, and his animals, &c.; and, as if the most important of all things, he is oftentimes as if wanting to defile his marriage bed. Men are even seen hating and envying one another, and frequently the outrage does not end until they shed blood. And is it possible that tendencies of this kind are indispensably essential, for the happiness of man and the glory of God? To that I answer as follows:—These attributes have been set in him to stir him up to act in lawful causes, so that God may receive his intended glory from him. And every man has been blessed by God, to greater or lesser degrees, with increasing light at his coming into the world (John i, 9), which enables him to properly judge when, and where, it is lawful for him to succumb to his passions. From this, we can understand that man is a steward over himself, and consequently he is to govern his passions, and it is not for his passions to govern him; for, when in this pitiful condition, many times man has used the powers he received to fulfill the purposes of God, to militate against him. The apostle James suggests that the tongue was given to praise God, but that it is often used to curse him. It is true that man has a tendency to covet land and houses, clothes and animals, and wealth of every kind; but the light of reason teaches him that he should not deprive his neighbor of his possessions, but to labor diligently with his own hands, until he comes into possession of his own wealth. Also, man, like every creature, has a tendency in him to desire his kind; but he should be careful in this also, that he not encroach on the rights of his neighbor in any form or way; for if he were to do so, his conscience would condemn him; but he should wait for God to give him a companion, and consider her as the most supreme gift of all the gifts of heaven. God hates and gets angry, and he expects us to do that also. Not that we should hate each other, to be sure, but to hate that which is evil and abhorrent in the sight of the Lord.

Now, we see, if man were not in possession of these attributes, it would be impossible for him to be lifted up to fulfill God's purposes, namely working the earth, multiplying his species, and populating the world; hating evil and fleeing from it. We see that through the effect of the same passions man many times has sinned against God, and other times has pleased him. There is in us the tendency to love, which is like the others of our tendencies, absolutely essential to uniting us together, and to help one another under different circumstances: and yet, if we yield ourselves completely to being governed by this one passion, as with the others, it would be possible for us to harm ourselves, since the passions have no understanding of their own. It would stir us to love evil, while God urges us to flee from it. Paul says that love thinks no evil, rather it thinks good of all things.

We see further, the necessity we have of properly knowing ourselves, knowing God, and understanding his laws and purposes, and always taking care that all our actions are such that they will be acceptable in the sight of God. Looking at this glorious object owned by blessed Jehovah, namely man, and thinking about the majestic purposes he had in mind when he created him, I feel to say in the words of his old servant, "Great and wondrous are thy works, O God; and for thy goodness I shall praise thee forever."

Merthyr Tydfil.

JOHN REYNOLDS, *Jr.*

PRESIDENT D. JONES TO THE EAST GLAMORGAN-SHIRE CONFERENCE.

WE wish to announce that the East Glamorgan Conference will be held in the Cymreigyddion Hall, Merthyr, on Sunday, the 26th of June.

We beseech the Presidents of branches, insofar as possible, to gather together in the above place the previous evening, to jointly plan the matters pertaining to the conference. Also, they are asked to present to the general committee at that time, a report of everything that pertains to the link between their branches and the committee. Since this period ends the half-year report, and since the British First

Presidency expects to understand thoroughly by it, the condition of the conference, we hope that the Presidents will not neglect their duty to present to us the same as correctly as possible. Let no officer or member be reported in full standing, unless it is known that they are worthy of that. If anyone has left any branch without a letter of release, or if it is not known where he is,—if it is known that his conduct was unworthy of membership before going,—let him be excommunicated before the report. If he was not immoral before going, report such under the heading “*scattered.*” It would be desirable for all the report to be according to the following format:—Name of the branch, high priests, elders, priests, teachers, deacons, cut off, died, emigrated, baptized, released, accepted, scatters, and total number.

Take care that the officers and all are contained in the total number. It is considered that he who receives a letter of release to go somewhere else, is in the responsibility of the branch from which he received the letter, until he joins another branch. If he neglects to join another branch, let a court of that branch call him to account, and let him be brought before it according to the disciplinary rules of the church, as if the letter had not been given to him; for by his negligence, he has forfeited his right, according to the conditions of the transfer. If any president or member learns of someone in their neighborhood, who professes to be a church member, and has not joined with them, they should try their best to restore him to unity with them, by sending to the branch he left for a release letter from there. If they fail to succeed in restoring him, they should write their witness regarding him to the President of the branch where he last resided, and report to him of that, so that, if he wishes, he can have an opportunity of defending himself; if he does not come, let the council discipline him according to his transgression. Let them ensure that the “*Book of the Church*” show beside their names the same information as the book of the council. Do not neglect to note there the discipline meted out to every person. We also implore you to include the detailed numbers of the receipts and the payments pertaining to the “*Emigrating Society,*” and all other donations that pertain to the conference.

If any officer is released, report him among the members; for he is counted as a member, and will continue to be, unless he is endowed with an office after that.

Presiding brethren, allow me to call your most serious attention to two matters related to the above; namely, first, your responsibility, if you are aware of anyone's being excommunicated undeservedly from your church. Next, your responsibility also if *mercy only* is your motto at the cost of *justice*. How can you not share in the shame that negligence of discipline causes, and the harm it does, when it is deserved? Let us remember that it is not our church, rather it is God's church, the discipline of which is entrusted to us; and hence, it is not our feelings, but *justice* as far as it is within us, that should determine the fate of each one. If a man does not strive to live a godly life, he should not have a name in our midst any longer than his deeds prove that. *Too much* of a delay often brings more of a stain on our religion than either he or you can soon wash away, perhaps. Let all things be done in a "decent and orderly fashion," with justice and wisdom, and let us pray for a blessing of our God to be on him.

D. JONES.

SPIRIT BODY.

DEAR BROTHER JONES,—I wish for you to provide for me a little light through the TRUMPET, with regard to the spirit body. I saw the observations of O. Pratt in the TRUMPET, vol. v, page 332, as follows:—"Fallen beings beget children, whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children composed of the fluid which circulates in their veins, which is spiritual, therefore their children must be spirits, and not flesh and bones." Also, your own observations in the "Treasury," page 29:—"Natural"—composed of flesh and blood: 'Spiritual'—composed of flesh and bones." Now, the question is, do the gods have "bodies of flesh and bones?" If they do, do they produce children different from themselves, contrary to the way children are produced on the earth? I hope you will make some brief comments on this.—H. B.

ANSWER TO THE ABOVE.

We know of no better way to enlighten H. B. than to direct him to those places to which he directed us; let him read again thoughtfully,

and we believe that he will have to be fully satisfied. Also let him read 1 Cor. xv, 40, and our observations about it in the "Treasure," page 28. Let us add, lest H. B. misunderstand the meaning of "fallen beings;" it is not spirits or fallen angels Mr. Pratt means in the place noted, but the human race; the former do not reproduce at all; the latter reproduce their own kind. The "heavenly bodies" produce spiritual beings, as Pratt says clearly.

D. JONES.

BEGINNING OF ANOTHER VOLUME OF THE "TRUMPET."

ON considering that 52 weekly issues would be too many for one volume of the TRUMPET, we deemed it wisdom to make two, finishing the present volume on the 25th of this month, and beginning the other on the second of July. We would have declared this earlier, had we not been on a journey through the North. We intend to begin the next volume with new letters, which will be easier for everyone to read, although they will not occupy any more space than the letters currently used. We beseech all the Distributors and the Presidents to let us know what number of issues they will receive of the next volume, by the 25th of this month, at the latest. If some have not given that information by then, the same number will be sent to them as are sent at present, under the consideration that they are committed to receive the same number until the end of the year. If the circulation becomes less, there is danger of the price for the TRUMPET to increase; and we urge everyone to keep that in mind, and remember that it is better to receive 30 issues for a penny each, than 20 for a penny-and-a-half each. We hope there is no need to encourage the Saints to do their best, since we consider that the success of the Church to which they belong should be very close to their hearts. By the way, we can promise that the next volume will contain again, many very valuable writings, which will cause joy to all who love the success of Zion.

INVITATION TO THE SAINTS TO ZION.

TUNE—"The two ganders."

LISTEN, Mormons, brave and innocent men;
Lend an ear, listen happily,

And come quickly, according to the word of the Lord
 To the field from Babylon,
 To the lovely land that is in the promise,
 To all of the family of the faith;
 Those who believe, and who obey,
 Truly will be saved;
 They can inherit the privilege
 And dwell among the Saints,
 Where Jesus will reign,
 For a thousand long years,
 Among the prophets and apostles,
 And the dear patriarchs,
 And faithful Abraham, and cheerful Sarah
 Will dwell before them.
 Among the beautiful multitude,
 Will be David, the ancient poet,
 And mild Moses, and gentle Aaron,
 And Adam who was in the garden;
 And old Simeon, who first blessed
 Jesus when he was just a babe;
 And gifted Daniel will be comfortably
 Standing in his area.

Here is the stone that Daniel saw
 Going before him;
 This is shattering and grinding
 All the idols great and small:
 The old explanations of the fathers,
 And the traditions of old,
 Are vanishing like a mist rising,
 Before the divine wind.
 The course is moving forward,
 Until it will nearly fill the world:
 All the nations who are faithful, will come
 Before long to receive it;
 And the ancient Jews, they will come in hosts
 To believe in the true Son of God,
 When they see his great wounds,
 And the appearance of his pierced side:
 At that time there will be a happy crowd
 Praising before him,
 Without any envy, or wrath, or anger,
 Or treachery beneath any breast;
 But all in love and cooperation
 Praising sweet Jesus,
 For having drawn them and completely redeemed them
 From the plagues of Babylon.

MISCELLANEOUS, &c.

FROM THE VALLEY.—After a long wait, an abundance of letters from the Valley have reached Liverpool, and they report that the Saints are succeeding in all good things, and all are going forward comfortably.

ORSON PRATT.—Elder Orson Pratt arrived in this country, on the 29th of May, in good health. We do not yet know how long he intends to stay, but certainly his coming will be a feast for many.

WATCHING AND PRAYING—Lately while some reverend was with his family in a prayer meeting, a thief broke into his house, stealing the reverend's best clothes, his wife's gold watch, money, and other things, and he left behind this lesson written on a piece of paper, namely "Better to watch than to pray."

WE are informed by a letter from Elder T. Jeremy, that the famous Mr. Robert Parry (Robyn Ddu) was baptized recently in Swansea, and that he has enlisted in the army of the Saints.

PAYMENTS FROM JUNE 3 TO JUNE 9.—Cwmbach, £3 16s 1c; Aberamman, 4s; Hirwaun, 14s 9c; Rhymney, 13s 4c; Georgetown, 10s 4c; Troedyrhiw, 4s.—Total, £6 2s 6c.

TO THE PRESIDENTS, &c.—Let the half-year Report be made up on the 30th of this month, and send it without delay to President W. S. Phillips, since the same is expected from him in Liverpool within seven days after the 30th.—And let the treasurers of the Emigrating Fund prepare their numbers, and send their contributions to President W. S. Phillips immediately after the 1st of July, with the names of the branches and the amounts contributed.

"THE COMPILEMENT."—This digest of Pamphlets, Hymns, and Letters, is now for sale, in the same kind of binding as the Book of Mormon. Its price varies from 3s to 3s 6c, according to the contents of the book. Now is the time to secure copies of this, since this is the last Compilement from us, probably.

CONFERENCES.—The East Glamorgan Conference will be held, on the 26th of June; Breconshire, on the 3rd of July; Monmouthshire, on the 10th; Swansea, on the 17th; Llanelli, on the 24th; Carmarthen, on the 31st; Cardigan, on the 7th of August; North Pembroke, on the 14th; and South Pembroke, on the 21st.



May the correspondents be patient.



Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

JUNE 18, 1853.

[VOL. V.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

*Held in the Tabernacle, Great Salt Lake City, beginning October 6, 1852, at
10 in the morning,—President Brigham Young presiding.*

[Continued from page 155.]

ON the 7th of October, at 6 in the evening, the quorums of Seventies met in the Tabernacle, and were called to order by President Joseph Young, when a hymn was sung. Prayer by Elder Levi Hancock. A hymn, "Sweet is the work my God, my King," was sung.

President Joseph Young inquired if there was any person present, who could report the situation of the brethren who were not yet arrived from the States? The brethren reported the sugar company had lost eighty head of cattle by a storm in one night; many had not any flour, and great sufferings prevailed, and the sugar company were living on their frozen oxen.

Elder Young remarked—Many persons who have been ordained into the Seventies, are anxious to know when they can be organized. I now say, let them apply to the Senior President of any quorum, and if there are vacancies, step in and fill them. He then brought forth the subject of the Seventies' Hall of Science,

on which, nothing had been done for the last twelve months, although he had now got in his possession a saw mill, which was ready to run, which would supply the lumber for the hall. There is a load now on my shoulders, and I shall want to know if that load is to be taken off me. The mill that we have has an excellent natural dam, which was proved by the freshet of last spring; and the saw being circular, will run with great rapidity, for we can turn the whole of the Cottonwood Creek upon the wheel if we wish. If you have a mind the rotunda can be built, and the roof can be put on, next fall.

Zera Pulsipher inquired—How much we sacrificed when we were driven from Kirtland, or from Missouri, or from Nauvoo; and answered, every time an immense deal more than would build the Hall of Science.

Levi W. Hancock reviewed the rise of the Church. When there were but thirty-two members they were ordered to build a Temple 68 feet by 95 feet, two stories high; and if we would all work together we could build that Hall of Science.

J. M. Grant—I once voted that no man should be allowed to come to meeting unless he would behave himself; and I have not rescinded it. The Seventies voted to build a Hall, and it remains with them to fulfill that covenant.—The Tithing Office knows no Presidency, no Twelve, no Seventies, no Elders, Priests, Teachers, or Deacons, but it has to do with individuals; and we see the result—it rears up Tabernacles, Council Houses, and other buildings when wanted. There has been, and is, a disposition among the Seventies, to have a Seventies' Hall; and you can build it, but it will require both dollars and hard knocks, and a pile is wanted to carry it on. And I pray the Lord to help you to do your duty.

B. L. Clapp—I have been whipped for not living in this city, and my only excuse is, I am not a smart enough man to live in Salt Lake City.

Joseph Young—I was perfectly satisfied two years ago, if I and

my Council and the Seventies had been let alone, we should have built a good old-fashioned meeting house, have had it dedicated, and been in it by this time. Over 6,000 dollars has already been expended on the Hall, and the basement is not up, by four feet.

Nathan Tanner moved that the mill be sold, and the Hall thrown up. Seconded, but not carried.

John Pack had been absent three years, had returned and found his family in debt, but was willing to do all he could. Then let us build up the Hall and receive instruction therein.

President B. Young—I requested Brother Tanner to make that motion. A man that is not *smart* enough to live in this city, is not fit to preside over this body of men. When God calls a man to preside, He gives him wisdom to preside, so heap the blame on to me. I want to let you know I have heard all that has been said this evening. I will appeal to every Seventy who was in Nauvoo, whether that Hall was not a credit to the Seventies, it was so admitted in New York and in England. I was the designer of that Hall, and I am ashamed of it; it is too small; to do credit to this body of men, let them build a Hall that will contain 15,000 persons; the Seventies were laying plans in Winter Quarters, to get nails and glass for a hall in the mountains. This body of men have the privilege of building a hall, and it will belong to the Church. I have not the least fear of any division in this Church, for I can turn them withersoever I will. (Amen.)—There is a foundation laid to build upon. He then spoke in praise of John D. Lee building the hall in Nauvoo.—We will build our temples and our halls of science ourselves, for the Lord has suffered us to be driven a thousand miles from any place, and we have got to build for ourselves. My good sense taught me that the Seventies would want a hall, and I say, Stretch forth on the right and on the left, in the front and in the rear, and show what you can do.—I wish to ask this people, if you know the doctrine you have been teaching? What is to be done to prepare this earth for a millennium? These Latter-day Saints have got to do it, or else they will be removed, and others

will be placed in their stead. Can you and I do anything but what God requires at our hands, or what He approbates in the Heavens? Joseph received the pattern of the temple in Kirtland, and said he to me, If this people would do as they were told, it would be superfluous to have a revelation. And if you are not covetous and indolent, you may get a revelation in regard to this hall. The nerve, bone, and sinews, are the only capital to build with, and no other capital of the Saints should go to enhance the beauty of the city, but let them hoard it up, and they are a poor, poverty-stricken people. If this plain, simple building (the Tabernacle) were now lying in its native state, you would not be as rich as you are today. Can you build that hall? Yes, I can build it myself. Gentlemen, your hall is commenced, and if there is anything to regret, on my part, it is that the hall is too insignificant; and yet it can't be beat in America. It would be an ornament to any street in London. I can go and pick up the very property now, that will be lost in one year to come, in horses, oxen, &c., and that very property will be sufficient to build it. Now you know how to make yourselves rich again, that is on rational principles. If you want a hall, go and build it. You can't find a man who has been here two years, but can get his bread and garden sauce. Mormonism has done all for me, and I always thank God, that He sent Joseph the Prophet, to reveal His will. Now turn out your teams and send men to work on it, until it is built. May the Lord bless you, brethren. Amen.

Dismissed with benediction by A. P. Rockwood.

October 8, two o'clock.—Opened in the usual manner, by singing, prayer, and singing.

Elder John Young remarked—While the President was preaching this forenoon, I meditated and inquired if we appreciated the blessings conferred upon us. No people under the whole heavens are blessed as we are, for we have Apostles, Prophets, and all the gifts of the holy Priesthood, and are taught the way of eternal life, and we are just as sure of salvation, as though we were saved already,

if we continue in well-doing. The whole world are lulled asleep in wickedness and sin, and we are the happiest people on the earth, and are increasing more in the knowledge of the truth daily.—He alluded to those murmuring spirits who came in; said he, they know nothing of suffering, in comparison with the first settlers of this Valley, many of whom lived on ox hides and hooves, and the bodies of wolves, and felt glad to get them, and when they clambered the mountains to get leeks, with the Indians, they were too feeble to pull them out of the ground. You, who murmur and complain—you know nothing; then cease your murmurings, for you need never go hungry one day, but can live on the best of flour, &c.

President Kimball—The truths advanced, seem so plain and simple, that I feel assured the people will do right. When you go home from this place, cherish what you have heard, and you will not be left in darkness. He instructed mothers, in the duty of training up their children, the same as recorded in the Book of Mormon, and testified of Joseph Smith having placed all the keys and powers of the Apostleship upon the Apostles; and every man and woman who fight against it, will be damned; and every nation who opposes it, will wither as a branch severed from a tree.—A few years ago the world would not believe in revelation, and Joseph was called “old Joe Smith, the money digger,” but now all the world either believe in revelations, through the spiritual rappings, or else are going gold digging.

President Young spoke on the sin of shedding the blood of Joseph the Prophet.

Singing. Benediction by Elder Hyde.

October 8, six o'clock.—Quorum of High Priests met, President John Young presiding. R. Cahoon, and G. B. Wallace, Counselors; S. M. Blair, clerk. Meeting opened by singing. Prayer by Counselor Wallace. President John Young observed the quorum of High Priests had met to transact business, and not to have sermons. President B. Young moved that all who had been ordained High Priests and

had come to the Valley, and were rebaptized, should be received as members of the quorum, by their giving in their names to the clerk. Bishops E. Hunter, Felt, and Heywood made some remarks, followed by President B. Young, on Tithing, and the future plan of the Bishops keeping their books; and requiring the members of the wards to settle with their respective bishops, &c.

Meeting closed. Benediction by Elder Erastus Snow.

October 9, ten in the morning.—Conference called to order by President Kimball. Choir sang a hymn. Prayer by Patriarch Morley, and singing.

Elder Lorenzo D. Young remarked—I have thought, while sitting in this Conference, that I had attained to happiness and heaven. When I see thousands of intelligent beings gathered from the four quarters of the earth, in this spacious hall, it speaks louder than thunder, that this is the Kingdom of God. I feel as though I was in Zion this morning, and sitting in heavenly places, and hearing instruction; it breathes forth a spirit of peace, union, and power, and it makes every person happy. It required a man of strong mind, power, and energy, to testify that God had spoken unto him, by an Angel, unto a generation of men who were sunk in wickedness and sin; yet such a man was Joseph, the Prophet; and I testify before you that he brought forth the work of the latter days, and we are the fruit of his labors. I ask you who were brother Methodists and Baptists, why did you not continue with them? Simply because you saw that you were standing on a slippery foundation, and beheld greater light when this work was presented unto you. If I am not in the Kingdom of God now, I say farewell to all happiness, and future hope of glory, but I am in it, and experience the blessings thereof. The Lord has brought us by his power and guidance from a land of oppression, sickness, disease, and death, to a healthy land, and valley of peace and liberty.—I say to you, heads of families, if you are not laying a foundation for happiness and rest, where do you expect to do it? I shall be rewarded according to my works, but those

who expect ease in Zion, when they wake up in the resurrection, will find they have no inheritance therein.—If you can show me a man who is not selfish, you show me no man at all; if you show me a woman who is not selfish, you show me an idiot, and one who knows not the way to happiness, or a crown of glory.—When you see an opportunity of doing good, and neglect that opportunity, you will find that you have been led by the adversary, on to the wrong path, and are traveling the wrong way.—Know ye, that the Kingdom of God is set up on the earth, and you are living in the days of prophets and apostles; and the Kingdom will continue to roll until it fills the whole world. Then let us do everything willingly that is required of us.

President Kimball presented the names of Elam Luddington, and Levi Savage, jr., to go on missions to Siam, with Chauncey West. They were present. They rose and said they were ready to start (although thus notified for the first time). Voted unanimously that they should go. He then asked if we should build the Temple, of stone from Red Butte, *adobes*, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our President is perfectly able to give us a design of what we want for the Saints to get all their blessings in. He then related the visit of the ancient Prophet, to the potter in his factory, with the parable thereon, applied to the Saints. He said he was proud, and had occasion to be proud of his religion, and the Elders, the brethren and Saints, and especially when they do well. Brethren, shall we have the Temple built of stone from Red Butte, *adobes*, rock, or the best stone the mountains afford? Motioned, that we build it of the best materials that can be got in the mountains.

G. A. Smith—If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances, it will be a drag; and if we build a splendid

Temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. And motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.

E. T. Benson added—And the Presidency do as they please, and proceed to its completion.

President H. C. Kimball—It is motioned and seconded that we build a Temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the stone and other materials shall be obtained, and be untrammelled from this time henceforth and forever.

Carried unanimously. Choir sang a hymn. Benediction by J. Taylor.

October 9, two o'clock.—Opened by singing. Prayer by Lorenzo Snow, and singing.

President Young—When cases of difficulty come before me I feel very acute at times, but at the present I feel very careless. If we could get the male members to hear, it would be sufficient. It is concerning the *canyons*. Wood is the prominent product looked after, and the men who get it, have an experience; there is no excuse for men to curse, and swear, and fight; and I think an expression by this Conference will have a salutary result. A few years ago, the Legislative Assembly disposed of several canyons to certain individuals. He related the actions of different individuals, swearing and quarrelling, and “leaving their religion at the mouth of the canyon,” and exhibiting to the community, the disgraceful language and conduct of some men. He called on the community to frown down upon such conduct. It must be a mighty good flock of 8,000, 10,000, 20,000, or 30,000 sheep, without having some bad ones among them, having the itch, &c. I don’t want to destroy the sheep, but to wash them and get them clean.—It is my decision that those *canyons* be put into the hands of good men, to put gates at the mouths, and make good roads, and take

toll for pay. He then exhibited the conduct of some persons getting into debt, showing their hypocritical conduct towards the Church and the authorities. And when persons don't live to the truth, what is the cause? There must be a devil somewhere.—This community has paid the Gentile merchants in the neighborhood of 300,000 dollars within the last six months. There is not a span of mules that could drag the silver across the plains, that either of those stores have taken.—If this people had the knowledge that angels have, and do as they do, they would be sent to hell, before the rising of another sun; but as it is, God winks at our ignorance.—Consider we don't own the *canyons*. Then let them go into the hands of men who will make good roads, and pay them for it. We, as the Church of Jesus Christ of Latter-day Saints, in the capacity of a Conference, give it as our opinion, and recommend the officers of state, to put the canyons into the hands of men, who will make good roads, and the timber accessible, and let the people have the use of the same by paying toll. If this is your mind, signify it by the uplifted hand. [All hands up.] Now, Judges of Great Salt Lake County, Utah, or other counties, take due notice, and govern yourselves accordingly.—He then spoke of the Temple, and the different stone from San Pete, red sandstone, and bastard marble, and *adobes* and pebbles, will be the strongest; I am talking of the durability of the building. The *adobes* and pebbles will petrify in five hundred years, and will do to cut into mill rocks, when the others are dissolved. Rocks are always composing and increasing in strength, or decomposing and decaying. The *adobe* houses will be better in fifty years, than they are the day they are finished. I give it as my opinion that the *adobe* wall will be the best building.

Choir sang a hymn. Benediction by J. M. Grant.

Sunday, Oct. 10, ten o'clock.—Conference called to order by Elder O. Hyde. Singing. Prayer by Elder Hyde, and singing.

Elder John Taylor rejoiced to be in the midst of a people where the greatest amount of wisdom and happiness is gathered together on the face of the earth. In no other place, have I found

the people protected in their rights; and this places us above the rest of the human family, and is positive proof that God is with us.—He related a conversation with a French communist editor, proving that the Saints have done ALL which the French have failed to establish. You may trace Catholicism and Protestantism, and let them do their very best for mankind, and you behold the world in its present wicked condition. There is not one man that *dare* say that the heavens have been opened to him, and an angel has been sent unto him; there is not one that *dare* testify that he knows there is a God, or that he has spoken to the people from the heavens.—Then he presented many ideas that naturally come to a reflecting mind, showing a superior intelligence, to man; and who it is, that imparts the intelligence to man; comparing the superior intelligence that regulates the planetary system, so nicely, that the philosopher himself, imperfect as he is, can compute the exact time of the reappearance of a planet, though it may be one hundred years hence, showing life, vitality, symmetry, and beauty, that cannot be improved upon. Everything is perfect, beautiful, and harmonious, that man has nothing to do with; even animal life, birds, fishes, &c., they are admirably adapted to move in their respective spheres; and if man had stood in his place, there would have been the same beauty in the government of man as there is in the government of God. Why the wars, commotions, misery, and ruin? It is because man has forgotten God; and everything proves that he is incompetent to rule, or make himself happy. It is the departure from God, that is the cause of all the ruin, distress, and misery, there is in the world, and nothing less than a return to God, can reinstate man, and the world, in their pristine beauty.—He spoke of the English conquering a portion of Asiatic country, growing opium, sending it to the Chinese, who destroyed it, according to the law of nations, same as the people in Boston destroyed a cargo of tea; this brought on a war, and an immense deal of blood was shed.—Again the Americans sent General Taylor to some disputed Territory in Texas, which caused a

war with Mexico; and so the annexation of the Californias. Also the Danes and Swedes went to war, and Austria sent a large army, for whom they had no employment, to take a portion of the Territory, like the monkey sitting as umpire between the two cats, and eating a slice of cheese on each side, until he got it all.—Here is a spirit of union, peace, order, and intelligence, which is communicated to us by the great Elohim. Then let us be careful how we use our blessings, for we have a Prophet, Seer, and Revelator, who stands between us and God; and the time will come, that his will may be done on earth, as in heaven. Amen.

Elder O. Hyde—When we talk of things of which you have heard, read, or understood, they touch every sensitive feeling. He explained the cause and nature of quarrelling, whether in a domestic or national capacity. And when the Creator of the Universe sent forth his messenger to bring peace to the earth, the inhabitants would not receive him, and commenced to slay all the male children, if peradventure they might slay the messenger, and so continue their mastery.—It is lust and misguided appetite that lead men astray; and those nations, who have been contending with each other, must become the kingdoms of our God, &c.

Choir sang a piece of sacred music. Benediction by John Taylor.

October 10, two o'clock.—Conference called to order by Elder O. Hyde. Choir sang, "Guide us, O thou great Jehovah." Prayer by J. L. Heywood, and singing, "Behold the great Redeemer comes."

A blessing was asked on the bread by Bishop Roundy.

President Young said—"It is moved and seconded that Franklin Dewey go on a mission to Siam." Unanimously carried. He then gave notice that he expected conference to close that afternoon, and requested business to be brought forward. To satisfy my feelings, I should like conference to continue another week, but it may not be necessary.—I want to answer Father Draper's inquiry, inasmuch as the people have entered into covenant to do as I tell them. I say to Father Draper, and the rest of the people who are present, and I

want you to tell your neighbors, and teach it to your children, let all the people know what I say—Do good from this time, henceforth and forever; and never commit any more sins, while you live; and love the Lord with all your heart; do good to your neighbor, and let that extend to all the human family. I say to Father Draper in particular, make yourself happy, and live with your children, get what you want to eat, and drink, and wear, and bless the people.

Elijah Newman said—One day when I had been standing guard in the snow all night, Brother Joseph Smith called me in to warm myself. I asked him, “Brother Joseph, haven’t you got to be killed like another man?” “I have,” said he. “Then who will take your place when you are killed?” Said he—“I will answer it in this way, Who succeeded the Savior when he was crucified?” It was manifested to me, that Brigham Young would be the leader, and it is so now.

A blessing was asked on the water.

Alexander Badlam, Levi Gifford, George D. Watt, and Noah Packard, expressed their feelings.

Erastus Snow—To those brethren and sisters who have lately come in, and want to know when we are going to Iron County, I answer it will be either the last of this week, or the beginning of next week. Those mechanics who understand any branch of the Iron trade, are particularly requested to go with us to Iron County.

Joseph Young spoke on *erysipelas*, a disease brought from the Mississippi and Missouri bottoms; and recommended the brethren to steep the *quaking ash* bark, make tea, and drink it; and said men might prolong their lives if they had a mind to take care of themselves.

H. C. Kimball—I move this conference adjourn to the 6th day of next April, at ten o’clock in the morning, at this place. Seconded, carried.

Choir sang a hymn. Benediction by Elder O. Hyde.

T. BULLOCK.

ADDRESS TO THE SAINTS.

DEAR SAINTS,—After we saw the *hint* in the *Star* in connection with our duties to contribute toward the Temple this year again, as we did last year,—we have been waiting until now for a more definite commandment; and we feel by now that a *hint* to the wise is sufficient, and that will open his eyes to see his duties. We warned you a while back to make yourselves ready. As for the amount, brethren, we do not know yet, but begin to collect, and there is no reason to fear that too much will come in.

My faith is as good now as it has ever been, with regard to getting money to carry this work forward, and do not think that it has decreased. The occasional brother says, “Let me have a little time to prepare my Saints; their hearts have closed uncommonly tight, and I am almost afraid to set anything before them now. I want to prepare them first.” Brethren, this is the way to drive them to continual deterioration, and make them poorer and poorer. This is the way to make him who gives a shilling to give sixpence, and to make him who gives sixpence to give only a penny, and to say the next time he is asked, scratching his head, “Indeed, I can give only a halfpenny this time.” And finally he will dry up just like the cow without any milk. Even though some have become angry by *damning the cow*, yet, it is an excellent principle!

Brethren, the way for you to prepare your churches is by teaching them their duties to contribute toward carrying every part of the work of God forward.

Rarely is there a Branch that is generous toward the work of God, which is feeble, rather all are lively, successful, and have great love for everyone. Saints, may you call to mind that time when you were more generous; did you not enjoy more of the Spirit of God than you ever have since? Who can doubt this? No one, except those who contribute under protest, &c.

We also call for your efforts, Saints, to the “Emigrating Fund,” for this is of great importance. When I began on this subject I had not intended to say anything except in relation to the Temple. *Now*,

boys, all hands to the task, and then the blessing of God will be on us, and we will end up in Zion. May God bless us all for the sake of Jesus Christ. Amen.

W. S. PHILLIPS.

14, Castle St., Merthyr, June 1, 1853.

NEWS FROM THE SALT LAKE VALLEY.

WE now give a summary of the news from there, up to the end of March. Home manufactures were being earnestly contended for. The sugar manufacturing company had suspended operations at Provo, for a time, but the company had commenced the manufacture of molasses, which was eagerly sought after by the people. Iron and steel had been manufactured in Iron County. *Satinettes*, jeans, cloths, and flannels, were manufactured by Mr. Gaunt. Fur and beaver caps were manufactured by Mrs. Kippen, and many brooms by Thomas McMillan, and others. Straw hats and bonnets, together with good crockery, were also manufactured, also fine and coarse combs. Governor Young had produced cheese not to be beaten in Cheshire, England. It was demonstrated that cotton could be produced in the Valleys. Cannel coal, as good as is found in England, is spoken of at San Pete. The News talks of breeding clams, crabs, lobsters, and oysters in Great Salt Lake. On New Year's Day, the quorum of the Twelve Apostles, with the musical bands, met at the Council House, and proceeded to greet with a happy new year Presidents Young, Kimball, and Richards, and Patriarch John Smith, and others. On the same day, the Social Hall was opened by singing by Elder Dunbar, a dedication prayer by Elder Amasa Lyman, and an address by Elder James Ferguson, after which dances and songs in character followed. On the 14th of February, the Temple Block was consecrated, and the ground broken up. Since then, two hundred men had been engaged on the Temple works, under the direction of Elder Wilford Woodruff. In consequence of the severity of the weather, the workmen on the State House, Fillmore City, suspended operations during the winter. The winter had been extremely severe, and a great deal of snow. A block designed for the Washington monument, had been cut and skillfully engraved, and is ready to be

delivered at Washington: on it is a design of the beehive, and the words "Holiness to the Lord," and above this is the all-seeing eye, and beneath the hive is the word "Deseret," besides many other things here and there.—The deaths reported in Great Salt Lake City, in 1852, are 98; 90 of citizens, and 8 of strangers; 44 of adults, and 54 of children.

We quote the following from the *News*:—"Let those who come with the design of settling here, bring as much as they can of the following articles: Brown sheeting and shirting, cash price here from 20 to 30 cents; hickory shirting, 25 to 30 cents; Kentucky jeans, 75 to 125 cents; cotton flannel, 30 to 40 cents; prints of all kinds, 25 to 50 cents; pins, needles, tape, satinettes, tweeds, fulled cloth, mill saws, butts, screws, files; nails, 25 to 30 cents; glass, 15 to 18 dollars per half box; latches, locks, bolts, shovels, hay forks, spades, hoes, hollow ware; steel, 37½ to 100 cents; knives and forks, spoons; foolscap and letter paper, per ream, 10 to 12 dollars; ink, per bottle, 2 dollars; blank books, sheet tin and copper, nutmegs, combs, pasteboard; cotton batting, 50 cents per pound; cotton yarn, 50 cents per pound; school books, best kind blue drilling, seeds of all kinds. And nineteen-twentieths of these articles are not now to be had in Utah, at any price."

There is a warm and lively feeling among the Saints throughout the Territory; and industry, peace, and prosperity, characterized the various settlements.

SPRING.

GENTLE spring! Spring! O how I love
To see the spring in its lovely *jubilee*!
The sun tenderly casting its pure rays
Across the dewy leaves, and the turbulent, clear streams;
While the birds and their partners flit from bush to bush,
Pleasantly bringing forth lovely songs of the music that is within them,
And searching zealously, that being a powerful instinct, for a place
Where they can raise up their little species.

The woods are clothed in green mantles,
And some are seen arrayed in myriad lovely flowers;
The violet, the little mullein, and the graceful primrose,
All compete to welcome the lovely spring morning;

The fair, young milkmaid singing her most mirthful song,
And the servant lad with a cheerful eye on his graceful maiden;
While the cuckoo with its melancholy tune is heard in the meadow,
And the children mimicking loudly its "*cuckoo*."

Gentle spring! spring! O how I love
To see the spring in its lovely *jubilee*!
God's finger can be traced in his work of every kind,
And nature, in splendor with every excellent beauty,
Comes out in rapture and in dear love,
Attributing every kind of praise to their Creator on high.
O alas! that in the midst of such songs of jubilation are found
The curses of man forever waving in the breeze.


So dear is the hope the godly ones possess,
(Though few remain here to cheer them,)
To welcome spring, winter will never come to meet it,
When the winter of life has passed away,
To receive the happy summons sent from on high,
By the One who dries from their cheeks the host of tears,
In fair Eden, where the pure river of life flows,
And all bloom beautifully, nothing changing their condition. (1841.)


MISCELLANEOUS, &c.

"VIRTUES OF A WOMAN."—And "where she can be found." If brother R. J. does not know of such, let him read the following, and he shall know; then let him not wonder, rather let him search for her as the best treasure, and let him praise her after he finds her, and by so doing perhaps he shall find many.

A fair woman, lively, not too sober,
Clean, loving, genial, generous,
Mild, merry-eyed, happy-hearted,
Bosom bright, as pure as the day;
Tranquility playing on her cheeks,
Truth on the edge of her lips;
The adornment of man, full of virtues;
Where is this one?—With me. DEWI ELFED.

PAYMENTS FROM JUNE 10 TO JUNE 16.—Monmouthshire, £1; Pontytypridd, £1; Aberaman, 11s; Hirwaun, 7s 2c; Georgetown, 4s; Ffynnon Tydfil, 5s; Troedyrhiw, 2s 6c.—Total, £3 9s 8c.

 Prices of the Hymn Books from now on will be as follows:—The best binding, 2s 6c; the second best, 2s 3c; and common calfskin, 2s.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr*.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 26.]

JUNE 25, 1853.

[VOL. V.

MARRIAGE.

MARRIAGE which is the link between the two sexes, makes them one, through relations, feelings, love, enjoyment, and hope:—marriage makes it lawful for the two parties to be together in every way—and it joins the soul of the one to the other, until the benefit of the one is a benefit to the other; pleasure, enjoyment, and happiness of the one, are drops in the cup of delight of the other.

To the end that marriage brings these effects, it must be done properly and legitimately. The legitimacy suggests that there is a law pertaining to this happy state; this is conceded, for the most part, by the fact that almost all, among every nation and country in every age of the world, claim the right to marry, despite how varied may be their manners, their ceremonies, and their matrimonial laws; yet, there is an acknowledgment by all of them, of the necessity of a marriage law or rite; they also agree that there should be administrative qualifications, or a right to marry; but beyond this, there is hardly any concurrence or agreement with respect to this topic. With respect to the proper manner, duration, pertinent rules, and especially the privileges, blessings, duties, and future glory of the marriage condition, there are almost as many different opinions as there are countries or religions in the world: at least, they are too numerous and varied to draw much of our attention at present.

But, in order to understand what kind the true and genuine marriage is, let us search to determine who has the lawful right to perform it; and perhaps from there we can find out the truth of all that pertains to this condition. Where can we have the legitimacy of that? All countries claim their right to marry their own citizens! Does their claim to do that legitimize them? Not necessarily so. And for those of mankind who believe the divine revelations of God to men, that does not appear to be reasonable, because of their diversity, their contradictory laws, their methods, and their purposes in this ordination. In order to properly understand who, if anyone, of those who profess this, has the required right, let us search back over the past ages of our species, which are less diverse, yet going back a few millennia, we find that it was the servants of the living God who claimed the right to do that;—and let us go back to the fountain head, or to the origin of this matter, and we find that our first parents were authorized in the legitimacy of the marriage state in its true manner, and their God,—their Creator—their Father married them! There is no one who doubts any further the need for the ordinance pertaining to this condition, or the administrative qualifications; for the perfection of this act is recognized from the consideration of the perfection of its giver and the first administrator, between the father and mother of us all. Why is not this the worthy pattern of emulation of all their children in every country, age, and circumstance, as far as it is explained? If so, why is not the exception to this considered a deterioration, and its effects a degenerative consequence?

The claimed and recognized relationship of the administrator of the parties, places his administrative right beyond doubt. Herein, then, is its source found: He owns the right, because He owns the persons; His children are his creation, and *only* He has the right to marry them. The two cannot marry themselves. Even the angels of heaven could not marry them, without His authorization. This is sufficient, then, to prove that Marriage, in its primitive setting, was a divine ordinance, that a divine right was essential to administer it properly, and that divine conditions and laws pertained to it. *Godliness* was imprinted on every facet of all that pertained to it. Is it incredible in the sight of any of the degenerate children who are ignorant of the above marriage, to believe that the marriage of their own father and mother is the best one, yes, the only one accepted by them and by their God! Is not their marriage

an example worthy of exact emulation by all their descendants? If so, why is any departure from it not a transgression that deprives its transgressors of its resulting virtues, and its beneficent effects? Did its legality not depend on the legality or right of its first administrator?—and is it not just as dependent now, on the same administrative legality, to bring forth the same consequences now? If so, who can marry others with the divine right to do so? or who can marry one another in an acceptable manner before God, without an authorized person to do so?—And who can authorize that person but the one who holds the reins of the governmental bridle over the primitive world of marriage in “Paradise,” and only whoever He authorizes for that, while He is the proprietor of this world in which marriages are performed, or the parties in it that are married! He, and He alone, under any consideration, can marry the parties effectively; and He alone can fulfill promises, and fulfill the blessings of the married state to man. If we have reasoned correctly until this point on this matter, what have we found out? We have found, we suppose, that it is not possible to marry, or for anyone to be married legally without someone authorized to perform the ordinance; and comparative logic teaches also that because God was the one who originally had this right, either, surprising as it may be, there is no marriage accepted by God, but those bound on the earth through the right of His priesthood, by his servants, or, on the other hand, the association of his children in the marriage state is not of sufficient importance to merit his attention. If the latter, he did not intend for his example in administering the ordinance at first to be followed. Also, if so, why did he marry our first parents? But, the fact of His having married our first parents, besides other considerations that could be listed, shows the importance of the matter in His sight too obviously for anyone to hide in that refuge, we suppose; and, if so, what is the only consequence, then? Will we have the attention of the world focused on it? It is something which deserves the most profound attention of all of us, not only parents; but are we not all children of our parents! It is important for us to consider whether we are children born legitimately in the sight of heaven, then, or whether we were born of an iniquitous marriage, and did our mothers conceive us in sin, in transgression of the marriage ceremony? The reader will be shocked, perhaps, at the conclusion which he has logically come to! We can do

nothing about the effects that the truth brings about, or the influence on the minds of others, any more than the influence on our own; and humbly we confess that we have awoken as if from a dream concerning the wonderful legality of our conception, and, in fact, find ourselves in the same ditch as the rest of the human race which was begotten through human engagement; and we do not know of any better way than to admit the fact, and strive to restore ourselves if possible, and especially our posterity, from its effects as soon as possible, if in fact it is possible to do that. And here is the next question, we suppose, that is crowding the mind of the reader, and about which he will not be satisfied until he has a answer. Who will answer it? Who will now restore to the children of Adam the marital legitimacy of their first parents? The lamentable facts throughout the world of the contrary devotions of that, together with the general denial of the need for the primitive, godly right, is sufficient admission of their deprival of that throughout the world; besides the political claim to administer it proves also that there is no divine right to do so in their midst. What, then, is to be done? Does heaven consider all of us, and our parents before us, to the last ones married by divine right, to have been born illegitimately, and that our beloved posterity is unclean in the sight of God? says the reader! Well, we would be glad for someone wiser than we to pull us out of the results that seem so unavoidable; for our part, we humbly confess our inability to do so with clear and genuine logic. But we comfort ourselves and our reader regarding that which has come through others, that which could not be otherwise, because that right was not on the earth; we rely on the mercy and the generosity of our God, to pass by the aforementioned deterioration, and count us worthy of his attention, to restore us for the sake of our beloved posterity, yet to be born to the lawful marriage of our first parents; until they are found among His lawfully wedded children in Zion; this is the restored privilege that we all have through the priesthood, in its appropriate time; we know of no better way than keeping sacred the marriage vows we have made. For we are excused in having made them, because we could do no better, and certainly we will be entirely culpable, yes, even condemned before God and mankind, if we do not keep the marriage covenants we have made. But let us press forward to the heart of the matter; for just the offspring or the increase of our posterity, regardless of how essential, and how glorious and pleasurable they are, are not the only purpose of

true marriage. For it is obvious, from the comparative examples of the multiplying of every class of increasing lives to the utmost bounds of nature, that the original aims of marrying mankind more vastly exceed mere procreation than the superiority of creative and moral endowment over the latter exceeds all other superiority to be found in existence. O! yes, reader, your Creator—your Father, has taken greater care in preparing for your birth and your coming to this earthly temple; the time, together with the lineage you come from, and every other precise detail pertaining to your pedigree, your coming up out of the womb, the deeds of your life, good and bad, the conclusion of your life, and your eternal destiny, than he has for any other of his creations. For you were his beloved child from his divine bowels; you are the work of his hands, and it is to Him you will return. “For we must all appear before the judgment seat of Christ.” The names of every one of his children that came, from Abel to the last born of mankind, are written in the “book of His remembrance.” And there they will remain unless you forfeit your right to that by your own deeds; and your name will not be taken from there, until you sin against the Holy Ghost, and “shed innocent blood.” There is no one of the believers of the scriptures who doubts that, and no rational being would seek to do that. If so, then, was your Father so precise regarding your coming to this world, and has he taken care of you every hour of your age until now; and does he call you to account for all your acts; and yet, are the details of your birth not important? The legitimacy of your birth? Did he allow you to come here without also holding your parents responsible for their work in giving you birth, as well as for their behavior toward you, at least until you reached the age of accountability? These considerations manifest some degree of wisdom of the purposes of our Father, different for mankind from any other species of his creatures, forbidding them to mix or procreate (by his example in marrying our first parents) on any other conditions. Is not here the key to the mystery, different from what appears through the holy volume, with respect to the detailed, historical remembrance of the pedigree of God’s children, who were married according to God’s law! Is there not a special and wondrous peculiarity in the chronicling of those legitimate pedigrees? Does not the remarkable care of our parents in this regard, suggest to us the importance they gave to the legitimacy of their pedigrees with respect to the birth of their posterity? The point is, does not God attest the

importance that follows divine marriage through the majestic, remarkable, and excellent characters, and the usefulness and blessings of the fruits of the loins of those who were married by Him? It is reasonable to believe that God's aim was, not to people and fill the earth with *any kind* of human species, nor in any manner, but a highly majestic species and manner: his purpose, by marrying his children (and to whom else did he ever give this right?) was, to transfer his children from the world of spirits to this world, to be a righteous nation, holy, obedient to His commandments, and to make this earth a kingdom unto Him. To this end, and so the spirits could come through the holy pedigree which they were taught in the way of the Lord, he ordained the marriage of different persons, and he taught them their duties relating to that circle, and made their duty known before them. "I know Abraham, my servant," said he, "he keeps my commandments, and he teaches his children after him, that they should keep the commandments of the Lord." Great was our Father's vision about our being *correctly* brought up from childhood! Wise was the plan he made for that through marriage! But, who knows how to arrive at this teaching now? We answer that it is those who know how to marry men in its original legality. It is essentially related to that. It is unlikely that God would authorize anyone to marry without endowing them with the teaching that is indispensably pertinent to that state also, as in the days of old.

It is in contrast to the degenerate, divisive, ruinous effects that follow the false marriages of men on our earth now—and its tribe of phantoms, false human-like and physical—and a thousand more of morally degraded and contradictory religious conditions;—that the majesty, glory, and excellence of the true, and original and holy institution of our God appears to populate the world! Certainly it is to this fountain and its tributaries, that the great proportion of the national deterioration can be traced, and which, like wind from the Upas tree, withering, yes, even nipping in the bud, the most beautiful roses of our earthly garden! And its harmful effects on the tender minds, and consequently on the early days of the flowers of our world in its different ages, are scarcely, if any, more inconspicuous.

If you choose a more evident view on the effects of the false marriages of our world, portray in your mind's eye a family so fortunate as to grow up under the influence of the same parents, the

same moral and spiritual law, the same reckoning for the youngest as for the oldest, and the same teaching and example for all from godly parents, without counter influence of any kind. Then, broaden the picture, until it contains an area—areas, towns—cities—a world, of the same kind. What do you see? Nothing but the portrayal of this world as it *could be*, if no one had been born into it, except through a true and lawful marriage. What else besides these imaginary, unifying, virtuous, opposite, saintly, and holy effects, while all the parents had taught the same duties to their posterity, with infallibility from the unchanging marriage throne? O! what a beautiful depiction! who does not wish to see himself and his dear family faithfully filling some areas of it. But despite how sweet it is to contemplate this scene, you must divert your attention from it. To what? To the mournful, sorrowful, and worrisome, opposite scene of our present world! nor is it fictitious, unfortunately, rather it is a fact too irrefutable to doubt the harmful effects of the deterioration of marriage of our world! Close your eyes, if you can, so you will not witness its effects any further! Close your ears, if you can, so you are not stunned at the groans of its pitiful, dying people. Extinguish the fact from your mind, if you can, while you shout with us with your whole heart, “O! Thou, our Father, our lawful and our primitive BRIDEGROOM, have compassion on the marital world and its harmful, decaying, and painful effects—purify our world from the ‘corruption’ resulting from this apocryphal stream which has cut across its banks, and has flooded the garden of flowers and herbs of our world. Restore the broom that will sweep away the filth like chaff before the whirlwind. Open the original fountain so that mankind may drink deep from it until satisfied. Marry! O, marry thou, in thine own way, thine own children, as before, lest it wither and completely vanish from our posterity to *some other species*!!

D. JONES.

PRE-EXISTENCE OF MAN.

[Continued from page 363.]

37. That there has been a rebellion among these spirits, is evident from the Scriptures. The Apostle John says, “And there appeared another wonder in Heaven; and behold, a great red dragon, having

seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of Heaven, and did cast them to the earth." "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him," (Rev. xii, 3, 4, 7, 8, 9). The name of the being who headed this rebellion, was called, "Dragon," "Serpent," "Devil," or "Satan;" the place where the war commenced, was Heaven; the persons engaged with the Devil were, "his angels," called "the stars of Heaven;" the number of Satan's army was "the third part of the stars of Heaven" or "the angels;" the other two thirds were headed by Michael; the Devil's army was banished from heaven to the earth. Some, perhaps, may imagine that these angels were beings who had been redeemed from some former world, and afterwards rebelled; but if this were the case, they would not be evil spirits, but would be evil beings, having flesh and bones, and consequently would be unable to enter into the tabernacles of human beings; but as many of them frequently have entered into one person, it shows most clearly that they are spirits. Others, perhaps, may imagine that these fallen angels are the spirits of evil men who have died on some former world, and whose bodies have never been raised; but this conjecture would not harmonize with the plan pursued in regard to the wicked of this creation, who are all to be raised from the dead, and their spirits and bodies to be reunited; neither would it harmonize with the testimony of the Apostle Jude, who says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," (Jude 6). This passage proves that fallen angels are those who were on trial in their first estate. Angels do not receive fleshly bodies until they enter their second estate; consequently those in the first estate must be spirits. That these angels were spirits pertaining to this creation, and not to a former one, is shown from the fact, that they are reserved "in chains under darkness unto the judgment of the great day." If they had lived in a first estate, preceding the one where our spirits were on trial, then they

would have been judged on a previous world, but their judgment day has not yet come, but will come at the end of the earth, or at the time when the wicked of this world are judged. If, then, they are to receive a judgment in connection with the inhabitants of this earth, they must have formed a portion of the same family in the first estate, and did not have an origin anterior to the family designed for this earth.

38. Having learned that there has been war in heaven, let us next inquire, at what period this war ended. It is very plain that the war must have been raging in heaven after the earth was formed; for when the Devil and his angels were cast out of heaven, they were banished to our earth; consequently the earth was formed and in existence at the close of the war in heaven. The Devil was on the earth at the time Adam and Eve were in the garden: it was he that lied to Eve and deceived her; hence, he is called "a liar from the beginning," or "the father of lies." Now, whether he and his angels had, at that early period, been cast out of heaven upon the earth, is not, in the English version of the Bible, clearly revealed. If they had not at the period of the fall of Adam, already received their banishment from heaven, the Devil must, at least, have come, by permission, to this earth, and entered into the garden; and if his expulsion had not, at that time, taken place, he would, after having accomplished his evil designs in bringing about the fall of man, have returned again to his armies in heaven to encourage them in their unholy and malicious warfare. But from the testimony in the revelations which God gave through Joseph Smith, the prophet, we are informed that Adam was Michael. It is reasonable, therefore, to suppose, that Michael, who headed the armies in heaven against the Devil's forces, would continue the command until the close of the war, or until the Devil's army were banished to the earth. To have left his post, and resigned his command before the enemy was overcome, would have been only a partial victory, and the trial in the first estate would have been incomplete. Nothing short of a full discomfiture of the enemy's forces, and their banishment from heaven, would have rendered the victory complete; nothing short of this, would have entitled them to the praise of having kept their first estate. It is plain, therefore, that the war in heaven had ended, before Michael left heaven and entered a body of flesh and bones under the name of Adam.

39. When did this war in Heaven commence? All the light we have upon this question is contained in modern revelations, and in those ancient revelations which have been revealed anew through Joseph the Seer. We quote the following from the Book of Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these, there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, Thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads forever and ever. And the Lord said, Whom shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the waters." In this divine history, we are informed that the rebellion commenced at the time that the heavenly host were counseling together, concerning the formation of this earth and the people of the same. The rebellion, therefore, must have been raging from the time of the holding of this grand

council, until the foundations of the earth were laid, and probably too for some time after; but it must have been some time during the period between the beginning of this creation and the completion of the same, preparatory to the reception of Michael or Adam, that Satan and his army were overcome and banished to the earth. How long the period was, intervening between the time of holding the council and the beginning of this creation, is not revealed; it may have been only a very short period, or it may have been millions of years. And again, how long it was from the commencement of the creation, until Satan was cast out, is not revealed; because we do not know the length of time included in each day's work, pertaining to the creation; neither do we know on which of these days or periods he was cast out.—(*To be continued.*)

ZION.

ZION, O how blessed it will be,
 To have the pleasure of its free privileges;
 High pay worth the many troubles,
 Will be the enjoyment to me every hour;
 O, may the day come when I shall have a complete release,
 From the arduous captivity, deceit, and treachery,
 Where the law of God will be ministered,—
 O that is the place where I wish to live.

See, the beautiful valleys yonder,
 See their fruits on all sides;
 The excellent berries of its abundant meadows,
 Provide the perfume for its hillsides:
 My country, my country is beautiful Zion,
 Every kind of beauty emanates from it;
 There lovely nature is smiling;
 There my peace will be full.

Llanelli.

DEWI ELFED.

MISCELLANEOUS, &c.

HONOR, fame, and all the empty and ambitious deeds will become void and be destroyed with time; but the good word of wisdom will be revered by the future ages.


FUNERAL SERMON.—The priest said as a conclusion to his splendid sermon on Death,—“But despite it all, dear listeners, death, no matter how deserving it is to mankind because of their sins, through the wisdom of providence and the great love of our heavenly Father for his creatures, he has put it at the *end* of our lives; O wisdom! and a wonderful plan! For consider, my listeners, what value would our lives have for us had death been put at the beginning instead of at the end.”


IT IS SAID that over ten thousand of the fairest creatures on earth, earthly angels!—which our Father created to be the most beautiful and most fragrant roses of our paradise, have turned into hot thorns to burn the sons of perdition, and to stink in the nostrils of the inhabitants of London, along its *Christian* roads day and night! The Territory of Utah challenges the world, by a careful search to discover a root or branch of this species of thorns, or even one prostitute among its inhabitants! What “Christian” country throughout the world will doubt this Territory, or emulate it?

PORTRAIT OF ELDER TAYLOR.—There are quite a few copies of this portrait remaining on hand with brother Morris, and the joint efforts of the conferences are requested to sell them. We hope that all will do their best to do so. Remember also the splendid portrait of the First Presidency and the Twelve; only a few are on hand, 10s each.

PAYMENTS FROM JUNE 17 TO JUNE 23.—Dinas, 7s 9c; Aberdare, £1; Rhymney, £1 5s 6c; Georgetown, 5s 10c; Merthyr, £1 3s 2c; Pendaren, 2s 6c; Ffynnon Tydfil, £2 10s; Troedyrhiw, 2s; Llanfabon, 6s 7c.—Total, £7 3s 3c.

TO THE DISTRIBUTORS.—We send with this Trumpet a new list of Books for sale. We hope that these papers will be placed in public places, deleting the old papers. All the distributors should keep on hand some of the books of every kind, so the purchaser will not need to wait to receive them from Merthyr. We believe that almost as many other books could be sold, if every distributor were to show the various books we have for sale, at the end of the meetings. We trust that this will be looked into.

 We are informed by Elder John Parry, that a General Conference will be held in the town Hall, in Llanrwst, on the 3rd and the 4th of next month, and that brothers Phillips and Daniels are expected to be present. As many as possible of the Saints are requested to be there.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

[END OF THE FIFTH VOLUME.]

INDEX

A

Aaronic Priesthood, 14–15
 Abraham: foreordination of, 27–28, 414;
 plural marriage and, 12, 37–39, 199–
 200; posterity of, 142
 Abrahamic covenant, 11–12, 31, 37, 142
 Adam: children of, 287–88, 293–94; mar-
 riage of, 28–29, 285–87, 407; Michael
 as, 413; plural marriage and, 379
 adultery: acceptance of, 261–62; divorce
 and, 380–81; Paul’s teachings on, 289;
 punishment for, 39, 183, 214–19, 230;
 refraining from, 229–30; revelation re-
 garding, 12–13, 15; in Zion, 16
 agency: books and, 365–66; consequences
 of, 162; in pre-existence, 239–40; prop-
 er use of, 347; tithing and, 350
 alcohol, 164, 340, 351, 376–77
 “All Things Work to the Good of the Chil-
 dren and the People of God,” 205–8
 angels, 45, 412, 416
 animals, 246–47, 325–27, 329–30, 332–33
 apostasy, 338–39
 Apostles, calling of, 66
 Armstrong, John C., 107
 Atonement, 286–87

B

Babylon, 292
 bad company, 20

baptism: authority over, 56–57; for dead,
 64, 159–60; differing views on, 94; for-
 giveness through, 341–43; of infant, 52
 Barker, John, 107
 barrenness, 300–301
 behavior, consequences of, 351–52
 Benson, Ezra T., 104, 135–36
 “Beyond the Planting of the Flower,”
 147–48
 Bible: dispensations in, 271–72; translation
 of, 248
 Bilhah, 300–301
 bishops, plural marriage and, 289–90,
 312–16
 blasphemy, 121–22
 blessings: appreciation for, 137–38; of
 Church members, 126–27, 163; condi-
 tions for, 227; misuse of, 189–90; sacri-
 fice for, 184–86
 “Blind Child, The,” 371–72
 Boaz, 304
 body: of angels and evil spirits, 412;
 animated through spirit, 23, 326; com-
 position of, 325; and existence of spirit,
 237–38; gaining experience through,
 362; members of, 381; and memory of
 spirit, 245–46; passions and tendencies
 of, 382–83; peace of spirit and, 352;
 spirit in likeness of, 327–31; as temple,
 377
 book debts, 20, 228

Book of Hymns, 18, 20
Book of Life, 162–63
Book of Mormon: arguments against, 63;
 plural marriage and, 231–33; receiving
 testimony of, 93–94; translation of, 105
 books, distribution and responsibility for,
 363–65, 416
 Broderick, T. B., 107
 Brown, John, 108

C

“Call to Zion,” 339–40
 canyons, 396–97
 cattle, turning loose, 136
 celestial kingdom, 75, 156
 “Celestial Marriage, or Populating
 Worlds,” 36
 celibacy, 339, 378
 character, good, 84
 charity, 356
 Charles, William, 386–87
 children: of celestial beings, 332, 385–86;
 commandment to bear, 30–31, 213–16,
 287–88, 293–95, 300–301; as heritage
 of Lord, 301–5; marriage and, 408–
 10; raising righteous, 41–42, 49–50,
 115, 143–44, 265. *See also* parenthood
 children of God: conception of, 332,
 334–35; as inhabitants of spirit world,
 27; number of, 333–34
 Christian Church: apostasy and, 338–39;
 plural marriage in, 311–16, 337–38
 Church discipline, 385
 Church leaders: Dan Jones on, 283–84;
 finding fault with, 188–89; God has
 eye on, 254; obedience to, 185–86,
 266; praying for, 255, 256; sustaining,
 358; tithing and, 350; trust in, 7
 Church of Jesus Christ of Latter-day
 Saints, The: blessings of, 126–27, 163;
 continuing revelation for, 6–7; defense
 of, 270–73; denunciation of, 318–20;
 doctrine of, 61–63; growth of, in Wales,
 207; persecution of, 205–8; prosper-
 ity of, 140; Robert Evans on, 259–60;

Wesleyan Methodists versus, 173–74.
See also gospel; Latter-day Saints
 Clapp, Benjamin L., 152
 clean hands, and pure hearts, 53–54
 Coal Creek, 151, 154
 commandment(s): and compliance with
 customs, 314–15; given to Emma
 Smith, 13–14; to multiply, 30–31,
 213–16, 287–88, 293–95, 300–301;
 obedience to, 185–86, 346, 354–55;
 regarding repentance, 123–25
 company, bad, 20
 “Complement, The,” 388
 conditions, Lord’s promises given on, 227
 conscience: clear, 20; formed through
 education, 85–89
 Constitution of United States, 198–201,
 231
 continuing revelation, 6–7, 79, 392–93
 “Conversation among a Member, a Rever-
 end, a Vicar, and a Saint,” 321–24
 “Conversation between a Saint and His
 Friend,” 34–35
 “Correct Christian, The,” 243–44
 counsel, giving and receiving, 164
 “Counsel to Rise in the Morning,” 52
 Creation: of all living things, 246–47;
 of earth, 242–43; and God’s works,
 176–78; of man, 238; rejoicing at,
 24–25; of spirits, 238–39; spiritual and
 temporal, 247–49; War in Heaven and,
 413, 414–15; wisdom in, 186–87
 criticism, 244
 customs, compliance with, 314–15

D

Dafydd, Thomas, 32
 Dafydd, William, 32
 damnation, 43–44, 92–93, 111, 162
 Daniels, Daniel: arrives from Salt Lake
 Valley, 18; called as pastor, 34; Dan
 Jones on, 284; departure of, 279
 Darling, J., 107

David: honors priesthood, 188; lost blessings of, 42–43; plural marriage and, 12, 80, 203

Davies, David, 270–71

Davis, John: duties of, 193; foreword by, 3; letter to, 32–33; speaks at East Glamorgan Conference, 254–55, 266

days, of Noah and Son of Man, 165–69

deacons, plural marriage and, 289–90, 312–16

dead, ordinances for, 64, 158–61

death: appointed time of, 174–76; Fall and, 285–86; overcoming, 287; procreation and, 357–58; sermon on, 416; spirit following, 112–15, 146–47, 157–59

debts, 345–47, 365, 366

degrees of glory: Brigham Young on, 156, 157; vision of, 26–27, 69–78

deliverance, 34–35

Dewey, Franklin, 399

dispensations, 271–72

divorce, 311, 379, 380

drunkenness, 164, 340, 351, 376–77

E

earth, population and inhabitants of, 333–34

East Glamorgan Conference: Dan Jones's message regarding, 383–85; minutes of, 252–60, 264–67

editor's greeting, 5–8

Edmonds, J., 100

Edmunds, John, 195–96

education: conscience formed through, 85–89; of spirits, 361–63. *See also* learning, Brigham Young on

Edwards, Eliezer, letter from, 369–71

Eldredge, Horace S., 108

Elijah, 329

Elisha, 329

Ellen Maria, 84

Elvira Owen, 148

“Emigrating Song,” 195–96

emigration: counsel regarding, 67–68, 109; departure of Saints and, 84; First Presidency on, 104, 106–7; statistics on, 276; as strength of Mormonism, 174; unpaid debts and, 345–47; William S. Phillips on, 129. *See also* gathering of righteous

enduring to the end, 258, 259

cryspelas, 400

eternal life: attaining, 258; gift of, 142; inheriting, 127

Evans, Robert: “Hymn,” 19, 292, 355–56; speaks at East Glamorgan Conference, 258–60

Eve: children of, 287–88, 293–94; formation of, 379; marriage of, 28–29, 285–87, 407

evil, speaking, 356

exaltation: Brigham Young on, 56, 57–58, 67; existence following, 250; for Joseph Smith, 13; through new and everlasting covenant, 9, 10–11, 22, 45–46; trials preceding, 189

excommunicated Saints, 128, 192, 194, 385

experience, knowledge gained through, 362–63

F

faith, of prophets and patriarchs, 169–73

Fall, 29–30, 285–86, 288, 293–94, 413

fame, 415

family: laws given to, 361; of missionaries, 58–59; relations in, 46–51; supporting, 305–6

farming, 305–7

fate, 174–75

father, of Brigham Young, 143–44

fear, of death, 176

feelings: expression of, 182; letting go of bad, 219–21, 222

Fenn, George, 107

Fillmore, 104

First Presidency, Eighth General Epistle of, 101–10

First Presidency of Wales, 192–93
 “Following the Faith of the Leaders,”
 169–73
 food, of celestial beings, 331–32
 foreordination: Brigham Young on, 145;
 in pre-existence, 27–28, 414
 “Forest Monarch,” 84
 forgiveness: for murder, 11; through bap-
 tism, 341–43
 fornication: acceptance of, 261–62; Paul’s
 teachings on, 289; punishment for,
 214–19, 230; refraining from, 229–30
 friendship, 20, 324, 372

G

gathering of righteous, 40–41, 50–51,
 134. *See also* emigration
 general conference: blessings of, 6; First
 Presidency on, 107; minutes of, 133–
 41, 149–55, 389–400
 general council, minutes of, 33–34, 181–
 95, 219–25
 General Epistle of First Presidency,
 Eighth, 101–10
 gifts of God, 352–53
 Giles, Thomas, 264–65
 glory, of God, 267–70, 295, 382
 God: becoming like, 110–11, 367, 374;
 departure from, 398–99; descendants
 of, 335–36; as father of spirits, 241;
 gifts of, 352–53; glorifying, 267–70,
 295, 382; government of, 358; heirs of,
 48; and legitimacy of marriage, 406–8;
 love of, 360; mysteries of, 341–45;
 name of, taken in vain, 121–22; na-
 ture of, 251–52, 272; presence of, 112,
 113, 238–39; returning to, 25; seeking
 kingdom of, 353, 355; vision of, 72;
 wisdom of, 186–87; works of, 176–78.
See also children of God
 Godhead, 25–26, 251
 godliness, 374
 gods: becoming, 10, 45–46, 57–58, 110–
 11; children and worlds of, 332; food

 of, 331–32; nature and knowledge of,
 250–51; as redeemed beings, 250
 “God’s Justice,” 196
Golconda, 100
 gospel: first principles of, 117–18; influ-
 ence of, 48; knowledge in, 54–55; met-
 ed out to earth’s inhabitants, 91–92;
 preaching, 92–94, 96–97, 107–8, 167;
 sent forth to children of God, 111–12.
See also Church of Jesus Christ of
 Latter-day Saints, The
 “Gospel, The,” 81
 gossip, 180
 grace, 145, 254
 Grant, Jedediah M., 104, 134–35, 390

H

Hagar, 12, 38
 Hall of Science, 389–92
 Hancock, Levi W., 138–39, 390
 hands, clean, 53–54
 happiness: gaining, 351–55; for oth-
 ers, 308; in parenthood, 359; in spirit
 world, 146–47
 Harries, Thomas: “All Things Work to
 the Good of the Children and the
 People of God,” 205–8; “Conversa-
 tion between a Saint and His Friend,”
 34–35; “Following the Faith of the
 Leaders,” 169–73; “How to Gain Hap-
 piness,” 351–55
 Harris, Martin, revelation given to,
 122–25
 harvest moon, 269–70
 hatred, of others, 128–29
 healing, through faith, 172
 health, 212
 hearts, pure, 53–54
 “Heavenly Message,” 307–8
 high priests, 393–94
 Holy Ghost: blasphemy against, 11; bless-
 ings of, 187; drunkenness and, 377;
 gift of, 62; as God, 26; guidance of, 54;
 loss of, 222, 229; name of, taken in
 vain, 121

honor, 415
 horses, spiritual, 329–30
 house, for Brigham Young, 137
 Houtz, Jacob, 130
 Howells, William, 32
 humility, 7, 340
 humor, idle, 36
 husbands, plurality of, 301
 Hyde, Orson, 106, 134, 149–50, 399
Hymn (Edmonds), 100
Hymn (Evans), 19, 292, 355–56
 hymns, counsel on singing, 16–18. *See also*
Book of Hymns

I

imitation, 308
 immortal beings, children of, 287–88, 295
 Indian relations, 102–3, 281
 inheritance, wisdom and, 180, 244
 Integrity, 52
 intelligence, 238, 398. *See also* knowledge
 “Invitation to Obey the Gospel,” 19
 “Invitation to the Saints in Zion,” 386–87
 iron, 154
 Iron County, 137, 140–41, 150–51, 154,
 400
 Israelites, 252–53, 254, 309–12

J

Jacob, 300–301
 jealousy, in plural marriage, 236–37
 Jeremiah, John, 78
 Jeremy, Thomas: arrives from Salt Lake
 Valley, 18; called as pastor, 34; Dan
 Jones on, 284; departure of, 279; on
 plural marriage, 305–7; speaks in gen-
 eral council, 194
Jersey, 116
 Jesus Christ: becoming like, 110–11; con-
 descension of, 24–25; as First Begotten,
 241–42; as fulfillment of law, 310–11;
 as God, 26; governs earthly affairs,
 90–91; memory and knowledge of,
 245–46; mission of, 47; name of, taken
 in vain, 121–22; pre-existence of, 240;

remembering, through sacrament, 60;
 salvation through, 70–71, 366–67;
 vision of, 72

Jews, 88

Job, 189–90, 240–41

Job, Thomas, 267–70

Jones, Abednego, 34

Jones, Dan: called as second counselor,
 34; duties of, 193; general council dis-
 cussion regarding, 223–24; greeting of,
 277–84; “Marriage,” 405–11; message
 of, regarding East Glamorganshire
 Conference, 383–85; “Mysteries for
 Preachers of the Saints,” 341–45;
 “Mysteries for the Saints!,” 373–77;
 “Parenthood,” 357–60; “Righteous-
 ness,” 345–48; speaks at East Glam-
 organ Conference, 256, 257–58, 267;
 speaks in general council, 186–87, 191,
 194–95; “Tithing,” 348–51; William
 S. Phillips on, 256; W. Morgan meets,
 32–33

Jones, Davis S., 228

Jones, Dewi Elfed: “Conversation among
 a Member, a Reverend, a Vicar, and
 a Saint,” 321–24; hymns of, 18; in
 Llanelli Conference presidency, 34;
 “Sectarianism Ensnared,” 209–12,
 225–27; “The Presidency of the Saints
 in Wales,” 273–76; “Virtues of a
 Woman,” 404; “Zion,” 415

Jones, John N., 116

Jones, William, 264

judgment: according to knowledge, 156;
 according to works, 123, 127; of evil
 spirits, 412–13; and legitimacy of birth,
 409

justice, 255

K

Kendal, George, 84

Kimball, Heber C.: Eighth General
 Epistle of, 101–10; speaks in general
 conference, 139, 150–51, 393

kindness, 132, 148

kingdom of God: mysteries of, 341–45;
 seeking, 353, 355
 knowledge: acquiring, 118; in gospel,
 54–55; of Jesus Christ, 245–46; judg-
 ment according to, 156; types of, 363.
See also intelligence

L

Latter-day Saints: calling of, 252–53;
 debts of, 345–47; happiness of, 353–
 54; obedience of, 344; sin of, 373–74;
 trials of, 367–68; virtue of, 230–31
 laws: earthly, 47, 77; given to family, 361;
 purpose of divine, 214; regarding plu-
 ral marriage, 198–202, 204, 336–37,
 378–79
 Leah, 300–301
 learning, Brigham Young on, 54–55, 118.
See also education
 Lewis, William: “God’s Justice,” 196;
 “Who Are the Persecutors?,” 130–31
 life, 238. *See also* mortality
 Llewelyn, John, 81
 love: procreation and, 360; tendency to-
 ward, 383
 Luddington, Elam, 107, 395
 Lyman, Amasa, 106

M

man: existence of, 22–25; observations
 on, 381–83
 manufacturing: in Iron County, 154–55;
 in Salt Lake Valley, 103, 402
 Margetts, T., 107
 Mark Antony, 308
 marriage: of Adam and Eve, 28–29,
 285–87, 293–94; children and, 213–16,
 294–95, 301–4, 360; exaltation and,
 250; forsaking, 339, 377–78; im-
 portance of, 299–300; Jesus Christ’s
 teachings on, 379–80; legitimacy of,
 405–8, 410–11; in mortality, 290–91;
 as ordinance, 296–97; of Paul, 291;
 Paul’s teachings on, 315; purpose of,
 301, 408–10; resurrection and eternal,

263; unvirtuous behavior and, 216–19;
 without sealing, 44–45. *See also* plural
 marriage
 martyrs, spirits of, 328–29
 materialism, 161
 memory, of pre-existence, 245
 merchants, patronizing LDS, 141
 mercy, 93, 168
 Methodists, versus Mormonism, 173–74
 Michael, 412, 413
Millennial Star, 366
 Miller, Henry, 108
 miracles, 135, 253, 272–73
 miserliness, 164
 missionaries: Brigham Young on, 96–97,
 137; Brigham Young’s counsel to, 53–
 55, 58–59, 63–64; calling of, 105–6,
 107, 395, 399; delays for, 107; from
 Salt Lake Valley, 18; in Wales, 6
 missionary work: among Mormons, 319–
 20; First Presidency on, 107–8; and
 preaching mysteries of kingdom, 341–
 43; in Prussia, 130; purpose of, 167
 money, 161, 180, 265–66, 352–53. *See*
also debts
 moon, 269–70
 Morgan, W., letter from, 32–33
 Morgans, Thomas, 271
 Morris, Jennet, 32
 mortality: elements in, 249–50;
 marriage in, 290–91; purpose of, 111,
 119–21, 253–54, 267–70, 357–59; spir-
 its in, 27–28, 145–46; time in, 174–76;
 trials in, 255
 Moses, 253, 254
 murder, forgiveness for, 11
 mysteries of kingdom of God, 341–45

N

name(s): of God taken in vain, 121–22;
 good, 345–46; written in Book of Life,
 162–63
 Nathan, 42–43
 nature, 148

new and everlasting covenant. *See* plural marriage
 Newman, Elijah, 400
 Nineveh, 292
 Noah, days of, 165–69

O

obedience: blessings of, 185–86; to
 Church leaders, 266; happiness in,
 354–55; in plural marriage, 42, 43–44,
 80, 309–10, 311–12; to priesthood,
 183, 220–21; of Saints, 344, 346, 373–
 74; to Word of Wisdom, 98–99
 old age, 148
 Onan, 304
 ordinances: destruction of, 47, 49; differ-
 ing views on, 94; marriage as, 296–97

P

parenthood, 143–44, 357–60
 Paris, 212
 Parowan, 154
 Parry, Robert, 388
 pastors, duties of, 193
 “Patience,” 178–80
 patriarchs, faith of, 169–73
 Paul, marriage of, 291
 peace, of body and soul, 352
 Perpetual Emigrating Fund: counsel re-
 garding, 67–68; funds for, 107, 401–2
 persecution, 205–8
 personal revelation, 54, 89–90
 Phillips, William S.: address of, 401–2;
 duties of, 193; epistle of, 128–30;
 general council discussion regard-
 ing, 223–24; letter to, 32–33, 369–71;
 speaks at East Glamorgan Conference,
 256, 266; speaks in general council, 34;
 “The Only Way to Be Saved,” 366–69;
 trust in, 7
 Phinchas, 215–16
 Pierce, T., 243–44
 piety, 212
 pigs, turning loose, 136
 planets, 84

plan of salvation, 115, 168, 341–42
 plants: creation of, 247; on redeemed
 worlds, 333; spirits of, 325–27, 330
 pleasures, 244
 plural marriage: abuse of, 183, 225; in
 Book of Mormon, 231–32; children
 and, 265, 301–4; in Christian Church,
 311–16; denunciation of, 316–20; as
 divine institution, 298–301; doctrine
 of, 199–200, 202–4; editor’s article
 on, 78–81; jealousy in, 236–37; laws
 regarding, 200–202, 336–37, 378–79;
 modern practice of, 337–39; neces-
 sity of, 303–5, 309–11; Orson Pratt
 on, 21–31, 37–46; practice of, 197–99,
 204, 231; proper procedure for, 232–
 35; questions and answers regarding,
 288–91; regulations regarding, 235–36;
 results of, 297–98; revelation regarding,
 8–13, 15–16, 65–66; Satan’s attack on,
 378; and supporting family, 305–7; as
 tradition, 261
 poetry, topics for, 36
 polygamy. *See* plural marriage
 poor, support for, 109
 praise, 36, 84, 244
 Pratt, Orson: arrives in Wales, 388; lec-
 ture of, on plural marriage, 21–31,
 37–46; as missionary, 106; publications
 of, 36
 Pratt, Parley P., 106
 prayer(s): for Church leaders, 255, 256,
 283–84; importance of, 375; for others,
 257; for speakers, 187–88
 pre-existence: education of spirits in,
 361–63; elements in, 249–50; existence
 of, 237–43; LDS doctrine regarding,
 22–27; memory of, 245–46; number
 of spirits in, 333–36; plants and ani-
 mals in, 246–48; and spiritual creation,
 248–49; War in Heaven and, 411–15.
 See also spirit world
 presidencies, 83
 “Presidency of the Saints in Wales, The,”
 273–76

priesthood: instructions regarding, 192–93; obedience to, 183, 220–21; purity of, 375; respecting, 368–69; revelation regarding, 14–15; trust in, 191
 priesthood keys: concerning plural marriage, 42–43, 235; given to Joseph Smith, 14–15, 43
 procreation: commandment regarding, 30–31, 213–16, 287–88, 293–95, 300–301; and human nature, 359–60; as purpose of life, 357–59
 promises, of Lord, 227
 prophecy, spirit of, 90
 prophets, faith of, 169–73
 prostitution, 261–62
 proud men, 196
 Prussian mission, 130
 public works, 155
 Pugh, Thomas: emigration of, 84; excommunication of, 183; general council discussion regarding, 188, 190–91, 223–24
 Pugh, William, 288–89
 Pulsipher, Zera, 139, 390
 pure hearts, and clean hands, 53–54

R

Rachel, 300–301
 redemption: of damned, 44; marriage and, 29–30; through Atonement, 286–87; of worlds, 332–33. *See also* exaltation; salvation
 Rees, Thomas, 264
 religion, 132
 religious differences, 85–89, 110, 146–47
 repentance: for adultery, 218; of Church members, 129; commandment regarding, 123–25; Jesus Christ teaches, 61
 reproach, 315–16
 resurrection: Adam and Eve in, 286–87; authority over, 56–57; doctrine concerning, 114, 157; eternal marriage and, 263; of just, 73–74
 revelation(s): concerning plural marriage, 5, 8–16, 43, 65–66, 200–201;

continuing, 6–7, 79, 392–93; contradicting previous beliefs, 64–65; Dan Jones on, 187; given to Martin Harris, 122–25; personal, 54, 89–90; purpose of, 125–26; teachings of, 119–20; writing, 66

Reynolds, John, Jr.: “Call to Zion,” 339–40; “Observations on Man,” 381–83

Rich, Charles C., 106

Richards, Franklin D., 105, 140–41

Richards, John, 178–80

Richards, Levi, 182, 194, 221–22, 225

Richards, Samuel W., 181–82, 183, 190, 191–94, 222–25

Richards, Willard, 101–10

riches. *See* money

Rigdon, Sidney, 26–27, 358

righteous: gathering of, 40–41, 50–51, 134; saved for last dispensation, 41–42
 righteousness, 345–48

Roberts, John Dunn, 270–73

Ross, J. D., 134

Ruth, 304

S

Sabbath, 60

sacrament, 60

sacrifice, 184–86, 253–54

Salt Lake Temple: construction and purpose of, 348–49; progress on, 96, 103–4, 136–37, 370, 402

Salt Lake Valley: Dan Jones on, 277–78; Indian relations in, 102–3; news from, 402–3; progress in, 96, 103–4; self-sufficiency in, 257; settlement of, 149–50; supporting family in, 305–6; weather in, 101–2, 369–70; Welsh Saints in, 279–80. *See also* Utah Territory; Zion

salvation: Dan Jones on, 258; doctrine of, 61–62, 69–71, 95, 111–12; false doctrine concerning, 144–45; means of, 366–69; riches versus, 161; Robert Evans on, 258–59; through mercy, 168. *See also* exaltation; redemption

Samuel, spirit of, 328

- Sarah, 38
- Satan: death and, 287; defeat of, 294; and forsaking of marriage, 339, 377–78; ower of, 112–13, 114; rebellion of, 411–12, 414–15; vision of, 72–73
- Saul, 188, 328
- Savage, Levi, Jr., 107, 395
- sawmill, 390
- sealing, 44–47, 349. *See also* marriage; plural marriage
- Second Coming, 35, 165–68, 349
- “Sectarianism Ensnared,” 209–12, 225–27
- “Seer, The,” 36
- Seventies’ Hall of Science, 389–92
- Shelah, 304
- sick, healing of, 172
- silence, 84
- sin: consequences of, 36, 212; drunkenness as, 340; plural marriage as, 316–17; remission of, 341–43; of Saints, 373–74
- single women, 297–98
- Smith, Emma, 13–14
- Smith, George A., 153–55, 395–96
- Smith, Joseph: Brigham Young on, 56; and continuing revelation, 393; holds sealing keys, 43; restoration through, 61–63, 394; resurrection of, 57; revelations given to, 5, 8–16, 26–27, 66; righteousness of, 354; successor to, 400; testimony of, 63–64, 358
- Smoot, Abraham O., 106–7
- Snow, Eliza R., 115–16
- Snow, Erastus, 105, 400
- Snow, Willard, 96
- Snow, Z., 155
- soap, 154–55
- solar system, 84
- Solomon, 80
- “Song of Encouragement to the Saints,” 131–32
- Son of Man, days of, 165–69
- sons of perdition, 73, 125
- speaking, thinking before, 308
- speaking evil, 356
- Spencer, Daniel: speaks at East Glamorgan Conference, 252–54, 265–66; speaks in general council, 182, 184–86, 219–21
- Spencer, Orson: as missionary, 130; speaks in general council, 184, 187–90, 222
- spirit prison, 113–15, 168–69
- spirit(s): connection between body and, 352; creation of, 334–35, 385–86; education of, 361–63; figure and magnitude of, 325–31; following death, 112–15, 146–47, 157–59; laws given to, 361; in mortal estate, 27–28, 145–46; and organization of worlds, 57; in pre-existence, 23–27, 237–43, 245–52; on redeemed worlds, 332–33; Satan’s army as, 412; saved for last dispensation, 41–42; in spirit prison, 168–69
- spiritual creation, 247–49
- spirit world: elements in, 249–50; following death, 112–15, 146–47, 157–59; gods in, 250–51. *See also* pre-existence
- “Spring,” 403–4
- Stout, Hosea, 96–97
- success, 132, 180
- suffering: for blessings, 184–86; rewards of, 220; sinning and, 36; without cause, 148
- T**
- Tamar, 304
- Taylor, John, 105, 397–99, 416
- testial kingdom, 75–76, 156
- temple(s): body as, 377; Brigham Young on, 136; building materials for, 395–96, 397; contributions toward, 401; Daniel Spencer on, 265–66; tithing and, 349–50; vicarious ordinances in, 158–61. *See also* Salt Lake Temple
- terrestrial kingdom, 74–75, 156
- thinking, before speaking, 308
- Thomas, Phillip, 132
- Thomas, William: accusations of, 81; “Invitation to Obey the Gospel,” 19; “Song of Encouragement to the Saints,” 131–32

“Thoughts of the Works of God, Taken from the Holy Scriptures,” 176–78
 time, in mortality, 174–76
 tithing, 257, 348–51
 “To the Saints in Europe,” 115–16
 trials: in Church membership, 367–68; in mortality, 255; purpose of, 205–8, 222; of Welsh Saints, 220–21
 trust, in friends, 372
 truth: God as, 251–52; seeking, 269

U

United States: Constitution and laws of, 198–201; Constitution of, 231; laws of, 336–37
 unmarried women, 297–98
 Utah Territory: cleanliness of, 416; growth in, 370; happiness in, 353–54; missionary work in, 319–20; plural marriage in, 336–37. *See also* Salt Lake Valley; Zion

V

vanity, 228
 vegetables. *See* plants
 veil, 118–19
 virtue: of Saints, 230–31; wisdom and, 36; of women, 340, 404
 “Virtues of a Woman,” 340, 404
 vision(s): of degrees of glory, 26–27, 69–78; of Zera Pulsipher, 139

W

war: causes of, 398–99; over religious differences, 87–88
 War in Heaven, 411–15
 Washington Monument, 402–3
 waste, 189–90
 “Wesleyan Methodists against Mormonism,” 173–74
 wheat, 137, 139
 “Who Are the Persecutors?,” 130–31
 wicked, mingling with, 121
 wicked nations, destruction of, 40–41
 widows, 298, 303–5, 309–11

Williams, Evan A., 228
 wind, 100
 wisdom: of God, 186–87; inheritance and, 180, 244; virtue and, 36
 women: unmarried, 297–98; virtues of, 340, 404
 Woodruff, Wilford, 141
 Word of Wisdom, 98–99
 works: of God, 176–78; judgment according to, 123, 127
 worldly things, 161
 world(s): creation of, 57, 332; fallen and heavenly, 249–50; inhabitants of, 30–31; populated by God’s descendants, 335–36; redemption of, 332–33

Y

Young, Brigham: Eighth General Epistle of, 101–10; letter from, 95–98; second discourse of, 53–59; sermon of, 117–27, 142–47, 156–64; speaks in general conference, 136–38, 155, 391–92, 396–97, 399–400; as successor to Joseph Smith, 400; testimony of, 358; third discourse of, 59–67; tithing and, 257
 Young, John, 392–93
 Young, Joseph, 389–91, 400
 Young, Lorenzo D., 394–95
 youth, 148

Z

Zilpah, 300–301
 Zion: adultery in, 16; ease in, 394–95; gathering in, 50–51; missionaries from, 6; plural marriage in, 81; settlement of, 149–150; virtue in, 230–31. *See also* Salt Lake Valley; Utah Territory
 “Zion,” 415
Zion’s Trumpet: price of, 365; volumes of, 386

ZION'S TRUMPET
VOLUME 6

JULY—DECEMBER 1853

UDGORN SEION,

NEU

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAEIB, &c.

"Nyni a iachasom Eabylon, ond nid aeth hi yn iach : gadewch hi, ac awn
hawb i'r wlad : canys ei barn a gyrhaedd i'r nefoedd, ac a ddychafwyd hyd
wr wybrau."—JER. LI, 9.

"Bring rhagot, yr elengyles Seion, i fynydd uchel."—ESA. XI, 9.

CYFROL VI

MERTHYR-TYDFIL:

ARWRAFFWYD, CYHOEDDWYD, AC AR WERTH **CAN J. DAVIS,**
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1853.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

PRINCIPLES OF THE “DISPENSATION OF THE
FULLNESS OF TIMES,”

IN

ESSAYS, LETTERS, ACCOUNTS,
POETRY, &c.

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

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

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FOREWORD.

DEAR READERS,—Here is the complete sixth volume of ZION'S TRUMPET, and we herewith end our stewardship. This volume, and one previous one, are most particularly filled with the well-known treatises of Elder Orson Pratt, who, I believe, is the chief philosopher of the age. This caused us to be unable to publish several treatises from our correspondents, and especially the great abundance of poetry that remains in our hands. Those brothers of ours have shown faithfulness, and we are sorry that we were unable to publish all that we judged worthy of space. We hope that our successor will be able to better attend to our friends.

On behalf of the Church, we express our gratitude for all the support given to its TRUMPET, and we pray for God's blessing on all who did their best for it.

Now, we bid farewell to all, and we wish for a share in the prayers of all our brothers and sisters, that we may have the privilege of reaching Zion safely; and we promise to pray the same for them. May the gracious Lord bless us all, forever and ever, in the name of Jesus Christ. Amen.

Humbly yours,

JOHN DAVIS.

Merthyr, December 26, 1853.

CONTENTS.

	PG.		PG.
A Visit Home	35	Praising Christ.....	190
All things work together for the good, &c....	137	Priceless diadem	159
Baptism.....	245	Receiving the Spirit.....	149
Book Debts, Star, &c.....	259	Records of the Ancients.....	195
Celestial Marriage, 27, 78, 96, 220, 232, 263, 301 309, 328, 341, 367, 380, 389, 405, 423		Selections from "History of Henry the Eighth".....	427
Cleanliness.....	173	Signs of the Last Days	250
Comparison.....	275	Song of the wife to her drunken husband...	307
Condition of the Churches.....	159, 173	Spirit of the Sisters in the Valley	51
Covenants—a Word of Counsel.....	181	Statistical Report, &c.....	82
Definitive proof that the Saints of the Most High did not deceive nor were they de- ceived	197	Testimony of the Sectarians.....	174
Deseret Coal and Iron Works	80	The way to adopt a man into the Kingdom of God	156
Dreams, Visions, Tongues, &c.	168	The Poet's Longing for Zion.....	177
Editor's Greeting to the Saints	5	The Saintliness of Womankind.....	117
Emigration.....	258	The last blast of the first Trumpeter.....	421
Excerpts from the Second Epistle of O. Pratt	357	The Wild Flower	194
Headstone inscription	275	The Coming Day.....	128
Land, Banner, and Belief of the Saints	227	The Perpetual Emigrating Fund.....	261, 354
Let no one be in debt for anything.....	133	The Small Trials.....	165
Letter to President Phillips.....	339	The cause of the various Sects	229
Letter from Great Salt Lake City to Presidents Phillips and Davis	143	The Call	431
Letter from San Bernardino	31	The Emigration.....	353
Letter of a Saint to his relatives.....	325	The Trumpet for next year.....	387
Minutes of the General Conference in Salt Lake City.....	37, 53, 69, 85, 101	The Saints and the Indians	287
Miscellaneous [at the end of each Number].		To the Reverends of the Baptists	277
Nauvoo Massacre	175	To the Conference Presidents and Distrib- utors	177
Ninth General Epistle of the Presidency of the Church	6	To the Ministers of the Baptists.....	16
Praise of Zion	242	To the Presidents and the Distributors	162
Pre-existence of Man, 21, 112, 141, 153, 186, 209 216, 239, 254, 267, 288, 293, 316, 334 348, 360, 373		To the Accuser.....	323
		True Majesty	160
		Turkish Proverbs.....	243
		Utah—its Governor, Society, and Institu- tions.....	213
		Verses	34
		Verses	355

ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JULY 2, 1853.

[VOL. VI.

EDITOR'S GREETING TO THE SAINTS.

DEAR BRETHREN,—Here we are with a new opportunity of greeting you again at the beginning of a volume of the TRUMPET; and we have done that so often until at last it has become a habit that we can hardly forego. This time we wish for you, as before, peace and God's favor, and a distilling of his blessings on you day and night. We cannot wish for anything more easily than for the well being of the Saints: that is the fondest work of our heart, that is what fills our mind. May the Saints be eager to do the will of the Lord, and he will not cease to give them the blessings of heaven and earth, neither will he desist in bringing them home to Zion. We pray, then, that our Father will render assistance to us to serve them pleasantly, so that we may be deserving of all things from his hand.

You see, brethren, that the TRUMPET still comes to visit you weekly, as usual, and at the same cost also, and we hope it will have a good acceptance, and an even greater call for it before the end of the year. You see how much better it looks: does not its appearance attract your attention more than ever? We have no doubt but what it will trumpet more delectable things than ever in this trumpeting season, for the current trumpeter is out for the last time, and certainly he feels to search for the best things to publish for Zion, so that he will not fall into disgrace at the end of

his day of labor on the fields of Babel. We beg for great assistance through the prayers of the Saints: which, when answered, constitute our greatest strength; we trust nothing, except that which we receive from God. Be of good courage, Saints, for the Spirit of the Lord; live by its light, so that you may understand the delightful things that will yet proceed forth through the TRUMPET, and that will be shown by the *Star*, in the time to come. Drink continually from the spirit of your Church, so that you may become even thirstier for it, and it will be constrained to bring you at last to God's house in Zion where your thirst will be sated. See that you do not trample on the conduits that carry life to you; and take care not to rush to close gates that love to be constantly wide open between you and the heavens, so that you may receive the Spirit of God, and the smile of his face, that you may have the chance to travel toward him. O be wise, and consider the ways of the Lord: delight to serve him, and you shall not lose your reward. May this world and its things be as emptiness in your sight, and may you elevate your gaze to look on the new heaven and earth, which await us all, if we maintain hope to enjoy them. May the love of God fill your bosoms; and may the flame of the first love increase, until we can feel that the Lord owns us and all things. Then we will be happy, for God's care for us will double; and who can harm us? May it be so, through Christ. Amen.

NINTH GENERAL EPISTLE

Of the Presidency of the Church of Jesus Christ of Latter-day Saints, from Great Salt Lake Valley, to the Saints scattered abroad throughout the whole earth, who send greetings:—

BELOVED BRETHREN,—It is with peculiar emotions of gratitude to our heavenly Father, that we address you at the present time; a period in the history of this last dispensation, when the chief corner stones of the House of the Lord are laid in the tops of the mountains, according to the predictions of ancient prophets, and at the time previously suggested by us.

While the movements of the heavens and the earth, and all things connected therewith, betoken the speedy fulfillment of the visions and revelations, and prophecies concerning the latter days, preparatory to the second coming of the Son of Man, we rejoice that the God of Abraham has prepared a hiding place for His people, amid the valleys of the everlasting hills, where we have been permitted, for a few years, to dwell in safety, far removed from the fire and blood that have been poured out upon the Saints in former years, by those who feared not God, neither regarded man.

Since our last Epistle, of October 13, we know of but few particulars that have transpired among the various nations of the earth; but we know that the revelations of Jesus Christ are true, and that peace is taken from the earth; and that those who will not receive and obey the Gospel of Jesus Christ, when they hear it, will grow worse and worse, in evil passions, strife, war, and blood, until the wicked shall have overthrown the wicked, and destroyed themselves from the face of the earth, that Jesus may have the privilege to reign unmolested in the midst of those that love him.

No mail has been received from the east since last November, and a part of that is still cached in the mountains; while the remainder was drawn over the snowdrifts by hand; and, as yet, we have no certain information who was last elected President of the United States, or who is now President of the nation.

During this long silence from the east, we have received two mails from California, by the south route, containing very little news. A few letters from various foreign missions, show an increase to the Church, and the spread of the Gospel, except in the Society Islands, from whence the Elders have been banished by the French authorities, and the Saints forbidden to pray, even in their own houses. Elder Addison Pratt, and others have returned to the continent. Elder Cannon is translating the Book of Mormon into the Owyhean language. Elder Woodard has been banished from Italy, for teaching the truth, and passed over into Switzerland; according to the command of the Savior to his disciples sent forth to preach

his Gospel, when they persecute you in one place, flee to another. The brethren in Denmark have experienced bitter persecutions, but the truth is spreading in every direction.

Our population has become so numerous, and our settlements so extensive, that we cannot give so many particular events and circumstances concerning the Saints at home, as hitherto. All the faithful Saints, and there are many such, are filled with the spirit of peace, joy, and rejoicing; and general prosperity has attended their labors in the valley, from their earliest arrival; and they have no wish to exchange their location for any other portion of the earth, or even to leave for a temporary absence, unless sent, by proper authority, to preach the Gospel.

As it has been in all ages of the Church, so it is now (and so it will continue while the net gathers all sorts of fish), there are unfaithful members, they have a name to live, but are dead; and being destitute of faith are destitute of good works, are faultfinders, backbiters, evil surmisers, false prophets, apostates, and all such are fit subjects for the gold mines, where probably most of them will go, *and we hope all such will go this spring*, and all that we ask of them is that they will pay their debts, go in peace, and choose whatever god they please to worship.

The Saints have been prospered exceedingly in the valley; and the abundance that has been poured out upon them, even till they had no room to receive, has been made the occasion of sloth, and wastefulness, insomuch that there will be a greater scarcity of flour before harvest, than has been for years previous. With these things the Lord is not well pleased, and unless such repent speedily, they will find famine instead of plenty in their habitations.

Domestic manufactures are improving, but not so fast as is desirable. Saw and grain mills have increased rapidly in the various settlements, but they cannot keep pace with the demand for flour, and especially for lumber. The tanneries are gradually improving, and considerable leather has been produced. Our nail factories progress slowly. A manufactory of combs has commenced. The fine comb from our mountain *mahogany* bids fair to supersede the necessity of

ivory. Manufacturers of all kinds are wanted more extensively, and labor-saving machinery, particularly for the husbandman, so that the farmers can raise the grain, and every mechanic works at his own trade.

The prospect is flattering that many of these evils will soon be remedied by a supply of ironware, in its various forms, from Iron County. One brief blast of the furnace, produced twenty-five hundred of excellent pig iron, when the blast ceased for want of coal. The snow having been unusually deep on the mountains the past winter, has prevented bringing wood and coal from the *canyons*. An excellent pair of hand irons was exhibited at Conference, as the first fruits of the iron foundry.

The large addition to the Lord's Store House is completed, and store houses generally are in the various settlements. Much valuable machinery has been added to the Temple shop. The extensive blacksmith, and joiner, and machine shops are on the Temple block, where all the labor of the Temple is to be performed within the walls, the stone work of which is about one-fourth completed. The Social Hall was so far completed as to be occupied by social parties, and for dramatic entertainment the past winter. It was dedicated January 1st.

Our sugar apparatus arrived too late for use last fall; a portion of it is now attached to the water works of the public machine shop, and is engaged in making molasses. Experiments have proved that the saccharine matter of the beet is superior in the valley; and we have the apparatus and means to make the various sweets from molasses to refined sugar, and the factory will be located on Big Canyon Creek, ready for use, next fall.

January 21st, the Legislature arose from an arduous session of forty days, and were cheered with a social and happy entertainment by the Governor, the same evening. The laws of the country are generally observed, and our courts are seldom troubled with a lawsuit. Travelers occasionally quarrel with each other, and require a legal settlement; otherwise our courts are nearly useless, there being no occasion to use them. The Indians have preserved their peaceful

relations with each other, and the citizens generally. No serious or lasting outbreaks have occurred the past season, and a disposition for peace, and raising bread, is increasing.

The last accounts from the Elders who went out last fall, were of their arrival at St. Louis, in sixty days from their departure. Those bound for China, Hindoostan, Australia, and the Western Islands, left on the 20th of October, and at our latest dates, nearly all had shipped from San Francisco.

The first severe frost last fall was on the 4th of November, and the first snow to cover the ground in the city was on the 10th, three inches deep; and another on the 23rd, from one to two feet. The winter has been cold and stormy, with many strong winds. February was very mild. March, generally, was very pleasant, and much farming and gardening was done. Many young fruit trees have been transplanted this Spring, and thousands more would be if they could be had. Let the Saints ever remember to bring with them all choice seeds, from all parts of the earth.

Elders Amasa Lyman and Charles C. Rich arrived on the 19th of December, and the Quorum of the Twelve Apostles have spent the winter in the Valley, with the exception of Orson Pratt, who is at Washington.

February 14th, in the presence of an immense concourse of people, assisted by the Twelve Apostles and others, we broke the ground for the foundation of the Temple; and the day following preparations were commenced for the erection of an Arsenal.

Sister Hosea Stout died on the 11th of January, and her infant a few days previous, and sister Thomas Rhoads on the 11th of February. We recollect no other deaths in the families of the mission Elders. There is occasionally some sickness in the Valley, but it arises more from the seeds of old disease brought from foreign countries, and imprudence, than from anything unhealthy in our climate or location.

The Block of Stone designed by the Deseret Legislature for the Washington Monument, has been prepared, and exhibited at this Conference, and will be forwarded to Washington at our first

convenience. The device is a beehive, in full operation, in the center, encircled by the convolvulus, &c., with the inscription, "Holiness to the Lord. Deseret."

The 6th of April dawned upon our city, in all the effulgence of a lovely vernal morn, as though the bright luminary of day, was typical of the Sun of Righteousness, and about to open up a new dispensation on the face of our snow-covered, rock-bound Valley. A more lovely day never dawned on earth; the sun, the sky, the atmosphere, the earth, appeared neither too cold, nor too hot, nor lukewarm; but all seemed filled with *life*, REAL LIFE; adapted in all their several temperaments to each soul, to cheep and make happy every individual of the many thousands of aged, middle-aged, and youth, who had assembled from the near and remote parts of this inhabited Valley, to attend the General Annual Conference, and witness the laying of the corner stones of the House of the Lord, that for ages the prophets have foretold should be erected to the "name of the God of Jacob, in the *tops of the mountains*."

So immense was the assemblage of the Saints, on the opening of the Conference, at ten o'clock, in the morning, that the ingress or egress of twenty-five hundred at the Tabernacle was scarcely missed, or noticed by the multitude without. After the opening of the Conference by singing and prayer in the Tabernacle, the general authorities of the Church, surrounded by escorts, guards, police, martial music, instrumental bands, and choir, with the national flag unfurled from its topmost staff, the ensigns of the various bands and escorts floating in the breeze; and the banner of "*Zion's Workmen*" towering aloft, proceeded to the Temple ground, and after singing by the choir, the first Presidency laid the South East Corner Stone of the Temple, followed by an oration from President Young, prayer by President Kimball, and singing by the choir.

The Presiding Bishop and Council, with the Presidents of the lesser Priesthood and Council, laid the South West Corner Stone: The President and Council of the High Priests' Quorum, with the President of this stake of Zion, and High Council, laid the North West Corner Stone.

The Quorum of the Twelve Apostles, with the First Presidency of the Seventies, and the President and Council of the Elders' Quorum, laid the North East Corner Stone. The laying of each Corner Stone was followed by an oration, prayer, and singing, in the same order as at the South East Corner Stone; and all those orations, prayers, and hymns, are in print, as part of the minutes of the Conference, and will accompany this Epistle, in the next number of the "*Deseret News*."

The Corner Stones now rest in their several positions, about sixteen feet below the surface of the eastern bank, beneath the reach of mountain floods, when the edifice shall be completed, and so deep beneath the surface, that it will cost robbers and mobs too much labor to raze it to its foundations, leaving not one stone upon another, as they did with the Temple at Jerusalem.

The work for the redemption and salvation of Israel has commenced, as it were, anew on the earth, which makes Satan mad, and causes devils to howl; but their doleful moans are not heeded by the Saints in the mountains; their hearts are cheered to press forward with all their energies, to complete the Lord's House, as speedily as possible. And all the Saints abroad who want to become partakers of blessings in the House of the Lord, with the Saints in the Valley, and who cannot come immediately to work in person, can, by one process, and one only, reap the blessings they desire, and that is by being humble, keeping all the commandments, being diligent in business. Gather up the good things of the earth as fast as you possibly can, in uprightness, and send your gold, and silver, and precious stones, and everything that you can, which may be useful to us, in forwarding the work we have commenced; and let all who can, come home without delay, and put their own *hands to the work*.

If the Kings of the earth would become nursing fathers, and queens would become nursing mothers, to the God of Israel, and the nobles, and the great ones of the earth would secure a hiding place from the storm, and the tempest, and the plagues, and the fire, and the sword, that God will cause to pass through all lands, to depopulate the nations on account of their great wickedness in his

sight; let them, with the Saints from *every clime*, forward their rich treasures, to beautify and adorn the House of the Lord; that He may have a pleasant place to lay his head on the earth, where those kings and queens and nobles may delight to visit; and where they may rest in peace, and learn the will of heaven concerning them, by inquiring of the servants of the Most High God, concerning their kingdoms.

The Perpetual Emigrating Funds are in a prosperous condition; although, from surrounding circumstances, but a small portion is available for use this season. It is only about three-and-a-half years since this method of assisting the Saints to gather was first suggested; and the report of the Recorder, at this Conference, exhibits the actual fund by valuation in part, now on record, in this place, about 22,000 dollars, but a considerable portion thereof is in oxen, and wagons, and property, which will take till another season to turn to advantage; also, in addition to the above, there is about 11,500 dollars due from individuals who have been assisted by the company, making a total of about 34,000 dollars, independent of what has been gathered in England, and other places, the last six months, of which we have no account.

With the blessings of Providence, most, or all of these funds will be brought forth to the assistance of the emigration of the poor, one year hence; therefore let not the Saints stay their hands, but let books be opened, and donations be received by the Presidents of all the various missions of the Latter-day Saints, upon the whole earth, to help the Perpetual Emigrating Fund, and the Saints to come home; and let all who can, come without delay, and not wait to be helped by these funds, but leave them to help those who cannot help themselves.

Twenty-five Elders have been appointed on various missions, during the Conference just closed; namely, 2 to China, 2 to the United States, 21 to England or Europe, whose names will appear in the Conference minutes. These Elders will cooperate with the elders already in the several countries where they are going, and be subject to the counsel of the Presidency already established in their several locations. Those destined for Europe, will journey by the South Pass

and the United States; and those for China, will go by California; and all will take their departure in a few days, or apostatize.

The Holy Spirit has been in our midst, and the revelations of Jesus have guided his apostles and prophets, in laying the corner stones of the Temple, and ministering unto the Saints, during conference, in an unusual degree; which has caused much gladness of heart, and great joy and rejoicing; and that same Spirit will accompany this our Epistle, and be felt, and experienced to the joy of your hearts, even by all who will receive our testimony, and practice those precepts which we inculcate.

Let all the elders who have been sent forth on missions to foreign lands, magnify their high and holy calling, in word and deed, and be an *example unto all men*. Teach the *first principles of the Gospel*; and so far as men shall believe your testimony, administer the first ordinances of life and salvation; and when they want to know more, send them home: tell that Zion is the place for them to receive those teachings which you have not time to teach, and which do not belong to your mission; do not undertake to teach the mysteries of the exaltations and powers of the worlds to come, and of eternal lives, unless you want to lose all the little claim to eternal life which you may have.

Think not, O! ye Elders of Israel! That your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the *end*, in *every good thing*. Think not that you are legally entitled to even *one wife*, while you live on this earth, unless you are *sealed up to everlasting lives*, by the will and *decree* of the *Eternal Father*; and a knowledge of the fact has been communicated to you, through the *proper source*, and not *direct*, to *you*, in *person*; and consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like *David's* of old, should you err like him.

To the sisters in Israel, we say, be patient. If your husband has died in the faith, and you wish to be sealed to him for eternity, you must come to Zion to receive that sealing ordinance; and if a high priest or an elder, should tell you that you cannot be saved if you are not sealed to him, either as proxy for time, or for eternity to the exclusion of your dead, thrust him from your presence, as Lucifer was thrust from heaven; for that high priest or elder, will be damned, unless he speedily repent, as sure as Lucifer was; and he can neither save you, nor you him; but come to Zion; be patient till you can get here, and the Temple is completed, and your oldest son, by the husband to whom you wish to be sealed, may stand as his father's legal representative by your side, and by him you may be sealed to your dead husband; for it is the legal right, in God's kingdom, for the oldest son to minister, and obtain blessings for his father, and act for his father when he is gone into the eternal world.

Keep yourselves pure, live spotless and undefiled, all ye who profess to be Saints. Show your faith by your works. Let the Elders flee from any country where they are persecuted beyond endurance, and open the door of salvation to the first people who are willing to receive them. Translate the Book of Mormon into every language and dialect under heaven, and print the same, as God shall give you the opportunity; and from this hour the gift of tongues, and by it translations, from language to language, shall be more and more manifest unto the Elders of Israel, until no nation, kingdom, tribe, or family, shall be destitute of the offer of the word of God on the earth.

So far as the Spirit shall direct, let not the elders forget to ordain native Deacons, Teachers, Priests, and Elders, and set them to work in every nation where they are; and if God shall open the door to a nation that has never heard the Gospel, fill it with the best messengers you can.

Elders Lyman and Rich will soon leave for their home at San Bernardino, California, where all Saints from warm latitudes, may gather, the first opportunity; and when they arrive take the counsel of these brethren. San Diego will be the best port of entry for all

such, and may be reached at any season of the year; and the Saints coming thither can bear the heat. The remainder of the Apostles have no special mission abroad at present.

Brethren, *come home*, as fast as possible: bringing your poor, your silver, your gold, and everything that will beautify and ennoble Zion, and establish the House of the Lord, not forgetting *the seeds of all choice trees, and fruits, and grains, and useful productions of the earth*; and labor-saving machinery; keeping yourselves unspotted from the world by the wayside.

And may our Father in heaven bless you to your hearts' content, in all good things, even all you need, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 WILLARD RICHARDS.

Great Salt Lake City, April 13, 1853.

[Translated from the "Deseret News" by Robyn Ddu Eryri.]

TO THE MINISTERS OF THE BAPTISTS.

BELOVED,—After my postponement for a lengthy season, here I am again humbly summoning back your attention to the cause of my departure from your association; I sent secretly to some of you, with a request to stir up one of the Reverends in Glamorgan, to publish the *things* that occasioned my departure, and my becoming a so-called "Saint." If you are afraid to admit the truth for the sake of others' benefit, and so that all concerned may see and know the doctrine preached by me previous to my affiliation with the "Latter-day Saints," put your fear aside, and I will show this through the TRUMPET, if I am not able for the last time, to ask this kindness of you, of making that known through the "Baptist," or the "Star;" if at all possible, put a brief article in one of those, or in the "*Zion's Trumpet*" of the Saints. For this is what many of the Baptists, all over the country, towns, and villages as well, ask

me, saying with the following words and the like, "Dewi, Dewi! O! Jones, Jones! how about that; well, well; good heavens, *dear* me, what has bewitched you, indeed despite that, to leave your dear old religion, the religion that as a young lad you professed zealously and diligently, and join with those weak-minded creatures, the old Latter-day Saints? Come back, come back again, to your dear old friends, so that we can see you again, and hear you too, preaching in a fine chapel, from a beautiful pulpit; which is far more appropriate for you, than preaching out-of-doors, here and there throughout the land, and in the midst of persecution, and disrespect, from place to place; in sufferings, and frequently in need. There is no reason for religious men nowadays to go about like that, for, mercifully, our land is a free land; there is no need to lift up the cross in these summery days, for blessed Jesus, and his dear disciples, suffered sufficiently from that; they labored hard, yes, yes, with their great Leader, He who *had no place to lay down his head*:

‘Our Lord had,
Neither field, nor house, nor town;
Nor grave, when he died,
Rather he was loaned one.’

That is how it was with the early Saints, but there is no reason to be in that condition now; for the law of our country grants freedom to all to be able to worship their God, as they will, and when they will; and it is nothing but foolishness, truly, for you to give yourself to be hated by everyone, because of the *name* of the *Saints*. Leave them from now on; and stop, for goodness’ sake, stop exposing so glaringly our practices, and portraying so shamelessly our way of practicing religion, and saying that everyone has *freedom of religion* except for the ‘Saints.’ You fervently desired to be with us from your boyhood on, and you have hundreds of bosom friends with us now; come back, come back again, and leave your Zion, and the City of your Salt Lake behind, and cease to think about them. What need do you have to flee there to hide? hiding to have many wives is your intent, the majority of you. For, what sign do you see that the destruction of the ungodly is nigh? Do you see the

marrying, the planting, and the building that men of all levels are engaged in everywhere? this is an indication that things will improve as each day passes. And what wrath, for heaven's sake, are men saying that God will pour out upon us, and upon our good country, the land of the gospel of light, which is preached practically night and day? Better times are coming, and things are now improving every month, the rewards are increasing continually,—times are improving very *fast*, and certainly great peace is nigh,—splendid men are lecturing about peace practically everywhere.” I doubt not, say I, that you believe completely in what you say. But this is what the Lord says,—“When they shall say, peace and safety, then sudden destruction cometh upon them,” &c. Therefore, do not be deceived any longer about your wounds, and your bruises; for though they tell you that you are healed, know perfectly well that there is no healing or health for you: the voice of your conscience will cry out constantly, that you are in fright, fear, captivity, horror, and terror, and there is not in you any “peace toward God;” for you are not on the path of truth; and you “trust in lying words, that cannot profit.” I know that peace and safety will be proclaimed to you, and in doing so “they are not at all ashamed, neither can they blush;” “Therefore they shall fall among them that fall, at the time that I visit them they shall be cast down, saith the Lord.” Therefore, believe this gospel which was restored to the earth through the Prophet Joseph Smith, the gospel that is preached by the Latter-day Saints; and flee from the wrath that shall be, yes, that is at the door. For God will pour out his anger, and soon, upon man, and upon beast, and upon the trees of the field, and upon the *fruit of the ground*, and it shall burn, and shall not be quenched. It will be poured out also, “upon the children abroad, and upon the assembly of young men together, for even the husband with the wife shall be taken, the aged with him that is full of days; for I will stretch out my hand upon the inhabitants of the land, saith the Lord.” Therefore, dear old brothers, repent, and turn to the way of the “Saints,” and “be baptized” *again*, “in the name of Jesus Christ, for the remission of sins, and ye shall receive the *gift* of the Holy Ghost;” for this *gift* is by way of promise to the sincere person who obeys. Give obedience quickly to this gospel, so

that you will be found worthy of “escaping from the wrath that is to come,” so that you will have part of the inheritance of the “Saints in the light.”

“Ah,” say the honest in heart in your midst at times, “you yourselves do not believe what you say; perhaps things like that will take place at some time, within about a thousand years yet, at some place toward the end of the world. And I also know what got you to leave the Baptists; I heard the minister comment quietly about that; and he said for us to spread that across the country on the sly to this one and that one. And I myself also believe that those Saints are bad men, and that they deceive people to get them to “Great Salt Lake City,” so they will become strong people, and possess America, and the whole world in the end; but you’ll never get me, ever, to be the same thing as you.” Is that so, truly, say I, and you are a bit *stupid* also; you’re not alone, either; there are many of the same opinion as you about us, the Saints; and they more than half believe things like this, and that causes them great fright; if that is true, all the sooner the better you join with the Saints. Since when are you a prophet, might I ask? do you believe that all you have said is true? “Ha, hoo,” says he, “well, hey, hum; well, well, I don’t want to talk with you any longer, for you talk more strangely than the other denominations; I don’t want to talk with you any longer.” All right, say I, tell your minister to make public the matter of my departure from you in some of the monthly publications, so that all may come to know about it; then fair space will be available to pass judgment about the strength of the truthfulness of the Saints;

Don’t take offense with angry look,
But keep a fair and cheerful mien,
And don’t run off in fear and fright,
But take your leave by shaking hands.

That is how it often happens between me and many people; I obtain great amusement from those, and feel sorry for others. If no attention is paid to my request, I shall put it in the TRUMPET for the sake of justice, and I shall count them as “six times worse than beneath attention.” Yours, &c.,

DEWI ELFED JONES.

MISCELLANEOUS, &c.


THE hearts of fools are in their mouths; but the tongues of the wise are in their hearts.

LET not the wings of friendship ever lose feathers.

BOOK DEBTS FROM THE CONFERENCES AND BRANCHES,
FOR THE QUARTER ENDING JUNE 30, 1853.

Conferences—Monmouthshire, £29 0s 8¼c; Breconshire, £4 14s 4½c; Llanelli, £21 0s 6¾c; Cardiganshire, £10 1s 11¼c; North Pembroke, £3 0s 3c; West Glamorgan, £68 7s 2c; Merionethshire, £5 17s 10½c; Flintshire, £10 16s 3c; Anglesey, £11 14s 11½c; Conwy Valley, £2 4s 6½c; Denbighshire, £11 19s 5¼c; Liverpool Branch, £2 6s 9½c; Carmarthen, £9 3s 5½c; South Pembroke, £1 9s 3c. *Branches*—Dinas, £0 0s 0c; Llanilltyd, £0 0s 0c; Pontytypridd, £4 0s 10c; Cwmbach, £1 19s 11½c; Pendeulwyn, 13s; Twynyrodyn, £0 0s 0c; Eglwysnewydd, 1s 6c; Pontfaen, 10s 11c; Cardiff, £4 16s 5c; Aberdare, £14 0s 8½c; Aberamman, £5 12s 0½c; Dowlais, £7 2s 5½c; Hirwaen, £1 5s 7c; Cwmnedd, £1 7s 9c; Rhymney, 17 s 3c; Georgetown, 9s 4c; Merthyr, £8 19s 0¼c; Pendaren, £5 14s 5½c; Cefn, £3 15s 7c; Ynysgau, £3 13s 6½c; Gwernllwyn, £1; Ffynnon Tydfil, £2 8s 8½c; Troedyrhiw, 14s 8½c; Rhymney (English), 12s 11c; Gellifaelog, £2 2s 2c; Aberdare (English), £1 13s 5c; Cap Coch, 10s 10c; Llanfabon, £1 0s 1½c; Llandaf, 19s 7c.—Total, £268 0s 5¼c.

PAYMENTS FROM JUNE 24 TO JUNE 30.—North Pembroke, £1 6s 6c; West Glamorgan, £9 10s; Flintshire, £3 14s; Dinas, 2s 3c; Llanilltyd, £1 3s 4c; Pontytypridd, 16s; Cwmbach, £1 10s; Twynyrodyn, 14s 11c; Eglwysnewydd, 8s; Pontfaen, 5s; Cardiff, £2 7s 6c; Cwmnedd, 19s; Georgetown, 3s; Merthyr, 10s 6c; Cefn, £2 3s 8c; Ffynnon Tydfil, 5s; Troedyrhiw, 1s; Cap Coch, 14s; Gwernllwyn, £3 9s 0½c.—Total, £30 2s 8½c.

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CONTENTS.

	PAGE.
Editor's Greeting to the Saints.....	5
Ninth General Epistle of the Presidency of the Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley	6
To the Ministers of the Baptists.....	16
Miscellaneous, &c.....	20

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OR

Star of the Saints.

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JULY 9, 1853.

[VOL. VI.

PRE-EXISTENCE OF MAN.

[Continued from Vol. v, page 415: translated by D. Elfed.]

THE cause of Satan's rebellion is more fully described in the inspired translation of the Book of Genesis, as revealed by JOSEPH the SEER. We give the following quotation: "And I the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten,* is the same which was from the beginning; and he came before me saying, behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my beloved Son, which was my beloved and chosen from the beginning said unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten; I caused that he should be cast down, and he became Satan, yea, even the devil, the father of all lies, to deceive, and to blind men, and to

* For the struggle that Moses had with the Devil, see the revelation given to Moses before he wrote the Book of Genesis, published in the "Pearl of Great Price."

lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field, which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him), and he sought also to beguile Eve, for he knew not the mind of God: wherefore, he sought to destroy the world; yea, and he said unto the woman, Yea hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent); but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." From the quotation which we have given from the Book of Abraham, it is shown that the council where this rebellion first started, was held before the earth was made. And in this last quotation from Genesis, we learn some of the causes which excited the revolt. It seems that Satan had proposed a plan to "redeem all mankind that one soul should not be lost;" and believing that his plan was superior to any other suggested in the council, he was determined to carry it into effect at all hazards; hence, he said to the Lord, "surely I will do it; wherefore give me thine honor."

41. If Satan had been permitted to carry out his plan, it would either have destroyed the agency of man, so that he could not commit sin; or it would have redeemed him in his sins and wickedness without any repentance or reformation of life. If the agency of man were destroyed, he would only act as he is acted upon, and consequently he would merely be a machine; and his actions would have neither merit nor demerit, so far as he was concerned, and could neither be punished nor rewarded, and would produce neither misery nor joy. Destroy the agency of man, and you destroy the main-spring of his happiness. Again, take away the agency of man, and you deprive him of his intelligence; for intelligence is the original force or cause of actions; it is a self-moving force; and all actions resulting from such a force, must necessarily be free. If,

therefore, the agency of man or his freedom of action be destroyed, you destroy his self-moving force; and if you deprive him of such force, you deprive him of intelligence; therefore agency is essential to the very existence of intelligence. This truth is clearly revealed in a revelation given to Joseph the Seer which reads as follows:—"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold here is the agency of man." (Doc. and Cov., sec. 83, par. 5.) The plan proposed by the Devil, while he was yet in his first estate or in heaven, was to destroy the agency of man, thereby depriving him of the intelligence which God had given to him, and by this process man would be unable to do, of his own accord, either good or evil; and Satan thought that he could thus "redeem all mankind, that not one soul should be lost." He did not perceive that man, redeemed after his plan, would be a perfect idiot, without the least glimmering of intelligence.

Some, perhaps, may think we have misrepresented the intentions of the Devil: for they can scarcely believe him to be so profoundly ignorant as to propose a plan which would, in its very nature, destroy the intelligence or knowledge of the human race. Some, perhaps, may argue that it is more reasonable to suppose that the devil intended to leave them to their agency, so far as doing good or evil is concerned; and that thus their intelligence would be retained; but that he designed to redeem them from the effects of their sins without any exercise of their agency in the act of repentance or reformation. Such a plan, we admit, would thwart the ends of justice, and would admit unholy and sinful beings into the kingdom of God; such beings would be redeemed in all their sins and would still be determined to pursue a sinful course. And such characters would turn a heaven into a hell, and make themselves miserable, and also all others with whom they were associated. But such a plan, though it destroys justice, does not destroy the agency of man. It is true that it redeems him without the exercise of his agency, but does not deprive him of it. But the revelation says that Satan desired to bring about the redemption of all mankind by the destruction of

their agency; it reads thus:—"Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power." However wise Satan may have been in some respects, this plan certainly was a very foolish one. Satan's sin does not appear to have consisted wholly in the foolishness of the plan which he proposed before the grand council of heaven, but in his stubbornness or unwillingness to yield to the superior light of the council; having devised the plan, he was determined to carry it into effect: therefore he sought to overthrow the kingdom, and to usurp the power thereof in his own hands; hence he demanded of the Lord saying, "Give me thine honor," or as the Lord expresses himself in the above quotation, "Satan rebelled against me, and sought that I should give unto him mine own power."

42. However foolish Satan's plan may appear to us, it must have appeared plausible to many of his brethren: they looked upon a theory which they supposed would redeem them all, to be superior to all others. They either had not sufficient intelligence to judge of the consequences of a scheme destroying the agency of man, or else they preferred to run the risk of the results, rather than come under a plan founded upon the principles of justice and mercy, which would punish and reward them according to their works. It may be that they were capable of discerning and judging righteously every scheme that was proposed, but were careless and indifferent upon these subjects, deciding with Satan before they had made sufficient investigation; and having taken sides, they were determined to maintain their position.

43. It is not likely that the final decision of the contending armies took place immediately. Many no doubt were unsettled in their views, unstable in their minds, and undecided as to which force to join: there may have been, for aught we know, many deserters from both armies: and there may have been a long period before the division line was so strictly drawn as to become unalterable. Laws, without doubt, were enacted, and penalties affixed, according to the nature of the offences or crimes: those

who altogether turned from the Lord, and were determined to maintain the cause of Satan, and who proceeded to the utmost extremities of wickedness, placed themselves without the reach of redemption: therefore, such were prohibited from entering into a second probationary state, and had no privilege of receiving bodies of flesh and bones. A second estate, to them would have been of no advantage, because they had sinned to that extent that the Spirit of the Lord had entirely left them, and light and truth no longer dwelt in them, therefore they could not feel a disposition to repent: and if they had been permitted to enter another state of trial, they would have continued their unholy warfare. And, also, if they had been permitted to receive fleshly bodies, they would have propagated their species, and instilled into the minds of their children the same devilish principles which reigned in their own bosoms. Therefore, the Lord thrust them out of heaven, and “reserved them in chains of everlasting darkness until the judgment of the great day,” which will come at the end of the earth. The number cast out were about one-third part, as revealed, not only to John on the Isle of Patmos, but to Joseph the Seer, as follows:—“And it came to pass, that Adam being tempted of the Devil; for, behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honor which is my power; and also a third part of the hosts of heaven turned he away from me, because of their agency; and they were thrust down, and thus came the Devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell.” (Doc and Cov., Sec. x, par. 10.)

44. Among the two-thirds who remained, it is highly probable that there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. We see no impropriety in Jesus offering himself as an acceptable offering and sacrifice before the Father, to atone for the sins of his brethren, committed, not only in the second, but also in the first estate.

Certain it was, that the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate; for it was upon the subject of his redemption that the assembly became divided, and which resulted in war. John, the revelator, speaking of a certain power, says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii., 8). Now, we may ask, Why was the Lamb considered as "slain from the foundation of the world?" If there were no persons who had sinned in their first estate, that could be benefitted by the sufferings of their elder brother, then we can see no reason for considering Him at that early period, as already slain: the very fact, that the atonement which was to be made in a future world, was considered as already having been made, seems to show that there were those who had sinned, and who stood in need of the atonement. The nature of the sufferings of Christ was such that it could redeem the spirits of men as well as their bodies. The word of the Lord, through Joseph the Prophet, to Martin Harris, reads thus:—"I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."—(Doc. and Cov., sec. xliv, par. 2.) Jesus suffered, not only in body, but also in spirit. By the sufferings of his body he atoned for the sins of men committed in and by the body; by the sufferings of His Spirit, he atoned for the sins committed by the spirit; hence, the Atonement redeems both

body and spirit. It is reasonable, therefore, to suppose that if spirits in the first estate sinned, they might be forgiven through their faith and repentance, by virtue of the future sufferings of Christ.

(To be continued.)

CELESTIAL MARRIAGE.

[Continued from Vol. v., page 381, and beginning of the translation of Robyn Ddu.]

SOME may pretend to say that if it be considered adultery to marry another, after having unlawfully divorced a wife, then it would be considered adultery to marry another without a divorce, having two or more at the same time. But these two cases are entirely distinct and different in their nature. In the first case, a man, before he marries another, is under great transgression, having unlawfully put away his wife and caused her to commit adultery. While under this great transgression, God will not suffer him to be made one flesh with another; and if he marry, he marries independent of the authority of heaven, and therefore commits adultery. But in the second case, if he marry another when he is not under transgression, through the consent of his first wife, and under the divine sanction, and by divine appointment and authority, as the holy Patriarchs and Prophets did, he does not commit adultery. Neither Jesus nor his apostles ever represented a person to be an adulterous man for marrying two wives and living with them, as had been practiced by holy men in all previous ages. Such a practice was never condemned. Jesus did not say that Moses suffered a plurality of wives because of the hardness of their hearts, and that it was not so from the beginning. No. He said directly the reverse. It was for putting away wives, and not for taking wives, that Jesus condemned them. This putting away of wives was not only condemned under the Gospel, but it was considered a great evil hundreds of years before Christ. Hear the testimony of the Prophet Malachi: "Therefore take heed to your spirit, and let none

deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away" (Malachi ii, 15, 16).

As it was considered a very great evil for a husband to put away his wife, so, likewise, it was very sinful for a wife to put away her husband. Jesus said, "If a woman shall put away her husband, and be married to another, she committeth adultery" (Mark x, 12).

In addition to the sense already illustrated, a husband and wife become one flesh in another respect. They not only become one flesh by the wife's giving herself wholly to the husband, but originally the woman was actually made out of the bone and flesh of Adam. The Lord in forming a wife for Adam, did not see proper to construct her entirely out of the ground, but He took one of Adam's ribs, and, connecting with it the necessary materials, formed a woman, and brought her to the man; this curious circumstance caused Adam to exclaim, "This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii, 23, 24). The woman therefore, by creation, was originally part of man; the marriage ordinance being instituted to restore to man that part which was taken from him, without which he could not be perfect. When the bone or rib, taken from him, was restored in the form of a female and wife, he could, with all propriety, say that they were one flesh.

That this saying was not only applicable in the case of the first pair, but to all others who should afterwards be married by divine appointment, is evident from the declaration that a man, for this very cause, should leave father and mother, and cleave unto his wife, and they should be one flesh.

But there is still an additional sense wherein the husband and wife become one. They become one flesh in their children. The flesh of both father and mother becomes amalgamated in one in each of their offspring. Here is a union of the flesh of the father with that of the mother, that can never be separated—a union of the flesh of two in one body—a union as perfect as that of Adam's rib before it

was extracted from his body—a union that no power but death can dissolve—a union that will be eternal after the resurrection. Hence the husband and wife become one flesh in their children eternally. The union of husband and wife, therefore, should be as inseparable as their own flesh and bones incorporated in their children; it should be as eternal as the immortal bodies of their children after the resurrection. No wonder, then, that the Lord “hates putting away;” it is a violation of the eternal covenant of marriage; it is the overthrowing of the great foundation of eternal kingdoms; it is the destruction of an endless increase of posterity, and the rejection of the grand patriarchal and family order of the heavens; it is the severing asunder of that which God has joined together for eternity—the rending in twain of his own flesh and his own bones which God had united to be one forever; and in fine, it is the rejection of the Woman—“the glory of the Man”—the only means that God has ordained for the peopling of the worlds—the only stepping stone to an endless increase of dominions—the only medium of an endless continuation of immortal lives. What, therefore, God has joined together as one flesh, let no human authority dare put asunder.

But does not the saying, that “they twain shall be one flesh,” indicate that God did not design more than two to become flesh? No: it conveys no such idea. Jesus says, “I and my Father are one” (John x, 30). Now this saying did not prevent others from becoming one with the Father and Son; it was just as possible for three, or four, or a hundred, or any other number of his disciples, however great, to become one with Jesus and his Father, as it was for they twain to be one. Indeed, Jesus prays to the Father to make all his disciples one, even as they were one. Therefore because a man becomes one flesh with one wife, it does not prevent him from becoming one flesh with a second. When Jacob became one flesh with Leah, it did not prevent him from marrying Rachel, and Bilhah, and Zilpah, and from becoming one flesh with each of them. Each of the latter three were as much his as the first. The flesh of Jacob and Rachel was incorporated as one in the bodies of Joseph and Benjamin, as much

as the flesh of Jacob and Leah was in Judah and Simeon. If it could be said of Jacob and Leah, that, "They twain shall be one flesh," the same saying could be applied, with equal propriety, to Jacob and Rachel—to Jacob and Bilhah—to Jacob and Zilpah; or if he had been paired with seven hundred wives, as Solomon was, it would have been equally applicable to each pair.

In the writings of the New Testament, we have no particular instances mentioned of the plurality of wives, and from this circumstance, some have supposed that such a practice did not exist; but we reply, that there are several books of the Old Testament, also, wherein no instances of such a practice, are recorded, and yet it is well known that such an order was in existence. Therefore, because the writers of the New Testament have failed to mention instances, it is no evidence whatever against the continuation of that divine institution. Why should some sixteen or eighteen of the inspired writers of the Old Testament be entirely silent in regard to a practice which existed under their immediate notice? The silence of the eight writers of the New Testament is no more proof against the existence of the plurality custom under the Christian dispensation, than the silence of double that number of writers is against its existence under former dispensations.

It is supposed by some, because the term *wife*, instead of *wives*, is used in the New Testament that no Christians had more than one. But no such inference can be justly drawn on that account. For who does not know that the greatest majority of the Old Testament writers, have used the term *wife* in the singular number as well as those under the Gospel? There were many people under every dispensation who had but one wife; and for this cause, instructions were most usually given in terms and language suited to the general condition of the people taken as a whole. When Moses gave laws concerning domestic relations, he most generally used the term *wife*, instead of *wives*, knowing that, in the most of cases, the laws regulating one wife, would be equally applicable to a plurality. Hence, he uses the singular number in his instructions in relation to a divorce; the same language is used against coveting a neighbor's wife;

and yet these laws were designed to take effect among polygamists, as well as among families practicing the one-wife system. Many other laws were applicable to both systems, and yet Moses uses the singular term instead of the plural. This same custom continued among the writers after Moses; and it was very seldom that the term *wives*, in relation to individual families, was used, unless in regard to some circumstance or event which especially required the language to be in the plural. The New Testament writers, in giving rules and regulations for the government of families, have followed the same custom as those who preceded them, using the singular number, considering that what was applicable to one wife, was, in most of cases, applicable to a plurality. This method of expressing themselves, therefore, is not the least evidence against the existence of this order of things among Christians. Indeed, we know, that if the Jewish nation kept their law in relation to the childless dead, there must have been thousands of polygamists among them when Christianity was introduced into their midst.

(To be continued.)

LETTER FROM SAN BERNARDINO.

San Bernardino, State of California, March 20, 1853.

MY DEAR FATHER, AND MOTHER, AND FRIENDS,—With pleasure I shall spend a little leisure time, to report to you my feelings, and how we are getting along here, since you, no doubt, are desirous to hear from us. We are all healthy at present, for which blessing we feel to thank our heavenly Father. We hope that you also are enjoying the same blessing. We are desirous to hear from you, and we would be very grateful to receive a few lines from you. This is the ninth letter we have written to you, without receiving one answer back; we would be glad if someone would write to us, to let us know the affairs of our relations, whether they are alive or dead; but we hope they are alive, and we believe that the *mails* are

bound to be at fault. We would love to hear how all our relations are doing in this life; and whether those who belonged to the Church of Jesus Christ, continue firm in the faith,—whether they are determined to continue forward on the paths of righteousness, keeping the commandments of God? Also, whether those who were outside the church, when we left, have given obedience to the ordinances of the gospel, and have become partakers of the blessings of the children of God?

Though we have left our friends and our relations, and have come to a land of strangers, according to the will and commandment of the Lord, yet, He has blessed us, and has given us friends wherever we have been. We have been blessed temporally as well as spiritually. We came to this place on the 9th of last December, and from that time to now we have eight acres of wheat sowed, one acre of barley, and about two acres of potatoes, and other vegetables, in addition to a house built.

The wheat here produces from 40 to 60 bushels per acre, and requires but little care, since the soil is very easy to till; and only infrequently, if at all, it needs leveling after sowing, since the people sow the wheat as they plough in this land. The soil here produces vegetables of the greatest variety. Some onions weigh from 4 to 5 pounds, and *cabbage* from 35 to 40 pounds after cutting away the outer leaf. Other vegetables are the same on average.

We have traveled quite a distance since we left home, and have become accustomed to that now. We came from Great Salt Lake City, about 300 miles, to Iron County, in Utah Territory, with our own *team*, and about 1200 pounds of flour, and other provisions. Brother Thomas Rowlands traveled with us; he continued to stay with us, and I gave to him half the crops we raised, and his board; and we prepared seeds and teams, and we left him there in possession of everything. We came to this Branch of the Church with three yokes of oxen, two cows, and one horse, and a good wagon. We were about five weeks traveling to this place. Grazing for the animals is abundant throughout the greatest part of the year in this country. There is *clover* here about a foot or more high. A large part of the land is covered with clover and oats, and the

cattle do well here. We make from 8 to 10 pounds of butter every week, from our cows; and we get a pound of tea for a pound of butter! * * We would be glad to get the following seeds:—charlottes, thyme, hyssop, rosemary, lavender, rue, mint, peppermint, horehound, wormwood, and mugwort. Dry them until they are extremely dry, and put them in a stone or glass bottle, afterwards securing it and sealing it, so that air cannot get in. The air of the sea is harmful to the seeds, and if the foregoing instructions are not followed, it will be of no use to you to bring the seeds across the sea.

We are very happy here, and we shall never return to Wales, for we do better here than we have ever done; and I intend to spend my days in this land, unless I am sent away, by those who are in authority in the church; then, if that happens, I shall leave everything willingly, and I shall go wherever they send me.

I wish to say a word to Dafydd Jones. We talked about this country many times; he read the description of it to me; but here I am enjoying the fruits of the soil. More fertile soil, or a more mild climate cannot be found on the face of the earth, for summer smiles around us throughout the year practically; and tropical fruits grow here in all their varieties. I have sowed seeds for *oranges* and for *peaches*; and I intend, as soon as possible, to plant a vineyard and grow grapes. They can be grown here without much trouble, sufficient to furnish us with as much wine as we want. Cucumbers grow here without much trouble, or at least, not as much as is required in Wales. We plant them without any fertilizer in the soil, putting eight or ten seeds in one place, and they produce in abundance.

I feel to thank God for allowing me the privilege of coming here from Wales, with Brother Capt. Dan Jones, since I feel to testify that these things are true; I believe that by now Brother Jones is in your midst. I tell you that I know that he is a man of God, and that he has the Priesthood of the Almighty, and that he was sent by those having authority, to proclaim the Gospel in its fullness to the children of men, in these latter days; and you would do well to pay strict attention to his counsel. I say to the Saints in

that country, be happy, for the Lord has prepared a choice land where his people may gather; and the time is not distant when the way will be placed in the hands of the faithful Saints, to gather together in this country, where they can plant, and eat their fruits, and where they can learn the will of the Lord more perfectly, and receive teachings from his servants from time to time;—and where men are free from oppression and usurpation, and free to do whatever they wish, as long as they do it well, and do unto others as they would have them do unto them. To those who are poor, and without means to come, and who say, “If someone were to help me, how could I repay him?” I say the Lord will open the way for you to be able to repay; and when you come, you can make yourselves more comfortable than the best in that country, by your own labor and diligence. I consider this a great privilege: I left there without much wealth, but I have been blessed with all that I need, to be comfortable in this life. Our regards to all our relations and friends.

We are, &c.,

EDWARD AND SOPHIA WILLIAMS.

VERSES.

O HOW lovely will be the scene,—On yonder Zion,
 For the Saints after making their escape,—On yonder Zion;
 After obtaining true deliverance
 From all the destruction of the unbelievers,
 With no bad people there to be seen,—On yonder Zion.

Although now in deep misery,—They are in a sorry state,
 In the expectation for release,—They are in a sorry state,
 In the Babylonian oppression,
 Far from the lands of their escape,
 Having tribulation and every consternation,—They are in a sorry state.

The proud of the world are now merry,—And happy of heart,
 In splendid pleasures and comfort,—And happy of heart;

Being revered with great praise,
In great luxury and glory,
And in their palaces are adorned,—And happy of heart.

But the changing time will come,—Not too long,
When the Saints will be redeemed,—Not too long;
God will pour out upon the face of the earth
Vexatious plagues on the odious ones,
The day of the world's proud lament will come,—Not too long.

The Saints will be on mount Zion,—Without pain or dread,
Far from the affliction of burdensome cares,—Without pain or dread,
Instead of being in shackles,
Oppressed by chains,
They'll have joy and songs,—Without pain or dread.

Llanelli.

ANEURIN L. JONES.

A VISIT HOME.

TUNE—"In my Cottage near a Wood."

I AM fond of my cottage in a wood,
Where my father and mother dwell,
And where I was reared,
Ever since I learned to take a step.
I'm starting off now for there,
To visit my dear parents;
I shall see them gray with age,
But with their same welcome for me. (1846.)

MISCELLANEOUS, &c.

MARRIAGE is the most secure knot of continuing friendship, and there can be no friendship without trust, and no trust without integrity; and he who gives reverence to beauty, wealth, or elegance that ought to be given only to virtue and piety, must expect to be miserable.

THE TEMPLE.—The length of the Temple in Great Salt Lake City is 200 feet, and six towers will be placed on it, three at each end. The digging to set the cornerstones cost from 7,000 to 10,000 days of work. The lowest floor is to be 16 feet high—8 feet below the surface of the earth, and 8 feet above. The cornerstones were placed 16 below ground level. The diggings for the foundation were 20 feet wide, and the foundation of the walls 16 feet thick.


EXCUSES FOR NOT PAYING FOR A PUBLICATION.—“In the first place, I did not order it; and if I did order it, I did not receive it; and if I received it, I received it as a distributor: besides that, I believe that I paid for it a long time ago; and if I did not pay, I have nothing now with which to pay; and if I had the means now, I ought to get more time.” Anyone who has not presented such a man with a regular publication in his columns, as a present for his cleverness in deceiving the printer, does not wish to entertain his readers, or restore the craft of thievery to its original form from the clutches of such reasoners.—D. J.


THE POET TO HIMSELF.

I was baptized, let it be a promise—to live henceforth,
Without the urges of my faults;
Through fervent godly prayer,
From the deep pain, ROBYN will come.

ROBYN DDU, ERYRI.

PAYMENTS FROM JULY 1 TO JULY 7.—Monmouthshire, £2; Pontytypridd, 6s 6c; Llanfabon, 3s 4c; Aberdare, 15s; Rhymney, 17s 3c; Georgetown, 14s; Ffynnon Tydfil, 3s 11c; Troedyrhiw, 4s 2c.—Total, £5 4s 2c.

 The “Way of Eternal Life,” and the “Testament of the Twelve Patriarchs,” are out of print. Now is the time to secure copies of the other pamphlets that are on hand.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

CONTENTS.

	PAGE.
Pre-existence of Man	21
Celestial Marriage.....	27
Letter from San Bernardino.....	31
Verses	34
A Visit Home	35
Miscellaneous.....	35

MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY J. DAVIS, GEORGETOWN.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

JULY 16, 1853.

[VOL. VI.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

Held in Great Salt Lake City, on the 6th day of April, 1853.

(From the "Deseret News.")

WEDNESDAY, the 6th of April, 1853, could not have dawned a more lovely day, or have been more satisfactory to saints or angels. The distant valleys sent forth their inhabitants, this valley swarmed forth its thousands, and a more glorious sight has not been seen for generations than at Great Salt Lake City this day.

The Deseret National flag was unfurled to the breeze. The Nauvoo Brass Band, Captain Ballo's Band, and the Military Band, enlivened the air with their sweetest strains. The *Silver Greys* made a venerable appearance; and the minute men, true to their duty, were at their posts at an early hour. The police, under the efficient management of Captain Hardy, were at their posts at the time appointed; and the countenances of the Saints were as glad and cheerful as though each had been favored with the visitation of an angel. So opened the General Conference of the Church of Jesus Christ of Latter-day Saints in Great Salt Lake City, which was called to order in the Tabernacle, by President Young, at ten in the morning.

Present—Of the First Presidency—Brigham Young, Heber C. Kimball, and Willard Richards.

Presiding Patriarch—John Smith.

Of the Quorum of the Twelve—O. Hyde, P. P. Pratt, John Taylor, W. Woodruff, E. T. Benson, G. A. Smith, A. Lyman, C. C. Rich, L. Snow, E. Snow, and Franklin D. Richards.

Of the Presidents of the Seventies—J. Young, L. W. Hancock, Z. Pulsipher, H. Herriman, B. L. Clapp, A. P. Rockwood, and J. M. Grant.

Presidency of the High Priests' Quorum—John Young, R. Cahoon, and G. B. Wallace.

President of the Stake—David Fullmer.

High Council of Zion, Presidency of the Elders' Quorum.

Presiding Bishop—Edward Hunter.

Clerk of Conference—Thomas Bullock.

Reporter—G. D. Watt.

PRESIDENT YOUNG made a few introductory remarks to the Saints; and he said that in a few years, "we may have a place sufficiently large to accommodate the Saints although, twenty-three years ago, the Church was organized with only six members."

Choir sang "On mountain tops in latter days," &c.

Prayer by John Taylor—Choir sang "Come all ye sons of Zion," &c.

The "order of the day" was next read by the Clerk.

PRESIDENT YOUNG rejoiced on opening the Conference under such favorable auspices.

The procession then formed at the vestry door in the following order—

- | | |
|--|-----------------------|
| 1. Martial music. | Colors. |
| 2. Nauvoo Brass Band. | " |
| 3. Ballo's Band. | " |
| 4. Captain Pettegrew | " with relief guards. |
| 5. Singers. | |
| 6. First President and Counselors, and aged Patriarch. | |
| 7. The Twelve Apostles, first Presidency of the Seventies, and President and Counselors of the Elders' Quorum. | |
| 8. President of the High Priests' Quorum, and Counselors, in | |

connection with the President of the Stake, and the High Council.

9. Presiding Bishop, with his Council, and the Presidents of the lesser Priesthood, and their Council.

10. Architects and workmen selected for the day, with banner, representing "Zion's Workmen."

11. Captain Merrill, with relief guard, in uniform.

The procession then marched through the line of guards to the southeast corner of the Temple ground, the singers taking their position in the center, the Nauvoo Brass Band on the east bank, Captain Ballo's Band on the west bank, and the Martial Band on the mound southwest. Captains Pettegrew, Hardy, and Merrill, with their commands, occupying the front of the bank (which was sixteen feet deep), and moving from corner to corner with the laying of the several stones, prevented an undue rush of the people, which might, by an excavation, have endangered the lives of many, when Presidents Young, Kimball, and Richards, with Patriarch John Smith, proceeded to lay the southeast corner stone, and ascended the top thereof, when the choir sang the following song:—

Deep in this holy ground
 These corner stones are laid;
 Rejoicing thousands round,
 O God! I implore thine aid,
 That Zion now may prospered be,
 And rear a Temple unto Thee.

How long before thy throne
 Shall holy martyrs bleed?
 How long shall spirits groan,
 And angels mercy plead?
 Full long we've toiled, full long have bled,
 To bring redemption to our dead.

Here let thy name be known,
 Thy blessings manifest,
 That men thy truth may own,
 And in thy courts be blessed,
 All nations feel thy power divine,
 And come and worship at thy shrine.

A voice from out the ground
 Is heard in accents low,
 And spirits, whispering round,
 The secret fain would know—
 The time! The time! The long-sought hour,
 The time decreed for Zion's power.

When heaven's royal line
 Shall rule this lower sphere,
 And Priests and Kings divine
 In robes of light appear,
 And Saints and Angels, throned in might,
 Submerge the earth in endless light;

While heights and depths combine
 In one harmonious song,
 And in full chorus join
 The anthem echo long—
 'Tis free! 'Tis free! The world is free!
 The Saints have gained the victory.

Then PRESIDENT YOUNG read, upon the stone, the following

ORATION.

This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions, that ever has transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord, on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past.

When the Lord Jesus Christ tabernacled in the flesh—when he had left the most exalted regions of his Father's glory, to suffer and shed his blood for sinning, fallen creatures, like ourselves, and the people crowded around him, a certain man said unto him, "Master, I will follow thee whithersoever thou goest." Jesus said unto him, "Foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head." And we find no record that this man followed him any farther.

Why had not the Son of Man where to lay his *head*? Because his Father had no house upon the earth—none dedicated to Him, and preserved for his exclusive use, and the benefit of His obedient children.

The Ark containing the covenant—of the Ark of the Covenant in the days of Moses, containing the sacred records, was moved

from place to place in a cart. And so sacred was that Ark, if a man stretched forth his hand to steady it, when the cart jostled, he was smitten, and died. And would to God that all who attempt to do the same in this day (figuratively speaking), might share the same fate. And they will share it sooner or later, if they do not keep their hands, and tongues too, in their proper places, and stop dictating the order of the Gods of the eternal worlds.

When the Ark of the Covenant rested, or when the children of Israel had an opportunity to rest (for they were mobbed and harassed somewhat like the Latter-day Saints), the Lord commanded a Tabernacle to be built, wherein should rest and be stationed, the Ark of the Covenant. And particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a pattern.

Thus the Ark of the Covenant continued until the days of David, King of Israel, standing in or occupying a Tabernacle, or tent. But to David, God gave commandment that he should build him a house, wherein He himself might dwell, or which he might visit, and in which he might commune with his servants when he pleased.

From the day the children of Israel were led out of Egypt to the days of Solomon, Jehovah had no resting place upon the earth (and for how long a period before that day, the history is unpublished), but walked in the tent or Tabernacle, before the Ark, as it seemed him good, having no place to lay his head.

David was not permitted to build the house which he was commanded to build, because he was a “man of blood,” that is, he was beset by enemies on every hand and had to save Israel (much as the Latter-day Saints have done, only he had the privilege to defend himself and people from mobocrats and murderers, while

we have hitherto been denied that privilege); and, consequently, he had no time to build a house unto the Lord, but commanded his son Solomon, who succeeded him on the throne, to erect the Temple at Jerusalem, which God had required at his hands.

The pattern of this Temple—the length, and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this revelation pattern necessary? Because that Solomon had never built a Temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the Tabernacle.

This Temple (called Solomon's Temple, because Solomon was the master workman) was completed sometime previous to the appearance of the Son of Man on the earth, in the form of the babe of Bethlehem; and had been dedicated as the House of the Lord, and accepted as a finished work by the Father who commanded it to be built, that his Son might have a resting place on the earth, when he should enter on his mission.

Why, then, did Jesus exclaim to the man who volunteered to follow him wheresoever he went, that "The Son of Man has not where to lay his head?" Jesus knew the pretended Saint and follower to be a hypocrite, and that if he told him plainly that he would not fare as well as the birds and foxes, he would leave him at once, and that would save Jesus much trouble.

But how could Jesus' saying, that he had "not where to lay His head," be true? Because the house which his Father had commanded to be built for his reception, although completed, had become polluted; and hence the saying, "Mine house is a house of prayer, but ye have made it a den of thieves;" and he made a scourge of cords, and drove the moneychangers, and dove sellers all out of his house, and overthrew their tables; but that did not purify the house, so that he could sleep in it, for a holy thing dwelleth not in an unholy Temple.

If Jesus could not lay his head in an unholy, polluted temple,

how can the Latter-day Saints expect that the Holy Spirit will dwell with them, in their tabernacles and temples of clay, unless they keep themselves pure, spotless, and undefiled?

It is no wonder that the Son of Man, soon after his resurrection from the tomb, ascended to his Father, for he had no place on earth to lay his head; his house still remaining in the possession of his enemies so that no one had the privilege of purifying it, if they had the disposition, and otherwise the power, to do it, and the occupants thereof were professors in name, but hypocrites and apostates from whom no good thing could be expected.

Soon after the ascension of Jesus, through mobocracy, martyrdom, and apostasy, the Church of Christ became extinct from the earth, the man-child, i.e., the holy Priesthood was received up into heaven, from whence it came; and we hear no more of it on the earth, until the angels restored it to Joseph Smith, by whose ministry the Church of Jesus Christ was restored, reorganized on earth, twenty-three years ago, this day, with the title of "Latter-day Saints," to distinguish them from the Former-day Saints.

Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High, in Kirtland, Ohio; and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a pattern also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern he could not know what was wanting, having never seen one, and not having experienced its use.

Without revelation, Joseph could not know what was wanting, any more than any other man; and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants,—a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had—the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few then in the Church, following his example

of obedience and diligence wherever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other,—the Kirtland Temple, the second House of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinance there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fullness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word *endowment*. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the keys to these endowments are among you, and thousands have received them, so that the devil, with all his aids need not suppose he can again destroy the Holy Priesthood from the earth, by killing a few, for he cannot do it. God has set his hand, for the last time, to redeem his people, the honest in heart, and Lucifer cannot hinder him.

Before these endowments could be given at Kirtland, the Saints

had to flee before mobocracy. And, by toil, and daily labor, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Patten, with many like associates, and where were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before all this had transpired, the Temple, at Kirtland, had fallen into the hands of wicked men, and by them been polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.

At Nauvoo, Joseph dedicated another Temple, the third on record. He knew what was wanting, for he had previously given most of the prominent individuals then before this their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

Before the Nauvoo Temple was completed, Joseph was murdered—murdered at sun light, under the protection of the most noble government that then existed, and that now exists, on our earth. Has his blood been atoned for? No! And why? A martyr's blood to true religion was never atoned for on our earth. No man, or nation of men, without the Priesthood, has power to make atonement for such sins. The souls of all such, since the days of Jesus, are "under the altar," and are crying to God, day and night, for vengeance. And shall they cry in vain? God forbid! He has promised he will hear them in his own due time, and recompense a righteous reward.

But what of the Temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the Temple, despite the devices of the mob, that many received a small portion of their endowment, but we

know of no one who received it in its fullness, and then to save the lives of all the Saints from cruel murder, we removed westward, and being led by the all-searching eye of the Great Jehovah, we arrived at this place.

Of our journey hither, we need say nothing, only that God led us. Of the sufferings of those who were compelled to, and did leave Nauvoo in the winter of 1846, we need say nothing. Those who experienced it know it; and those who did not, to tell them of it would be like exhibiting a beautiful painting to a blind man.

We will not stop to tell you of the sufferings of widows and orphans on Omaha lands, while their husbands and fathers were traversing the burning plains of the South, to fight the battles of a country which had banished them from civilization, for they secured the land on which we dwell, from our nation's foe; exposed the gold of California, and turned the world upside down. All these things are before you—you know them, and we need not repeat them.

While these things were transpiring with the Saints in the wilderness, the Temple at Nauvoo passed into the hands of the enemy, who polluted it to that extent the Lord not only ceased to occupy it, but he loathed to have it called by his name, and permitted the wrath of its possessors to purify it by fire, as a token of what will speedily fall on them and their habitations, unless they repent.

But what are we here for, this day? To celebrate the birthday of our religion! To lay the foundation of a Temple to the Most High God, so that when His Son, our Elder Brother, shall again appear, he may have a place where he can lay his head, and not only spend a night or a day, but find a place of peace, that he may stay till he can say, I am satisfied.

Brethren, shall the Son of Man be satisfied with our proceedings this day? Shall he have a house on the earth which he can call his own? Shall he have a place where he can lay his head, and rest overnight, and tarry as long as he pleases, and be satisfied and pleased with his accommodations?

These are questions for you to answer. If you say yes, you have got to do the work, or it will not be done. We do not want any whiners about this Temple. If you cannot commence cheerfully, and go through the labor of the whole building cheerfully, start for California, and the quicker the better. Make you a golden calf, and worship it. If you care for the ordinances of salvation, for yourselves, your living, and dead, is not first and foremost in your hearts, in your actions, and in everything you possess, go! pay your debts, if you have any, and go in peace, and prove to God and all his Saints that you are what you profess to be, by your acts—a God of gods, and know more than He that made you.

But if you are what you profess to be, do your duty—stay with the Saints, pay your tithing, and be prompt in paying, as you are in feeding your family; and the Temple, of which we have now laid the southeast corner stone, will arise in beauty and grandeur, in a manner and time which you have not hitherto known or contemplated.

The Saints of these valleys have grown in riches, and abundance of the comfort of life, in a manner hitherto unparalleled on the page of history, and if they will do by their Heavenly Father as he has done by them, soon will this Temple be enclosed. But if you go in for a speculation with passers by, as many have hitherto done, you will not live to see the topstone of this Temple laid; and your labors and toils for yourselves and friends, dead and alive, will be worse than though you had had no existence.

We dedicate this, the southeast corner stone of this Temple, to the Most High God. May it remain in peace till it has done its work, and until He who has inspired our hearts to fulfill the prophecies of his holy Prophets (so that the House of the Lord should be reared in the “tops of the mountains”), shall be satisfied, and say, It is enough. And may every tongue, pen, and weapon, that may rise against this, or any other cornerstone of this building, feel the wrath and scourging of an incensed God! May sinners in Zion be afraid, and fearfulness surprise the hypocrite, from this hour. And may all who do not feel to say Amen, go speedily to that long night of rest from which

no sleeper will awake, till roused by the trump of the Second Resurrection.

PRESIDENT KIMBALL offered the following

PRAYER.

O God, the Eternal Father, in the name of thy Son Jesus Christ of Nazareth, we ask thee to look upon us at this time in thy tender mercy. Thou beholdest that thy servants, Brigham and his Council, have laid the chief corner stone of a holy House, which we are about to erect unto thy name. We desire to do it with clean hands and pure hearts before thee and before thine holy angels.

We thank thee that we are permitted to live in the flesh, and have a place upon thy footstool, and partake daily of the bounties thy hand bestows, for thou art our Father, and Jesus Christ is our elder Brother.

Inasmuch, O Lord, as we desire to erect a House to thy name, that if it seemest thee good to come and take up thine abode on the earth, thou mayest have a place to lay thy head, we pray thee to assist us to erect it in purity before thee, and the Heavenly hosts.

We ask thee to help us so to conduct ourselves, that all the holy Prophets, the angels of Heaven, with thee and thy Son, may be engaged continually for our welfare, in the work of salvation and Eternal lives. Bless us in this attempt to glorify thee. Bless this portion of the earth we dwell upon, even these valleys of the mountains, which we have consecrated unto thee. Cause them to bring forth the productions of the soil, in rich abundance. Bless the seeds that are placed therein by thy servants and handmaidens. And inasmuch as they are disposed to do thy work, and erect a Temple to thy name, which is their fixed purpose and determination, let the heavens be gentle over them. May the earth be sanctified for their good, and the seeds they throw into it yield to them a hundredfold in return. We pray thee to bless such men and women—may the blessings of the Almighty richly attend them, and multiply them in their families, in their herds and flocks, in strength and in health, in salvation, and in eternal lives.

We also pray for those who do not feel favorably disposed to thy work—may thy blessings not attend them, but may they go backward and not forward, may they wither and not increase, and may the strength that they might have received, through their faithfulness to thy work, be multiplied and divided amongst these thy servants, who are determined to keep thy commandments, and sanctify their affections unto thee.

Look upon thy servant Brigham, O Lord, and let thy Holy Spirit rest mightily upon him, this day, and from henceforth. May he live to dictate the erection of thy house, see the topstone brought on with rejoicing, and administer the keys of salvation and eternal life unto his brethren therein. Bless his Council in common with him, may they live to a good old age, and glorify God in all their days; may they never want for food and raiment, for fathers and mothers, for wives and children, and for the power of thy Spirit to inspire them, and those thou hast given them.

Pour out thy Spirit upon thy servants, the Twelve Apostles; may thy power abide upon them, to qualify them for the responsible calling unto which thou hast called them. Also, in connection with them, let thy Spirit rest upon the Quorums of the Seventies, the High Priests, the Bishops, the High Council, the Elders, Priests, Teachers, and Deacons; and upon every faithful member of thy Church in these valleys of the mountains, and in all the world.

Now, O God, we dedicate this stone to thee. May this spot be holy, and all that pertaineth to it. And inasmuch as there shall be an enemy, or a person that is evil disposed towards thy House, and they shall endeavor to lay snares for the feet of thy people, may they be caught in their own net, be overwhelmed in their own dilemma, and have no power, nor influence in the least, to hurt thy Saints from this time henceforth and forever. May the power of the mighty God of Jacob fortify thy servants, enabling them to execute righteousness before thee, the Lord our God.

Hear us, O Lord for we dedicate this, the southeast cornerstone, unto thee, praying that it may sleep in peace, be preserved from decay, for it is the chief cornerstone of the House we shall rear to thy name. May the same blessings attend the other three cornerstones,

and all the works thy servants shall set their hands to do, from this time henceforth and forever.

Bless the architect, the superintendent, the foremen of the various departments, and all the laborers that shall raise a hand, or move a thing for the erection and perfection of this thine house; and provide for them, their wives, their children, and all that pertains unto them that they may want for no good or necessary thing, while they are engaged in thy service, and from this time henceforth and forever.

We dedicate ourselves unto Thee, with our wives, our children, our flocks, and our herds, with all the settlements and possessions that pertain to thy people in these valleys of the mountains. And all the praise, and the glory, we will ascribe to the Father, Son, and Holy Ghost. Amen.

The Choir sang

THE TEMPLE.

BY MISS E. R. SNOW.

Our era this day numbers three years and twenty,
And lo the West where a great people live;
The God of Abraham, the great God of battles, who leads the conquest,
Has appointed this to be our dear home.

Chorus.

The Temple! the Temple! we'll build up the Temple
For it is the court of salvation, and a lighthouse,
And a beacon on the mountains, and iniquity's rod,
A portal for angels, a threshold for God.

The cornerstones, the Temple's foundation, in peace,
In the City of our Brigham are laid;
In the chambers of splendid Israel, the sacred ground,
Where righteousness triumphs, and the truth leads mightily.
The Temple! the Temple! &c.

Glad tidings to the spirits in prison,
To the Saints of all countries and isles of the sea;
There will be a Temple to the Lord on the tops of the mountains,
Joy to the highest courts of the Lord.
The Temple! the Temple! &c.

Rejoice, all ye meek and broken of heart,
The redemption of your Zion is drawing near,

The veil will be rent, and the Saints resurrected,
 The Kingdom of heaven will shortly appear.
 The Temple! the Temple! &c.

The Lord whom ye seek will come suddenly to his Temple,
 The covenant messenger who sounded your song;
 Will purify all Israel as gold in the furnace,
 Consuming the dross with unquenchable fire.
 The Temple! the Temple! &c.

Sing aloud a song of praise to the eternal Father,
 Who gives sustenance to his children with every word;
 Blessed be Brigham, and Heber, and Willard,
 His authorized agency in the midst of the earth.
 The Temple! the Temple! &c.

(To be continued.)

THE SPIRIT OF THE SISTERS IN THE VALLEY.

*Excerpt from a letter from sister Sarah Jeremy, to her husband,
 Elder Thomas Jeremy.*

I HAVE spent the last winter of my life more comfortably, than at any time since coming here; I had plenty of everything I needed. The wheat is likely to become scarce, but my heavenly Father will open a way for us to obtain plenty again. The hand of my heavenly Father has been, and continues to be with me, ever since you left, and in quite a miraculous way in many things. I thank him for this. I am as if expecting to see you come to the house, but in vain. I do not wish to see you come back, before you have finished your work for our heavenly Father; I hope he will give you strength to remember your covenants, and to be as flexible as you have been. I hope that you, together with the other brethren, will be useful instruments in the hand of my heavenly Father, to save thousands. I do not write these things to you to counsel you: I know that I have no right to counsel the one who has been placed as my leader; but my desire is to be saved through you, and not through anyone else. May my heavenly Father give me strength to always be obedient to you. * * *
 I have paid all my tithing, and am determined to fulfill every other duty.

MISCELLANEOUS, &c.

DO NOT trust in the promise of the oath sayers and the profaner, for he who dares to sin against God for no good reason or benefit, will easily transgress against you for his own benefit. He who dares to break the commandments of his father, will be easily persuaded to break his promise to his brother.

IT is a good step toward happiness, to delight in the conversations of good and wise men; and where such cannot be obtained, the best procedure is not to keep any kind of company.

ACCORDING to the latest census, England contains a population of 16,921,888; Wales, 1,005,721; Scotland, 2,888,742; and the "Islands," 143,126. In addition to this, 162,490 are counted to be on the sea, or in the service of the overseas army.

ST. BARNARD says that the slanderer carries the devil in his mouth; and it can be said of anyone who listens to him, that he carries the devil in his ear.

STRIVE to win the approval of a few good men, rather than to receive the general praise of the unmannerly rabble.


VERSE TO ZION'S TRUMPET.

Great is the prestige of Wales and her honor,—in parts
Of Merthyr, against wrath;
From its healthy confines to her loved ones,
The *Trumpet* is what gathers the Saints.

ROBYN DDU, ERYRI.

PAYMENTS FROM JULY 8 TO JULY 14.—Monmouthshire, £10; Pontytypidd, 10s; Aberamman, 14s; Dowlais, £1 19s; Hirwaun, 9s 9c; Georgetown, 5s 3c; Pendaren, 2s 5c; Ffynnon Tydfil, 2s; Pottsville, America, £2 4s.—Total, £16 16s 5c.

ERROR.—"1852" escaped in the first two numbers, instead of "1853;" but the numbers of the volume are correct.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*

CONTENTS.

	PAGE.
Minutes of the General Conference held in Salt Lake City	37
Spirit of the Sisters in the Valley.....	51
Miscellaneous, &c.....	52

MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY J. DAVIS, GEORGETOWN.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 4.]

JULY 23, 1853.

[VOL. VI.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

Held in Great Salt Lake City, on the 6th day of April, 1853.

[Continued from page 51.]

The procession again formed, and proceeded to the southwest corner, where the Presiding Bishop, Edward Hunter, his Council, and the various Presidencies of the lesser Priesthood, with their associates, laid the southwest Corner Stone, when, from its top, Bishop Hunter delivered the following

ORATION.

Brethren and Friends—This, the southwest cornerstone of this Temple, in Salt Lake Valley, and Utah Territory, has been laid by the Aaronic Priesthood, which is in connection with the Melchizedek Priesthood forever—to connect those two Priesthoods to the building up of the Kingdom of the last days, and exalt mankind on the earth, and in the presence of God, and prepare for the coming of Christ our Redeemer.

The past, the present, and the future—our history, our destiny, recur with redoubled force upon our minds upon occasions like this. In honor to the great God we are here assembled. To the

valleys of the mountains we have been led by His almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by his unerring wisdom, and surpassing kindness.

Never before could the Saints look around, and behold so glorious, so prosperous a prospect before them, for the accomplishment of the enterprise which we this day commence. Although peace may temporarily have smiled around, yet it was like the lone traveler, struggling to make his way through the scarcely incrustated *lava*, yet warm, amid the craters of the momentarily extinct *volcano*, which had only ceased to pour forth its liquid fire, to gather renewed and increased energy, and again send forth its lurid flame, molten fury, and devastation, to all around. Thus has it ever been with this people—in the midst of enemies have they struggled, to build up cities, wherein they might inhabit; erect temples unto the name of the God whom they serve, wherein to worship, and receive their holy anointings and endowments. But no sooner have they commenced, than have also commenced the howlings of the myrmidons of Satan's kingdom, crying, as they did before Pilate, when they murdered the Savior of the world, "away with him! away with him! crucify him! crucify him!" And they have poured out their wrath—they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples, and slain their Prophets.

As it was in the days of our Savior and his Apostles, so has it been in our day. They have used every stratagem, every exertion, to destroy the Priesthood from the face of the earth. They were successful then—will they be so now? Will the authority of the holy and eternal Priesthood of Almighty God, again be driven from the face of the earth? the Prophets and Apostles all slain, and none left in possession of the living oracles of divine truth? No! no!! The might of Jehovah will preserve us. The Lord God will sustain us, and if it so be we should be scattered as hitherto, He will gather us in greater powers, greater numbers, with increased ability to perform his work upon the earth.

Let all people, sinners, mobocrats, and devils, learn from experience, that persecution, plunder, robbery, rapine, murder, and expulsion from home and country, will not win. They have effectually tried this plan, and it has effectually failed, every time. Please take notice! and devise some new scheme the next time, wherein you can feel some assurance, that you may possibly succeed, and we have the pleasure of not being plundered, murdered and disfranchised, in the same old way. Tax your inventive genius, for some broader scheme to destroy God's people from the face of the earth.

Suppose you try the suggestion of our much esteemed, though distant, learned, very polite, and unsolicited chronicler, Lieutenant Gunnison, "*of letting us alone severely.*" But I will not make suggestions for you, having great confidence in your ability of changing your mode of operation. When your plans become so futile, weak, and unavailing as to become so stale and uninteresting, I may suggest for you. In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this temple, on the 14th of February last—"Not one of them, who had not been through the fiery ordeal, should lose the privilege, if he continued faithful; he shall not be a whit behind the most exquisite infliction of torture, that any of the Saints have had to endure." If you are faithful, you shall have the promised blessing pertaining to those characters who become partakers of the sufferings of our Lord and Savior Jesus Christ.

When we look around us, what do we behold? We see the most unmistakable tokens of prosperity, peace, and plenty; the self-evident fruits of high heaven's protecting care, industry, sobriety, and faith. What else do we behold? Wickedness—the hydra-headed monster, apostasy, dares to lift his head; thieves dare to prowl in our midst.

It seems that no sooner can the Lord pour out His blessings upon His people, and Zion be favored for a season, than it becomes occasion for some to kick, and flounder, turning their heel against that beneficent power, unto whom they owe their being, their existence—who has fed them, and nurtured them, and led them, like as He did the Saints of old, all the day long.

What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves, in a great measure, depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God, to put evil far from you, to resist the allurements, temptations, and devices of Satan, and thus panoplied in the bright armor of integrity, truth, and righteousness, with pure hearts, and clean hands, and arising in the strength, might, and majesty of the great Jehovah, put down iniquity, yea, with an eagle eye, ferret it out, and with a strong arm, hush in eternal silence every ingrate spirit, who profanes, with his unholy presence, the most holy place; who tramples under his feet, as a thing of naught, those covenants, those most solemn obligations, which he has freely made? So shall Israel put away iniquity from their midst, and obtain and retain the favor of the Lord of Hosts.

Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants. Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications, are yet to be seen—they continue unto this day. Shall we, the Saints of the Most High God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us—shall we, through supineness and neglect, permit a foundation to be laid in our midst, for the ultimate triumph of wickedness, apostasy, and every abomination which maketh desolate? I tell you if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better, would it be for us to stop, and, in the first place, sweep from our midst and from our borders, every vestige of unmitigated wickedness and sin. If we do not put it down, it will put us down. If we do not, when we have the privilege, the opportunity, magnify our

calling, fulfill our covenants, the Lord our God will withdraw His Spirit from our midst, as being unworthy and negligent servants.

I am aware that the devil raves and grows angry when the Saints prepare to build a temple; I am aware that he rummages every nook and corner, to gain the ascendancy, seduce away, stir up strife, contention, and to hinder the progress of the work; he seeks to lull into a false security, the vigilance of the Saints; to cool their ardor, check their efforts, and render them fruitless; to cause them to neglect their duties, grow lukewarm and indifferent towards the cause of God.

Brethren, let me exhort you, against these allurements, against this apathy—it will never do; it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray their Father in heaven to hasten His work, and roll it forth with mighty power.

Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His Kingdom upon the earth in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity, and wisdom.

But are this people ready? No! they are not! their work is preparatory, and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith, and perfection, those good works, and godlike attainments, which shall witness unto the Lord our God, that they are rapidly approximating towards that eventful period, when the Son of Man will appear in his temple, to cheer the hearts of his people.

The Heavens are propitious, and if we do right, the Lord our God will be our friend, bless and prosper us in our endeavors to bring to pass this our preparatory work. We will build a temple unto the name of the mighty God of Jacob, here in the wilderness of deserts, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of Hosts. We will rear a superstructure wherein we can receive the ministrations of angels and holy beings; wherein we can receive instructions, and perform offices for the

redemption of our dead; receive keys for the resurrection of the Saints of God; wherein we can meet the spirits of just men made perfect, and again strike hands with the martyred Prophets, Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus.

We are far more commodiously situated, far better prepared for this work, than ever before, as a people. We have a house wherein we can hold our councils, a tabernacle wherein to worship, storehouses to contain the tithing of the people, and shops, and machinery in full operation.

The wall around the Temple Block will soon secure these grounds from intrusion. We are comparatively free from debt; everything seems favorable for the rapid progress of this work.

Brethren, it depends upon your efforts, your liberality, your faithfulness, whether its progress be slow or fast. We are now ready to bid the Saints—"come lend us your aid—bring up to the Tithing House of the Lord, your tithings and your consecrations; pay up what you owe, that our hands may be untied, and freed from our remaining indebtedness; that the hearts of the public workmen may rejoice in the blessings and comforts of life." Let your liberality be known by your works, and remember that it is your own work you are called upon to perform, and one in which you have the deepest and most abiding interest.

Bring forth the materials for building—stone, lime, and sand; lumber and timber; the pine, the fir, and the cedar; the iron and steel; the silver, gold, and precious stones; to ornament, make beautiful and glorious the place of His presence, whose excellence surpasses the understanding of the children of men. Amen.

Bishop Cordon offered the following

PRAYER.

O God, the Eternal Father, we thank thee that we are assembled here this morning, to lay the foundation of another temple to thy name. We ask thee, in the name of Jesus Christ, thy Son, to let thy blessing rest upon this, the southwest cornerstone, which has been laid by the presiding Bishop of thy Church, and his Council. Also let

thy power and strength rest upon thy servants who shall endeavor to build upon the same—may that spirit of unanimity and peace that pervades our bosoms this morning, rest upon those who shall labor upon this building; may it also rest upon their wives and children, and extend itself throughout the length and breadth of this territory, and the whole world, that the honest in heart may rejoice, and thy Saints be filled with thanksgiving, with praise and adorations to thy great name, for the mercies thou art continually extending to them.

Especially let thine Elders abroad, whose hearts are panting this day with joy and satisfaction, feel the force and influence of thy Spirit, that so richly rest upon us, that they may take comfort and consolation. Let their lives be preserved, that they may return, and behold a building reared to thy name, and greatly rejoice and adore thee, O God. May their way be opened, that they may move from nation to nation, from city to city, and from habitation to habitation. Let thine angels go before them, and the secret agency of thy Holy Spirit touch the hearts of the people for their good, that thy purposes may soon be accomplished, that Israel may be gathered from the nations of the earth, that light and truth may spread itself, until all the honest in heart rejoice in the principles of freedom, and every band and yoke of the tyrant is snapped and broken asunder, and the knowledge and power of God shall cover the earth, as the waters cover the face of the great deep.

We pray thee to let the petitions of thy servant, which were offered upon the chief cornerstone, be answered upon the heads of this people, and may thy blessing and power rest upon him and his brethren, even the First Presidency of thy Church. May they be filled with the spirit of revelation continually, that thy Saints may flourish, thy Kingdom prosper, and thy work roll forth under their guidance, that the day may soon come when Zion shall be respected among the nations, and the Holy Priesthood be the only authority acknowledged, either at home or abroad, on the land or on the sea.

Direct thy people in thy path, that they may be prepared for the accomplishing of thy purposes. Let the Temple for which we are this day laying the corner stones, be reared to thy name, and the top stone be brought on with shouts of rejoicing before thee. Let every

person that shall put forth his hand to prevent this thing from being accomplished, sink into oblivion, and may his power wither like the gourd of Jonah. Let all those who put forth their hands to rear this House, or in any way assist in doing the same, be blessed abundantly in the blessings of heaven, and the blessings of earth. And may all things work together for the good of thy people in all time to come.

We dedicate this Stone, and resign ourselves to thee to use us according to thy pleasure, praying thee to direct our course, and save us eternally in thy Kingdom, in the name of Jesus Christ. Amen.

Eighteen minutes past 12, the choir sang

THE CORNER STONE.

Last Valentine was greatly blest—
A valley sacrifice;
The Israelites, like men of God,
Just broke the ground for bliss.

Chorus.

We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew
When all the Saints get home.

We lay the Corner Stone today,
To give the Lord a place,
That we may all be sanctified,
Through union, truth, and grace.
We'll shout, &c.

We'll rear a Temple to the Lord,
As we have done before;
For tribulation gives us wealth,
And mobbing makes us more.
We'll shout, &c.

We'll tithe ourselves as Abraham did—
Who cares for worldly gain?
The pure in heart will always win,
The just forever reign.
We'll shout, &c.

The persecution we have had,
Like rain upon the ground,

Has softly mellowed every heart,
And made our fruit abound.
We'll shout, &c.

We claim the promises of old,
Endowed with holy light,
As Saints and Angels always have
In circles robed in white.
We'll shout, &c.

The message to the nations now
Is sounding everywhere;
And every messenger can shout,
Behold the Lord is near.
We'll shout, &c.

As wisdom is the grace of God,
And faith is nothing less,
We'll use them both as Enoch did,
And live in righteousness.
We'll shout, &c.

Where little is, there's little gain'd;
But much too much is given;
With God to guide, we cope with earth—
'Tis we that make our heaven.

We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew,
When all the Saints get home.

The procession again formed, and moved to the northwest corner stone, accompanied with martial music, when John Young, President of the High Priests' Quorum, with his Council, and the President of the Stake, with the High Council, proceeded to lay the Stone. That being done, they ascended the Stone, and President John Young delivered the following

ORATION.

Brethren and Sisters,—I have not a written oration to read before you, but shall content myself with simply expressing the feelings that pervade my breast, on this interesting occasion. What I

say, will come at once from the fountain of my heart.

I have one thing to say particularly—that this is the best day I ever saw in all my life. I realize that I am greatly blessed, in connection with my brethren and sisters of this Church, that I am permitted to live to see the present day, and to stand upon this rock, which is the northwest cornerstone of a Temple that is to be built upon this ground, which stone we have laid in the name of the Lord Jesus Christ.

I firmly believe that, as we stand upon this rock, so is the Church of Latter-day Saints founded upon the rock of eternal ages. My continual prayer and desires are, that we may live to see a Temple built to the name of the Most High God. I feel myself honored of God and my brethren, in having the opportunity of standing here today, in speaking, and realizing what I have, since I came on the Temple ground.

I hope we shall see the top stone or the capstone brought on with shouts of joy. I believe we shall, if we remain faithful in the cause of truth.

I very well know that, at the commencement of the Temples that have heretofore been built to the name of the Lord, by this people, the devil has always moved his artillery with greater power and activity at that time. This is the foundation of the fourth Temple, that the Latter-day Saints have laid; and I pray that we shall all feel nerved up with power, to accomplish the great and glorious work which we are called to perform.

For my own part, I am sensible that I have not long to stay upon the earth, but I have a great desire to live in connection with my brethren, to see this Temple completed. I believe we shall.

My chief interest in living on the earth is to see the work of the Lord prosper, and to assist all in my power to roll it forth; and why I say this is the best day I ever saw upon the earth, is because the prospects for the advancement of the Kingdom of God are greater now than ever I saw them before in my days. I have always, in all my life, been desirous to see the cause of the Lord prosper on the earth, but more especially so, since I found a true Church founded by the Prophet of God.

We have Prophets among us—a Seer and Revelator, and also Apostles of Jesus Christ. Do I not know that I am standing this day in the presence of the greatest men that are to be found upon the footstool of God? My voice is now sounding in the ears of eternity, and I know it. If I would stand before all the kings, potentates, and princes, of the earth, in one general assembly, the comparison would not begin to bear with the present occasion. They are men chosen by the people alone, and destitute of the power of an eternal Priesthood. These are the mighty chieftains of Israel, called and appointed by the Lord of Hosts, clothed with salvation and eternal lives, and sent for a blessing to the faithful.

I am thankful and happy. I have not language sufficient at my command to express, in full, my feelings. If I did not make a written oration, it had fallen to my lot to make a few verbal remarks. I am proud to stand here with my brethren, and pray that the power of the Spirit of God may rest upon his people, that they may prosper exceedingly, and bud and blossom, like a fruitful bough, upon the mountains. I have felt, while these stones were being laid, that the angels of God were round about us. And may a convoy of them continually attend this holy spot, until all the things we desire to do for the glory of our heavenly Father, and the extension of his cause on earth, are accomplished, which is my prayer. Amen.

PRAYER BY ELDER WALLACE.

Righteous and merciful God, the Eternal Father, in the name of Jesus of Nazareth, we consecrate and dedicate this stone unto thee, even the northwest Cornerstone which we have laid, as part of the foundation of a Temple to be built unto thy great and holy name. We pray thee, O God, to accept this offering from our hands; and may thy peace and blessing be and abide here, that this spot of ground may be holy unto thee, and never be polluted by those who are unholy, or by any unclean thing.

May this foundation be firm as the foundations of the everlasting hills that cannot be moved, that the superstructure which shall be reared upon it may never be shaken, that the people may receive

their blessings therein, to qualify them to pass through the veil, into celestial happiness.

We pray thee, O Lord, to let thy peace be upon those who labor upon these works; may their hearts be inspired by the Holy Ghost to realize that they are working to build a house to thy name, that immortal beings may come and administer in the ordinances of salvation, and teach thy servants things that are beyond the veil, to prepare them to enter into that rest which is prepared and promised to thy Saints. We pray thee to cement this cornerstone in a bond of indissoluble union with the other three, that they may stand firm as the eternal Priesthood which has been given unto men, even thy servants, that never can be moved out of its place, but will stand, from this time henceforth and forever.

Bless the people that are congregated together this day: may it be to them a day long to be remembered; let thy Spirit prevail in their midst, and every heart be filled with unutterable joy, Let the visions of eternity be opened unto them, that they may behold things new and precious, and rejoice in the holy principles of the Gospel of God, that had been brought to light in this dispensation, by the administration of angels to thy servants, even in the latter days.

Let our enemies be taken in their own snare, and fall into the pit they dig for thy people. Let confusion come upon them; may they be turned backward, and have no power from this time, henceforth and forever, to prevail against the Saints, and the Lord's anointed. Inspire the hearts of thy servants that are scattered abroad among the nations of the earth, and upon the Islands of the sea; may their eyes be inclined towards us this day, and let their hearts be lifted up in joy and rejoicing before thee. Strengthen them, and give them great prosperity in their missions, and return them with honor to see the capstone of this Temple brought on with shouting grace unto it.

We now dedicate ourselves, our wives, our children, our flocks and herds unto thee, O God the Eternal Father, and pray thee to accept of us, in the name of Jesus Christ. Amen.

Fifteen minutes to one, the choir sang the following

SONG.

Come, Saints of Latter days,
 Come, sing our Father's praise,
 For mercies given—
 For truth and righteousness,
 Mercy and holiness,
 Joy, peace, and blessedness,
 That come from heaven.

We thank the Lord that we
 This joyful prospect see—
 A corner stone
 Is laid; and on its base
 A glorious Temple raise,
 Through God's assisting grace
 The Saints will own.

Come, O! ye nations, come
 To Zion—to your home,
 Your hearts prepare,
 Be taught the way that's right,
 And, walking in the light,
 Serve God with all your might—
 His glories share.

The procession again formed, and proceeded to the northeast cornerstone, which was laid by the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elders Quorum. The Apostles then ascended the Stone and Elder P. P. Pratt delivered the following

ORATION.

“And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to hear from the dead?”

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now contained in the Second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. “Mesmerism,” “Clairvoyance,” “Spiritual Knockings,” “Writing Mediums,” &c.,

are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some "medium"—to someone "familiar with spirits," in order to hear from a deceased father, mother, husband, wife or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the veil of death; and that, therefore, all alleged communication from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved, or indiscriminate guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being, and of thought, in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love, or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—the spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject we will consider the *telegraphic wire* as a medium of communication between New York and Boston.

Through this medium a holy Prophet, or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c.; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of beings in Boston who communicate with them by *telegraph* or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy, or fact of an existing medium of

communication.

If, on the other hand, we deny the philosophy, or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the veil of death, and had dwelt in the spirit world; yea, He that had ascended far on high, above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel, who declared to John, "Behold, I am thy fellow servant, and of thy brethren the Prophets, that have the testimony of Jesus."

Who communicated with our great, modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealing, anointing, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and

preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first born, in the holy of holies? Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracle of God, as a medium through which the living can hear from the dead.

Shall *we*, then deny the principle, the philosophy, the fact of communication between worlds? No! verily, no!

(To be continued.)


MISCELLANEOUS, &c.


A WIFE.—An unstable wife is one who has lost her love; a deceitful wife is one who was already in love with another; a fickle wife is one who fails to know whom she loves, or whether she loves or not; and a devilish wife is one who does not love at all.

KNOWLEDGE.

For me the first step in knowledge,
Is to know that I know next to nothing;
And the last, is to know unfailingly,
That there is more to know than I shall ever know. (1839.)

PAYMENTS FROM JULY 15 TO JULY 21.—Breconshire, £2; Denbighshire, £1; Cardiff, 13s; Pontytypridd, 9s 6c; Llanfabon, 3s 11c; Aberdare, 16s; Georgetown, 5s 1c.—Total, £5 17s 7c.

 We have sold all copies of “Compiement” priced at 3s 6c, but there are some priced at 3s, 3s 3c, 3s 4c, and 3s 5c, that are still available.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Minutes of the General Conference held in Salt Lake City	53
Miscellaneous.....	68

MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY J. DAVIS, GEORGETOWN.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

JULY 30, 1853.

[VOL. VI.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

Held in Great Salt Lake City, on the 6th day of April, 1853.

[Continued from page 68.]

THE spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire and swords, and plunder, and imprisonment, and final banishment to these far off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of conversing with the dead, by vision, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of conversing with the dead, once established, by the labors, toils, sufferings, and martyrdom of its modern founders; and now embraced by a large

portion of the learned world,—shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of “Mormon” philosophy, which is—“That the living may hear from the dead.”

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead, being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discrimination, or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths, and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this

privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life is absolutely necessary, if we would seek Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach God. None, then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or similitude of his Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between all the holy departments, principalities, and powers, of His government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of his holy Temple on the earth, when prepared for that purpose by his Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in his ways, and to walk in his paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in his paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and divisions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper and unholy mediums of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divination of foul spirits, and abandoned wizards, magic-mongers, jugglers, and fortune tellers.

Ye Latter-day Saints! ye thousands of the hosts of Israel! Ye are assembled here today, and have laid these Cornerstones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where “the people may seek unto their God, for the living to hear from the dead,” and that heaven and earth, and the world of spirits, may commune together—that the kings, nobles, presidents, rulers, judges, priests, councilors, and senators, which compose the general assembly of the Church of the firstborn in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the “mystery of iniquity,” the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! these victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Cornerstones for a Temple, amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and

accepted by the Almighty, let it be preserved in holiness according to the laws of the holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer the keys of his government upon the earth,

While sun, or moon, or stars shall shine
Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ, and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and forever.

But remember, O ye Saints of the Most High! remember that the enemy is on the alert. The old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be reconquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him (Satan) have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

PRAYER BY ELDER HYDE.

Almighty Father, thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and as we have laid, help thou us to dedicate unto thee, this Cornerstone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us: that since we have been compelled to flee to the valleys and caves of the mountains, and hide ourselves, in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs for Jesus, thou hast caused the land to be fruitful, and the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants.

Remember us, Oh Lord, and let the radiance of thy favor, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants, at will, in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy, and malicious intent, have compelled us to find homes in these distant regions, and in the more lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

The Twelve *Latter-day* Apostles, to whom has been committed the pleasing task to lay the northeast Cornerstone of this Temple, even the last Cornerstone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach, and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of our God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

We now, in the name of Jesus Christ, our great High Priest and Lawgiver, dedicate and consecrate this Cornerstone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings, and the protecting and fostering arm of the Angel of thy presence.

Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means—with their silver and their gold, with their labor and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessities, or available—may they rise in wealth and influence, and in the confidence and favor of God and his servants; and may the blessings of this Temple be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct, the progress of this building, or that shall hate or blaspheme the same, or that shall, in any way or manner, knowingly, willfully, or intentionally destroy, injure, mar, or deface any part or portion of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest towards this edifice.

Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the topstone with the shouts of gladness, and be completed, and nations flow unto it—when many people shall say, “Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law,” making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and

contention, in strife, in darkness, and in sin; and that will remove the veil of the covering that has been cast over all people, and the Gentiles come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, eternal Parent, when the intelligence and knowledge obtained by thy servants on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time, in a dark and cloudy day.

O God of our fathers, Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest-hearted ruler in the governments and kingdoms of men; and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intention formed in thy bosom, and decreed in thine heart.

Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonor upon thy cause, or a stain upon our reputation, But preserve us in thy fear, in the light of truth, in favor of our God, in the confidence of one another, in the estimation of our superiors, and in the favor of the just.

As we have laid and dedicated this Cornerstone, with our best wishes, most lovely hopes, and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold, in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honors, praise, dominions, and glory, both now and forever. Amen.

Thirty minutes past one, choir sang, "Proclaim to all people we've laid the foundation."

SONG.

Proclaim to all people we've laid the foundation
 Of a Temple, to which the redeemed shall go;
 Each tribe, tongue, and nation, throughout the creation,
 With songs of rejoicing unto it shall flow.

Chorus.

Shout hallelujah, through earth, air, and sea,
 Let angels assist us in our jubilee:
 Jehovah has spoken, our fetters are broken,
 Our bondage is ended, and Zion is free!

Who, who would have thought, through the vista of ages,
 The latter-day glory the Prophets should see?
 But, inspir'd by Jehovah, those reverend sages
 Gaz'd full on our blessings, and sung of the free.
 Shout hallelujah, &c.

On the tops of the mountains, we'll drink of truth's fountains,
 That flow from the heavens, both plenteous and free;
 The standard erected, by Prophets predicted,
 The nations shall gather God's glory to see.
 Shout hallelujah, &c.

President Young then ascended the northeast Cornerstone, and gave his benediction as follows:—Brethren and sisters, I bless you in the name of Jesus Christ of Nazareth, and pray my Father in Heaven to encircle you in the arms of his love and mercy, protect us until we have finished this Temple, received the fullness of our endowments therein, and built many more. And I pray also, that we may love to see the great Temple in Jackson County, Missouri. You are now dismissed with the blessings of the Lord Jesus Christ upon your heads. Amen.

The procession then returned to the Tabernacle, and was dismissed by president Young, until two in the afternoon.

(To be continued.)

CELESTIAL MARRIAGE.

[Continued from page 31.]

THE object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness, that they may become like God, and be one with him, and inherit all the fullness of his glory. This being the real object of marriage, a question naturally arises, Have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show from the Scriptures, that the Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

First, We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married; but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind in the divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as he suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by the famine. There are many things that God permits, because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth: but the nations of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the

blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

Secondly, why does not God approbate the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many thousands. Hear what the Lord said to the children of Israel, concerning them, "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."—(Deut. xx, 16, 17, 18.) When Abram first came into that land the Lord told him that their iniquity was "not yet full."—(Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and corrupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, he did not consider them worthy to live, or their children either; therefore he destroyed them, and gave their land to his people, and promised them on conditions

of righteousness, that he would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them, "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee."—(Deut. xxviii, 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness; for if they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness, Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude." "And it shall come to pass that as the Lord rejoiced over you to do you good, *and to multiply you*; so the Lord will rejoice over you to destroy you, and to bring you to naught." (Deut. xxviii, 62, 63.) Here, then, we see, that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world, which God is obliged from time to time to cut off and send to hell in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

(*To be continued.*)

Trans. R. DDU.

THE DESERET COAL AND IRON WORKS.

Come, Muse, and hasten to thy skillful accomplishment—
 To welcome thy coming, I shall take off my hat;
 Lend assistance now to raise up a song
 Of praise to the Deseret Iron and Coal Works:
 Upon rending mountains, and piercing to the depths,
 Treasures hidden for ages were found,

Coal and iron ore within our Territory,
Which will be of great good to us, the inhabitants of Deseret.

No need to depend on foreign iron
To make ploughs and harrows to till our land;
Excellent tools will come forth from the Iron Works,
To fill the forges of our blacksmiths before long;
Farmers and craftsmen will have every kind of tool,
Needed for them to do their work;
Our horses will be shod with iron made here,
So they will be ready, choice servants, for the journey.

Pots, stoves, every cooking vessel,
For the wives and daughters we have in our homes,
From the precious and excellent materials that will be brought up
Now from the Deseret ore mine certainly;
And all kinds of nails to connect skillful works,
In houses and temples, doubtless we shall have,
Of the work of the nailer, from the iron that will be refined
Now in the domestic furnaces of our land.

We shall have iron rails from city to city—
Along them like lightning will gallop the iron horses,
Which will constantly be at our service,
To carry merchandise back and forth;
From Deseret they will run up to Colorado,
To carry our brothers and sisters into our midst;
At full speed they come to the land of Zion,
On the rails, to receive the true, divine teaching.

The cries, and the murmurs, and the groans,
And the sad complaint for firewood will all end,
And the troublesome burden on man and animal,
In driving from *canyon* to *canyon* for wood:
Daughter of Zion, be happy and take heart,
Upon seeing your Iron and Coal Works go forward;
Your limestone will burn to erect your temples,
And coal, instead of brushwood, will fuel your fires.

God-speed to you, Deseret Iron and Coal Works,
May the God of heaven continue to prosper your journey;
May vein after vein of your treasure come into view,
Until you have proven yourself superior to all other works:
Who knows but what the material for weapons of war will come from you,
To set free the children of God from their captivity,
Avenging the blood of the saints and the prophets of the Most High:
May the day hasten, O may it dawn, and may it come.

STONEMASON OF THE FORGE,
Namely Wm. Lewis (*Gwilym Ddu*).

STATISTICAL REPORT

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE BRITISH ISLES,*For the Half-year ending June 30, 1853.*

<i>Conferences</i>	<i>Br.</i>	<i>Sev.</i>	<i>H.P.</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>
1 Manchester.....	36	1	1	185	173	127	57	46	19	175	155	3166
2 London.....	40	1	1	186	130	104	60	135	13	161	280	2420
3 Birmingham.....	20	3	0	129	147	86	64	103	16	103	166	1827
4 Norwich.....	26	1	0	57	73	47	28	49	5	95	150	1059
5 Liverpool.....	11	2	0	56	60	41	21	27	8	85	65	1005
6 Nottinghamshire	17	1	0	66	62	50	27	72	13	32	93	930
7 Sheffield.....	19	1	1	61	54	33	20	113	6	17	74	888
8 Bradford.....	22	0	0	72	58	39	16	43	0	34	120	846
9 Cheltenham.....	23	2	0	73	43	36	25	34	9	19	45	809
10 Preston.....	14	1	0	62	47	40	13	15	10	14	27	696
11 Herefordshire.....	25	1	0	63	46	34	17	27	10	114	41	680
12 Warwickshire.....	28	1	0	68	42	35	18	19	2	21	31	670
13 South.....	16	2	0	35	41	27	24	18	14	33	50	655
14 Bedfordshire.....	19	2	0	38	48	19	20	41	7	42	73	648
15 Newcastle-on-Tyne	16	3	0	63	40	32	20	43	17	33	109	627
16 Kent.....	22	0	0	46	37	32	16	44	3	39	72	602
17 Southampton.....	20	2	0	28	37	23	8	48	3	60	99	581
18 Worcestershire...	15	0	0	36	22	17	13	61	11	48	58	562
19 Reading.....	18	1	0	53	28	28	19	14	2	30	42	540
20 Staffordshire.....	13	1	1	66	46	21	20	35	6	15	30	475
21 Wiltshire.....	14	2	0	33	34	20	22	31	9	26	40	463
22 Lincolnshire.....	19	1	0	35	34	20	7	48	4	36	55	405
23 Derbyshire.....	13	0	0	33	30	20	10	32	6	11	22	405
24 Leicestershire.....	11	2	0	25	22	17	13	28	1	32	33	396
25 Essex.....	15	0	0	28	21	17	13	32	1	16	60	326
26 Hull.....	7	0	0	21	17	13	3	6	3	17	22	292
27 Cambridgeshire..	10	1	1	15	27	12	6	11	2	37	27	291
28 Dorsetshire.....	7	0	0	14	10	12	12	16	1	0	24	261
29 Land's End.....	6	0	0	17	12	13	6	13	2	12	26	230
30 Shropshire.....	8	1	0	20	11	9	6	6	3	12	42	223
31 Carlisle.....	4	1	0	13	7	7	3	5	1	0	7	161
32 East Glamorgan	31	0	3	240	105	99	74	297	28	86	95	1841
33 Monmouthshire	19	0	0	84	23	30	27	26	8	19	26	583
34 West Glamorgan	19	0	0	68	35	30	21	10	3	20	44	497
35 Llanelli.....	9	0	0	60	9	19	12	7	5	19	6	346
36 South Pembroke	13	0	1	38	9	6	6	6	1	8	41	214
37 Breconshire.....	10	0	0	34	13	7	10	11	0	2	2	170
38 Carmarthenshire	8	0	1	26	10	5	7	3	2	6	15	170
39 Denbighshire.....	5	0	0	15	6	5	3	9	1	12	8	118
40 Flintshire.....	4	0	0	20	4	4	2	7	0	2	7	117
41 Cardiganshire.....	6	0	0	14	7	3	2	5	0	0	8	114
42 Merionethshire...	5	0	0	14	2	1	1	0	0	0	4	65
43 North Pembroke	5	0	0	14	3	3	1	2	0	0	9	55
44 Anglesey.....	5	0	0	10	5	1	1	4	0	0	5	54
45 Conwy Valley....	3	0	0	11	5	4	3	1	0	1	5	53
46 Glasgow.....	19	2	0	103	78	101	25	87	12	73	49	1634
47 Edinburgh.....	19	0	0	56	44	35	14	37	8	45	64	723
48 Dundee.....	7	1	0	21	13	10	6	18	1	11	28	323
49 Kilmarnock.....	8	1	0	28	13	17	9	22	3	11	19	263
50 Belfast.....	3	1	0	7	4	2	1	0	0	19	8	70
51 Dublin (Branch)	1	0	0	5	1	1	1	0	0	2	3	36
52 Londonderry (ditto)	1	1	0	2	3	0	0	5	0	1	5	23
53 Isle of Man.....	3	0	0	11	3	2	1	3	0	16	2	82

Total..... 737 40 10 2578 1854 1416 834 1776 274 1722 2601 30690

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MISCELLANEOUS, &c.

DRUNKENNESS.—Beware of drunkenness, lest all men beware of you; where drunkenness governs, reason is in exile; virtue is a stranger, and God is an enemy; blasphemy is wisdom, oaths and swearing are eloquence, and every secret is proclaimed and revealed.

King Alphonsus was accustomed to saying, “My chief counselors (meaning his books) are far better for me than all the living men of the world; for they, without flattery or fear, show me the truth.”

PRAISE, like gold and pearls, is precious because of its scarcity; it loses its value when it comes commonly, and it no longer stirs up desire, nor does it compel to diligence and effort.

HE who procrastinates repentance until another day, has another day to repent because of it, and one less day in which to repent.

IT matters not from which stock we descend, if we possess virtue; for only virtue constitutes true honor.

HARD work will protect you against temptation.


VERSE.

O Lord, look on us, thy people, here below;
Impart to us of thy heavenly Spirit, and forgive us now our faults:
For we are witnesses of thy having done so many times;
Keep us, I pray, with thy work.

Penylefel.

JOHN EVANS.

PAYMENTS FROM JULY 22 TO JULY 28.—Llanelli, £5; Pontypridd, 7s; Aberamman, 14s; Hirwaun, 3s 3c; Georgetown, 5s 1c; Troedyrhiw, 3s 2c.—Total, £6 12s 6c.

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CONTENTS.

	PAGE.
Minutes of the General Conference held in Salt Lake City	69
Celestial Marriage.....	78
The Deseret Coal and Iron Works.....	80
Statistical Report, &c	82
Miscellaneous.....	84

MERTHYR TYDFIL:

PRINTED AND PUBLISHED BY J. DAVIS, GEORGETOWN.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

AUGUST 6, 1853.

[VOL. VI.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

Held in Great Salt Lake City, on the 6th day of April, 1853.

[Continued from page 77.]

Tabernacle, three in the afternoon.—Conference called to order by
President Young.

Singing. Prayer by Elder Amasa Lyman. Singing.

President Young delivered the following

SERMON.

We have assembled together this afternoon to continue the business that has to be transacted in a Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary, in half a day, or in a day at the farthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up

here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words; for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel, repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the Spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues today, it is upon the same principle that it will continue tomorrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay foundation to be saved forever and ever, which is eternal salvation.

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind,—Wherein have we not accomplished all we have

listed to do? not only in excavating the earth, and laying down the Cornerstones in the center of the main body of the building we shall rear for the Temple, but wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, and afflictions, that this people have passed through.

Though the enemy had power to kill our Prophet, that is, kill his body, did he not accomplish all that was in his heart to accomplish in his day? He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed at *present*, that he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would walk in the path he had pointed out.

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavorable with regard to being ready to lay those Cornerstones, today.

I am happy to say that there had been a great deal of faith manifested by the Saints, and through that faith the Lord had granted unto us the desire of our hearts; or else the devil has been sent on an errand another way, and had forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather today.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon

those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now right before my Father in heaven. If I am this moment, this day, doing the things God requires of my hands, and precisely where my Father in heaven wants me to be, I care no more about tomorrow than though it never would come. I do not know where I shall be tomorrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—there should be a Temple built here. I do know it is the duty of this people to commence to build a Temple. Now, some will want to know what kind of building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on brother Heber—he is my Prophet; he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the Temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I never looked

upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the center of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the southeast corner, to lay the first stone, though it is customary to commence at the northeast corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the southeast corner. We sometimes look for light you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-*east* corner, because there is the most light.

Just as quick as the minutes of this day's proceedings are out there, will be Elders, High Priests, and Seventies, inquiring whether the same order has been carried out today, as was observed in laying the Cornerstones of the other Temples. I want to give you a little history of it, that you may know.

When the cornerstones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain them Elders, to get the officers enough to lay the Cornerstones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to

have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood independent of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man may have visions, the angels of God may administer to him, he may have revelations, and see as many visions as you could count; he may have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and shortsightedness of the people. If a man should come and tell you he has had a vision, and can appear to substantiate his testimony that he has had the heavens opened to him, you are ready to bow down and worship him; and he may be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. “If you love me,” says Jesus, “you will keep my sayings.” That is the touchstone. If you love the Lord Jesus Christ,

and the father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression, is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth was first manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Cornerstones, and take up the Apostleship, in connection with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here today, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood as there would to say it does not. Let me answer the question. Now, recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, is combined, centered in, composed of, and is circumscribed by the Apostleship. Brethren, did you ever know that before? If you had read that book attentively (pointing to the Book of Covenants), it would have told you the story as I am now telling it to you; yet, the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the Kingdom of God, for he had committed unto him the keys of the Priesthood which is after the order of Melchizedek—the High Priesthood, which is after the order of the Son of God. And this, remember, by being ordained an Apostle.

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, is comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering back into the presence of the Father and of the Son, is in, composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship.

Now who do we set, in the first place to lay the chief, the southeast Cornerstone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment—preparatory to its spreading, growing, increasing, and prospering, among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle—this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked of, and also before the Twelve Apostles were chosen, not however, before the revelation was given to signify there would be such a quorum.

We see this Apostle with the keys of the Priesthood to build up the

Kingdom, to give light to those who were in darkness, to succor those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing in authority in the Kingdom of God; therefore, we set the Bishop at the second corner of the building. The Melchizedek Priesthood, with the altar, fixtures, and furniture, belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently, the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' quorum—do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church: so, then, what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honor the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the southeast Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to the third stone, which the High Priests and Elders laid; we take them under our wing to the northeast Cornerstone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchizedek, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a High Priest. The Bishopric by

right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the *purview* of the Apostleship, because a man that holds it has a right to act or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much; I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the northwest Cornerstone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostle circumscribes everything in the Church of God on earth. This is the order, and I have to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Cornerstones. So far as simply laying a cornerstone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle; and I still belong to the Apostleship; did you ever cut me off, brethren? [Voices in the stand, "No."] It struck my mind, if you wanted to lay the second stone, you did not feel that you have the Apostleship in you, or you would not feel like I should; for it is the beginning and

the end, the height, depth, length and breadth of all that is, that was, and ever can be to all eternity. I have not heard that there were any feelings about the matter, only somebody suggested the thing. It was three of the Twelve then that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now, will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, Brother Patten, wait until I can lift my hand to heaven and say, I have magnified the office of an Elder. After our conversation was over in the council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was Wm. E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "will you insult the Priesthood? is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, received all the keys that ever were, or that can be conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to show you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the

Priesthood of Melchizedek; for it was his Priesthood that was spoken of in this language, and not the man.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism" but I have not had time, and have talked long enough already. I have been round about it you know, for it is all inside of what I have been telling you. May the Lord bless you forever, in the name of Jesus Christ. Amen.

President Young was followed by Elder Amasa Lyman, in a long address, bearing testimony, that men have a right to do all the good they can, &c.

Chanting by the Choir, "Judge me, O Lord."

Benediction by E. T. Benson.

(To be continued.)

CELESTIAL MARRIAGE.

[Continued from page 80.]

THE angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed; they would teach them to fight against God, and against every thing else that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness; and to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though he suffers them to marry and to multiply, yet he will bring them to judgment for these things; and will punish them for bringing posterity into the world in all their corruption and wickedness; he will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children

must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels; and with them they will dwell, and like them they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was he pleased with them or their children. Noah and his sons were the only persons worthy of wives or children; they alone had a divine right to marry; and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the Patriarchs had turned away from the true God to the worship of idols; consequently, the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "The wicked shall be turned into hell, and all the nations that forget God." Can we then, for one moment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth; and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer: but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one

moment, believe that the wicked have equal privileges with the righteous in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the prophet Isaiah says, concerning the children of the wicked; he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities" (Isaiah xiv, 20, 21). Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children! God is certainly not pleased with their increase, or else He would not prepare slaughter for their children, to prevent them from filling the world with cities: if he were pleased with their increase, the more cities they filled, the better.

The Psalmist, in speaking of both the righteous and the wicked, says, that "Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." And again he says, "He (the righteous) is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore: for the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever" (Psalm xxxvii). Thus we can see what the design of the Lord is in regard to the seed of the wicked; they are to utterly perish out of the earth. Not so with the righteous; God has promised that they shall not only inherit the earth in this life, but they shall dwell therein forever.

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times; the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous; and being unworthy of these blessings, they were unworthy of life; hence they were commanded to be destroyed, that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers that

he prohibited their posterity from the enjoyment of the blessings of his people. Hence, it is said, "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord" (Deut. xxiii, 2).

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an "adulterous generation." Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham's seed, but they had forfeited that title by their wickedness and adulteries; therefore, "Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. Ye are of your father, the devil, and the lusts of your father ye will do" (John viii, 33, 39, 44). Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham's children, and to multiply and spread forth their posterity, Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us" (Luke xxiii, 28, 29, 30). They had forfeited the blessings of wives and children, and even of life itself, because they were an "adulterous generation," and full of all manner of wickedness. God would sooner of the very "stones raise up children unto Abraham," than to have such wicked characters undertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous; bringing temporal and eternal judgments upon their generations. Hence, that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God while it remained among the righteous, brought blessings, and glory, and honor, and great joy; but when it was taken by the Philistines, who had no business

with it, it brought cursing, and plague, and desolation, and death, upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution which was only intended for the righteous.

(*To be continued.*)

Trans. R. DDU.

MISCELLANEOUS, &c.


WARNING.—The Saints should beware of being deceived by strangers who may be traversing the country. Recommends are not given to move from one branch to another in order to receive assistance, but for receiving membership. Do not do too much for anyone you do not know, and who has not received a recommend from your leaders. Unworthy men, most often, teach great things, in order to cheat the Saints out of their money. Refuse their teaching, and search your books, which contain as much as you need at present.

APPOINTMENTS.—Elder Wm. Richards has been appointed to preside over the Anglesey Conference, in the place of Elder Wm. Simms; and Elder W. Simms has been appointed to preside over the Carmarthen Conference, in the place of Elder T. C. Martill, who is laboring in the East Glamorgan Conference.

PAYMENTS FROM JULY 29 TO AUGUST 4.—Pendeulwyn, 13s; Georgetown, 5s; Troedryhiw, 4s.—Total, £1 2.

CONFERENCES OF THE NORTH.—Flintshire, on the 14th of August; Denbighshire, on the 21st; Conwy Valley, on the 28th; Anglesey, on the 4th of September; and Merionethshire, on the 11th.

ADDRESS.—Mr. John N. Jones, near Abbey Tavern, Greenfield, Holywell, Flintshire.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Minutes of the General Conference held in Salt Lake City	85
Celestial Marriage.....	96
Miscellaneous, &c.....	100

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

AUGUST 13, 1853.

[VOL. VI.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER- DAY SAINTS,

Held in Great Salt Lake City, on the 6th day of April, 1853.

[Continued from page 96.]

April 7, 1853.—Conference called to order by President Young at a quarter to ten in the morning. Choir sang a hymn. Prayer by Erastus Snow. Singing.

President YOUNG presented the text—a set of fire-irons, made by the brethren from the native iron in Iron county, also a small piece of metal, looking like silver, on which *aqua fortis* had no effect, found at the bottom of the furnace; and, said he, we no longer ask any person to go to Iron county.

BENJAMIN L. CLAPP remarked, “I have been for some time in a curious frame of mind—depressed in spirit, but I have done nothing in secret, neither blasphemed the name of God;” and he called on the Saints to forgive him, that he once more might enjoy the Spirit of God; and thanked God he had been reprov'd, as it was for his benefit; he wanted to stand in his lot and place, and magnify his calling; he felt better that day than he had for the last two years.

President YOUNG asked the brethren and sisters if they could receive him in their faith, and hold him in their faith and prayers—if so, to signify it by the uplifted hand. Hands generally raised, none opposed.

Elder ORSON HYDE rose, and brought before the Conference the officers of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, also our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained; also Heber C. Kimball as first Counselor, and Willard Richards as second Counselor, also Historian and General Church Recorder.

John Smith was sustained as the Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of Twelve Apostles, and P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon, and G. B. Wallace, his Counselors.

Joseph Young was sustained as President of the Presidency of Seventies and Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Jedediah M. Grant, and B. L. Clapp, as his associates.

John Nebeker was sustained as Presiding Bishop of the Church; and N. H. Felt, John Banks, and Alfred Cordon, as assistant presiding and traveling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves, and George Dockstader, his Counselors.

McGee Harris was sustained as President of the Teachers Quorum; and Adam Spires, was voted to be his Counselor in the room of Thomas B. Foy, who had moved to another valley; and Reuben Perkins was sustained as his second Counselor.

Return R. Hill was sustained as President of the Deacons' Quorum; Alexander Herron was voted to be Counselor in room

of Andrew Burt; and Oswell Barlow was sustained in his office as second Counselor.

Brigham Young was sustained as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter as his Assistant.

D. H. Wells was sustained as Superintendent of Public Works; and T. O. Angel as architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his assistants.

David Fullmer was voted to be the President of the Stake of Zion in room of Daniel Spencer, absent on a mission.

Eleazer Miller, Heman Hyde, William W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and N. H. Felt, were sustained at one vote as members of the High Council of this Stake of Zion; with the addition of Phinehas Richards, to fill the place of John Kempton deceased.

Orson Hyde, W. Woodruff, J. Taylor, E. T. Benson, G. A. Smith, L. Snow, E. Snow, F. D. Richards, J. Young, Levi W. Hancock, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, and B. L. Clapp, were sustained as Missionaries to preach the Gospel of Jesus Christ in the valleys of the mountains; and J. L. Robinson was added to said list.

President YOUNG gave notice to all the High Councils, that when a High Council is organized in any Stake, the most aged man is the President.

Asahel Perry, of Springville, was voted to be a Patriarch in the Church.

Charles Hyde, of Great Salt Lake City, ditto.

James Allred, of San Pete, ditto.

Elder GEORGE A. SMITH was called upon to preach “an Iron Sermon,” who rose, took in the stand one of the fire-irons, holding the same over his head, cried out, “Stereotype edition;” and descended, amid the cheers of the Saints.

As many of the Saints had been in the house over five hours, choir sang “Praise God, from whom all blessings flow.”

Benediction by Lorenzo Snow.

At two o'clock, the conference was called to order by President Kimball. Singing. Prayer by Elder Woodruff. “The earth is the Lord’s and the fullness thereof,” was chanted by the choir.

Elder P. P. PRATT read his Oration given yesterday on the northeast Corner stone of the Temple, and followed with a Sermon.

The choir chanted “The Hallelujah Chorus.”

Benediction by F. D. Richards.

After dismissal, at a meeting of the Presidency, Apostles, and others, in the vestry, James Allred, Asahel Perry, and Charles Walker Hyde, were ordained Patriarchs in the Church of Jesus Christ of Latter-day Saints, by Presidents Young, Kimball, and Richards.

April 8, ten in the morning.—Conference called to order by President Young.

Singing. Prayer by J. M. Grant. Singing.

President KIMBALL stated, “We have a number of Elders who are chosen to go on missions,” and exhorted them to do their duty; when the following Elders, namely—Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in that country.

Thomas Colborn, to Germany.

Samuel Savary, and Milton Howe, to the United States.

Edward D. Wade, and Cyrus Canfield, to China.

President YOUNG arose, and spoke as follows:—I wish to deliver a short discourse, which may, perhaps, become a lengthy one, before the close of this Conference.

I will now give the text, and probably shall call upon the brethren to fill out the Sermon. I do not know that I can refer you to the Bible, for the particular chapter and verse, to find the text; but the text may be given here, and the book referred to hereafter.

The text is the *Right of Heirship*. I will, however, make an addition to the Scripture, before I proceed further with my remarks, and say, *The right of Heirship in the Priesthood*, for unquestionably this will be connected with the text, and brought into the discourse.

In the little that I shall say, I will endeavor to point out the items to be contemplated and spoken upon by the brethren, for I wish this subject to be properly understood.

Pertaining to the Kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law, to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this right, did belong, still belongs, and forever will belong, to the firstborn son in every family of Adam's race.

This is understood from the Bible, not only by the Latter-day Saints, but also by the Christian world. Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery.

After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation, and say, the right of heirship is the same now that it was in the beginning. It is as it was, and as it ever will be, worlds without end. This I wish the Latter-day Saints to understand a little better than they have heretofore. I will give you my reason.

For instance, there are sisters in this Church, that have been

bereaved of their husbands, who died full of faith in the holy Gospel, and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation, and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of the Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You must be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments, and all the sealing, keys, and blessings, and eternal Priesthood for him, and be the father of your children."

Hear it, ye mothers!! The mother that does that, barter away the sacred right of her son. Does she know it? No! This has been done in hundreds of instances, though innocently and in ignorance, which makes it excusable. For my part, I am willing to wink at the ignorance of the people, and I believe our Heavenly Father is.

But you that will hear and be made to understand the true principles that govern this matter, go from this place, and do hereafter as has been done in bygone days, and, *instead of the children being robbed of their just rights, the woman shall lose her children, and they shall yet stand in their place, and be put in the possession of their rights.* What is to be done? Let mothers honor their children. If a woman has a son, let her honor that son.

But a mother may say, "My son is only five years old. I never had but one son among a number of daughters; I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father, and though you may go into your grave, let your son do his duty, and you never hang to the skirts of a man that is avaricious.

You may see a great many miserly persons, with regard to dollars and cents; it is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of Elders who say

to the sisters, “come, and be sealed to me,” crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They will tell you, that you will go into eternity, and find yourselves without husbands, and cannot get an exaltation, that you cannot have this, that or, the other, unless you are sealed to them. I am free, and so are you. My advice to the sisters is, *never be sealed to any man, unless you wish to be*. I say to you High Priests and Elders, never, from this time, ask a woman to be sealed to you, unless she wants to be, but let the widows and children alone.

I refer you to a discourse I delivered here last season, upon the subject of the resurrection and the millennium, setting forth before the people the work to be accomplished in that period of time. We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the Elders of Israel will enter the holy Temples of the Lord, and officiate for just such a person as you and I, that have done the work we were called to do in our day, whether it was much more or little. There will be hundreds of thousands of the sons of Jacob to administer in these Temples for you and me. Joseph, Hyrum, father Smith, and many others, will be there to dictate and preside. Joseph will stand at the head of this dispensation, and hold the keys of it, for they are not taken from him; they never were in time, they never will be in eternity. I shall be there if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this church; and I will warrant you an exaltation just as good and as great as you can ask for.

I might notice many more items pertaining to this matter; but the Elders going round telling the sisters they must be sealed to them, or they cannot get an exaltation, particularly, has wounded my feelings. How ignorant such men are!! This to me is like a shadow. To talk about it is sheer nonsense. Let every man and woman magnify their calling in the Kingdom of God, and He will take care that we have

our exaltation.

Sisters come to me and inquire what they shall do, saying, brother A or B taught me so and so. They are as wild as the deer on the mountains. Their ideas and calculations are derogatory to every shade of good sense, and to every principle of the Priesthood of heaven.

Brethren, learn to be patient, and submissive to your duty and callings in life, and not be anxious to accumulate to yourselves that which, when you have obtained, you are at a loss to know what to do with. There are scores of men in this house, that if they could pile up an almost unlimited amount of gold, in a short time would not possess one dime of it. There are also scores of Elders here, if they had five hundred women sealed to them, and a thousand children, they would destroy themselves, and those over whom they exercise any influence. They would not know what to do with them. You want to have another wife; but do you use well the one you have got? It is a bad omen to me when a man wants another wife, and the one he has got is ready to leave him. If you cannot keep the jewel you already possess, be cautious how you take more, lest you lose them both.

I did not design to speak long, as it hurts me. I think I have laid out the text before the brethren, plain enough for them to preach upon it; I wish them so to exhibit the subject before the people, that they may carry it away in their understandings.

Let me hear no more of this “*you must be sealed to me or you cannot get an exaltation.*” If a man gets the widow of a good man, sealed, married to him, with a view to hold control over, and rob every child in that family of their birthright, he will be mistaken. *It will not be.* I say to you, my brethren, young men, you Elders, Rise up and magnify your calling, honor the Priesthood; and if a man has stepped up and married your mother under the influence of such an expectation, TURN HIM OUT OF YOUR HOUSE, AND MAINTAIN YOUR BIRTHRIGHT.

The President sat down in the midst of the liveliest sensations of

joy, capable of being manifested by a countless congregation.

Elder E. SNOW followed, on the subject of selfishness and redemption.

Elder P. P. PRATT bore testimony of the truths advanced by President Young, and his brethren.

Singing. Benediction by Elder John Taylor.

At two in the afternoon, the Conference was called to order by Elder Hyde. Singing. Prayer by Levi W. Hancock. Singing.

Elder TAYLOR gave a sermon on the right of heirship in the Priesthood.

Elder J. M. GRANT remarked—This audience have received as much intelligence as they can well treasure up; this subject of heirship cannot be exhausted, and the legacy bequeathed to the Saints is all the good in heaven and on earth. All Saints should see to cleaning the inside of the vessels, like Moroni of old; and carry out the law of God, &c. &c.

Choir chanted “Judge me, O Lord,” &c. Benediction by Levi W. Hancock.

April 9.—The Conference was called to order by President Kimball at ten in the morning.

Singing. Prayer by T. Bullock. Singing.

Elder ZERA PULSIPHER spoke on the mob scenes which he had passed through in Missouri, and Neil Gillium and his band shooting at prisoners, when they were under guard; also the mob scenes in Illinois, and the killing of Joseph and Hyrum Smith, in Carthage jail, while they were under the pledge of safety, made by Governor Ford, and the leading of this people to this Valley, &c. &c.

Elder ORSON HYDE spoke on the principle of sanctification, and the blessings of the Almighty granted to us, giving the figure of a flock of sheep, shepherds, and their dogs, &c.

Choir sung a hymn. Benediction by Henry Herriman.

At two, Conference called to order by President Young.

Singing. Prayer by W. W. Phelps. Singing.

Elder T. BULLOCK read the report of the Perpetual Emigrating

Fund, (which will be noted hereafter.)

President YOUNG occupied the time, speaking on various subjects, yet to be reported.

Choir sang "The Spirit of God." Benediction by O. Hyde.

April 10.—Conference called to order by President Kimball at Ten in the morning.

Singing. Prayer by P. P. Pratt. Singing.

Elder P. P. PRATT delivered a sermon on Heirship.

Matthias Cowley, was unanimously voted to take a mission to Europe.

President YOUNG taught principles concerning various matters.

P. P. PRATT again arose and said, I am glad I preached, for now I have received more light, and I am thankful for it.

F. D. RICHARDS—The things which have been spoken to us this day, have been rich and precious; and have been given to us, for a high and holy purpose. And then he advocated the claims of the Perpetual Emigrating Fund; for the great work of the last days was to gather Israel to where they may be instructed in the way of salvation.

The choir chanted "The Hallelujah Chorus." Benediction by John Taylor.

At two in the afternoon, the Conference was called to order by David Fullmer.

Singing. Prayer by Evan M. Green. Singing.

Elder LORENZO SNOW said he had attended Conferences in Nauvoo and many other places, but he had never had such a glorious Conference as this; he alluded to the scenes of persecution which the Church had passed through, and the Book of Mormon being printed in the Danish, French, Italian, and German languages, and in the English language, and in most of the nations where that language was spoken. He then asked a blessing on the bread, and continued—We have occasion to feel grateful for this peaceful situation, and that we shall not have to travel as heretofore, nor suffer any more from the effects of apostates. I feel

that glorious things are to come, especially in being sent on missions, to foreign countries, and I feel to say there are hundreds and thousands now living in these valleys, who will live to go and dwell in the beautiful places in Jackson County, which our fathers have paid for.

President H. C. KIMBALL said he had never seen a better clothed congregation in his life, comparing it with the situation of thousands and millions in the old countries. Complained of some persons, who wanted to rob the dead. I am a believer in the words of Jesus, what a man measures to his neighbor, will be measured to him again, either in this life or the next; and when persons do wrong in Utah, they will be punished for it. We mean to cut the tares down, and not disturb the wheat. A man's damnation will be according to the light and knowledge which he has. In the days of Moses, a man had his head severed from his body, when he had committed adultery, and the woman was stoned to death for it.

L. SNOW asked a blessing on the water.

President H. C. KIMBALL—As soon as the emigration for California comes in, you will see these apostates running to them, to make up some device against our President; but they will be foiled in their endeavors. Be humble and submissive to the authorities that preside over you in the different Branches, and you will be blessed.

President YOUNG—If the world could look upon us in our present capacity, they would surely say, we are a stumbling block. The machinery for making sugar has been turned over to the Church. We propose to put up the machinery on the north line of the Church Farm. Elder O. Hyde will take the supervision of it. We shall never give it up, nor cease our operations, until we manufacture everything we can eat, drink, or wear, from the native element, and make the earth itself like the garden of Eden. We never had such a pleasant April Conference as this before: and a beautiful spirit in it. This Church is a stumbling block, and Joseph himself was a stumbling block to this generation.

My soul feels all the time, may God bless you. What is the

necessity of a man or woman having any trouble? Sisters, if you expect to be happy in your house, you have to make that happiness yourself; but if you calculate someone has to make a heaven for you, you will be mistaken: then live for God, build up Zion, and fill the earth with the knowledge of God. Let every man and woman be a Saint, and then the yoke is easy.

I appoint the second Saturday in August, at Ten in the morning, a special Conference, to call some Elders and transact business; but shall adjourn this Conference to 6th October, 1853. And I bless every man and woman in the name of the Lord Jesus Christ. Amen.

Singing. Benediction by President Kimball.

PRE-EXISTENCE OF MAN

[Continued from page 27.]

45. That the spirits of men did receive promises and gifts before the world began, is clearly manifest in many parts of Scripture. The Apostle Paul writes as follows:—"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i, 2). God "promised" "eternal life." When was this promise made? It was made "before the world began." To whom was it made? It was made to the spirits of men, who existed before the world began. We were comforted with the promises of God when we dwelt in his presence. We could then look upon the face of the Firstborn and consider Him as already slain, or as Peter says, that He "verily was foreordained before the foundation of the world" (1 Peter i, 20). When we were in our spiritual state, all the grace or mercy we received, was because of Christ. Paul, in speaking of God, says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i, 9). According to this

passage, and the preceding ones, Paul, Timothy, Titus, and others, existed before the world began, and in that anterior existence, God made promises unto them of eternal life, and also gave them grace in "Christ Jesus." The Apostle Paul also says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world" (Eph. i, 3, 4). Now if the Apostles and others were called "with an holy calling," and "chosen in Christ before the foundation of the world," and actually received grace in Christ, and had the promise of "Eternal Life" made to them "before the world began," then why should it be thought incredible, that in and through Christ they also received forgiveness of the sins which they may have committed in that pre-existent state?

46. If all the two-thirds who kept their first estate were equally valiant in the war, and equally faithful, why should some of them be called and chosen in their spiritual state to hold responsible stations and offices in this world, while others were not? If there were none of those spirits who sinned, why were the Apostles, when they existed in their previous state, chosen to be blessed with all spiritual blessings in heavenly places in Christ? All these passages seem to convey an idea, that there were callings, choosings, ordinances, promises, predestinations, elections, and appointments, made before the world began. The same idea is also conveyed in the quotation which we have already made from the Book of Abraham. "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me, Abraham, Thou art one of them, thou wast chosen before thou wast born." Now is there not reason to believe, that the nobility or greatness which many of these

spirits possessed, was obtained by faithfulness to the cause of God? Was it not because of their righteousness that they were appointed to be the Lord's rulers? How did Abraham become one of the noble and great spirits? How came the Lord to choose Abraham before he was born? If we had an answer to these questions we should very probably find that Abraham stood up valiantly for the Son of God at the time the rebellion broke out; and that because of his integrity and righteousness, the Lord chose him before he was born to hold authority and power in his second estate, to become the father of the faithful, and to be a blessing to all nations.

47. All the spirits when they come here are innocent, that is, if they have ever committed sins, they have repented and obtained forgiveness through faith in the future sacrifice of the Lamb. So far as innocence is concerned, they enter this world alike; but so far as circumstances are concerned, they are not alike. One class of spirits are permitted to come into the world in an age when the Priesthood and Kingdom of God are on the earth, and they hear and receive the Gospel; others enter the world in an age of darkness, and are educated in foolish and erroneous doctrines. Some are born among the people of God, and are brought up in the right way; others are born among the heathen, and taught to worship idols. Some spirits take bodies in the lineage of the chosen seed, through whom the Priesthood is transferred; others receive bodies among the African negroes, or in the lineage of Canaan, whose descendants were cursed, pertaining to the Priesthood. Now if all the spirits were equally faithful in their first estate in keeping the laws thereof, why are they placed in such dissimilar circumstances in their second estate? Why are some placed in circumstances where they are taught of God, become rulers, kings, and priests, and finally are exalted to all the fullness of Celestial glory; while others are taught in all kinds of wickedness, and never hear the Gospel, till they hear it in prison after death, and in the resurrection receive not a celestial glory, but a terrestrial? If rewards and punishments are the results of good and

evil actions, then it would seem that the good and evil circumstances under which the spirits enter this world, must depend upon the good and evil actions which they had done in the previous world. Our condition when we enter the next world will depend upon our conduct here. By analogy, then, does not our condition when we enter this world depend upon our conduct before we were born? Does not the question which the Apostles put to the Savior, respecting the man who was born blind, show that they considered it possible for a man to sin before he was born? They considered it reasonable that a person should be born blind as a penalty for the sins which he had committed before he was born. Though the spirits are all innocent when they come here, may it not be possible that they are forgiven and made innocent on condition that they shall enter this world under circumstances either favorable or unfavorable, according to the nature of their sins? Do not the inhabitants of our world, who are raised from the dead, differ in glory as one star differs from another? Is it not necessary that they should be forgiven of all their sins and made innocent, before they can receive the Holy Ghost or any degree of glory? And do not the differences of their condition in the resurrection depend upon the nature of their actions in this life? If then they must be forgiven, and become innocent, before they can even enter a kingdom of glory; and if, when they do enter there, it is under a great variety of circumstances, depending on their actions here, then we may, from analogy, reason that the spirits must be forgiven and become innocent before they can even come here, and that when they do come, it will be under a great variety of conditions depending on their actions in a previous state.

48. Though there may be many callings and appointments in a previous state, relating to a future state, yet we do not imagine that the Lord has made any decrees consigning any individual who is favored with coming into this state, unto eternal damnation or salvation without conditions. Such a view would be entirely in opposition to the general tenor of the scriptures. Salvation is free

for all who will comply with the conditions thereof: but there are certain callings, ordinances, appointments, and authority, pertaining to this life, which were conferred upon spirits before they came here, and which, doubtless, were promised to them because of their good works in the spirit world.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

MISCELLANEOUS, &c.

OF EVERY happiness, how lovely is faithful, immoveable, and tender friendship! It sweetens all our cares, assuages all our sorrows, and helps us in all our troubles; it is an effective medicine for all our afflictions.

THE philosophers count wisdom as the greatest wealth, and satisfaction as the highest happiness.


IT is not treasure or authority that calms the mind or the heart; rather a clear conscience, and the simplicity of a guileless and tender thought.

HE who opposes the world, is in constant possession of a calm mind; but he who follows his pleasures, will meet with disappointments and repentance.

FULL DELIGHT

Live a pleasant life, as long as you live, says one,
Live for God, as long as you live, says the moralist;
But in me may both be united in honor,
I shall find delight, O God, while I live with thee.

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CONTENTS.

	PAGE.
Minutes of the General Conference held in Salt Lake City	101
Pre-existence of Man	112
Miscellaneous.....	116

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ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. VI.

THE SAINTLINESS OF WOMANKIND

IS

THE HIGHEST EARTHLY GLORY—THE GARDEN OF PARADISE—THE
FOUNTAIN OF HAPPINESS, AND THE SWEETNESS OF HONEY OF ALL
THE MEALS OF LIFE OF MANKIND! THE CLEANNES OF LIFE—THE
PURITY OF THE SOUL, AND THE IMMACULATENESS OF WOMEN,

WHICH SHOULD BE

*The main defensive fortress—the safe refuge—the protective Sanctum
Sanctorum of mankind,—*

WHICH is self-evident to us; yes, and it *should be* to every thoughtful rational being. From the *irrational*, we do not fear the defilement on the worthy objects of our love. That it is the opposite of reason, or the senses that man possesses, in the misuse—the corruption of that, the innocence of women is endangered—that he is her tempter and the enemy of her comfort, the defiler of her purity, and the assassin of her immortal soul, is what we shall venture to show, prove, and *impress* on the mind of the reader. It is true that it is a venture worthy of a more able venturer, of the cooperation of all the philanthropists of the world,—a motive to rejoice for the female angels of our earth through the coming ages, and an agreement of all the angels of heaven. For *man* is the “*Upas Tree*” of the female atmosphere—he is the baneful “sirocco” whirlwind

to her kind. Let us save him, the *tempter*, so that the *victims* of his temptations will be saved.—Let us prevent the *cause*, and the *effect* will not be seen. Let us reason with, convince, warn, persuade, and *win* MAN to delighting and purifying his mind, his *eyes*, his *soul*, his HEART, and his DEEDS, and *then*, at *that time*, wantonness will cease among womankind at the *same time*! If MAN does not *cause*, then, it will not be found in our towns, our country, the *countries*, or the WORLD!

We know that of our gender, there is an army that will refuse this our statement; all the greater the need for the battle, then. We know that frequently the aggressors maneuver their way to the defensive side of this issue, laying the blame on the *woman*, saying that she is the “magnet” of passion, and the tempting Eve of our gender! But is this true? is it defensible, if true? Is there even a modicum of justice in it? is the question that will soon be brought to a detailed examination, the popularity of which compels us, yes, and *spurs* us to our duty to be its doubter. It is true, that this accusation is quite *natural* to us, yes, it was natural for our first father to excuse himself, by saying, “The *woman* thou gavest me,” she is the one who tempted me. True, indeed, but was it sufficient to justify the obedience of our father to her? No, says the condemnation of it. No, say all the forfeited effects of his fall. Victory, then, says comparative logic, to the “weakest vessel” of her descendants now. The excuse is not sufficient, if the statement were permitted; but we are far from admitting, or believing, that the natural tendency or the intentional tempting inducements in the woman are original, nor do they provoke the least defilement of her person.

It is true that a woman was originally endowed with this quality. Without it, she would be deprived of one of the chief attractive excellencies of her gender—of the indispensable qualifications of parenthood;—without it, all the urges of our creative nature would be fruitless; without the aforementioned passion, she would be unable to fulfill the chief objective of the creation of her kind, her female composition; which would render her uniquely unproductive in the creation. In short, unless it were for the endowment of the female with this quality, what would become of our kind before long?

But the relative importance of size, strength, and influence of the tendency toward promiscuity, in the composition of the two

genders, *naturally*, ORIGINALLY, is the question. Let nature testify, let all the series of her well-known researchers concerning it testify—is not the stirring mechanism to passion less, in comparison, in a woman than in a man? Yes, say all of them, that we know of; yes, say all the natural behaviors of the gender. And her loving, gentle, kind, and humble nature corroborates this. If there is anyone who doubts that, let him go, let him search, let him feel, and let him settle the dispute, and then he will be forced to admit that a woman is more inclined toward virtue and less passionate than a man.

Yet, we are not suggesting that she herself does not sin. But we are often surprised to hear of some who are given great renown and trust to a high degree for their chastity and refinement, absconding here and there with someone—because of premature conceptions, and throwing themselves into the arms of some ne'er-do-well; her innocent sufferings are sometimes regarded by a scoundrel as lustful suggestions: and those who make a play of their overly skillful and attractive courtship to hide their matrimonial desire are not few and far between. For all this, and much more besides, the woman is blamed, as being the cause of her own downfall. Whatever her failings may be, no doubt there are many more, if not all of those who try to wash their stains at the expense of the “Eve” who tempted them, as vainly as those women who tried to wash the little negro white.

Is not the key to the mystery of the success in wooing, winning the love and trust of a virtuous woman, and sacrificing her on the altar of lust, the *amazing relatedness* of the attribute of *love* in a woman, to the fact of the trust she places in, and her desire to please, the one who wins her? Is this not a law of her nature, *necessary* to her kind, and *essential* in order to accomplish her function of procreating our species? It is accepted that it is easy *after* winning the *love* of a woman, to possess her person; but our assertion is—and it is unshakeable, that not once in a thousand, not *one in thousands*, IF EVER, is violated before her love is won. Let those who have evidence bear witness—let those who tried confess, pure or impure. Did virginal purity ever tempt you to wantonness? Did you ever see one *first* give an indication of a tendency to carnality? We believe each one's conscience will answer him, that he never knew of one, lacking love for him, or before he fully won her love, who *let herself go*, or much less *offered* herself to him. And yet, if one were proven, yes, a

thousand of such, that would not convict the female sex of this fault, unless that were innate in their constitution *before they* loved or ever “knew a man.” Without being an unremitting attacker, the tempter will not succeed once in a thousand, I would think, in his harmful task of getting his innocent prey into the claws of his lust, without subterfuges and persistence. It is possible, it is true, that once she has been conquered by him, she may pay him back in the same currency as he paid her; but her defense is her *original inclination*. Dare to offer her satisfaction of desire first, and she will prove the truth of our contention, by refusing and hating you, if not with a *broken crown*! offer unseemly brashness, before winning her love, and you will soon come off worst.

“Every rascally, evil scoundrel,
Beware of his scowl.”

Nothing will more fan her wrath into a passionate flame. But once her love is gained, then her trust to the same degree, only this causes her to do passively which previously would have been loathsome to her; one case of this is that she throws the cloak of her love over your faults, however painful it may be to her, and also because of the fact of its being as natural for her to satisfy and obey the object of her love as it is for her to breathe. Is it because of her inability to withstand your temptation and her acceding to your request for *tenderness* (even though she would much rather not), that you think, O cruel wretch! that your brashness is acceptable to her; you condemn her for impurity, and, like a wolf on the back of a lamb, you rush at your prey! Do you not consider that the relationship of her *love* with your *soul*—unworthy object—is what almost charmed her worship, and then her concession to sin, and not her own passion. Out of love for you, she gave you the keys to her holy castle, where she keeps the pearl of great price—the most valuable *diadem* in her eyes, perhaps, of all the world’s mines! The crown of her glory! with your unclean hands, will you despoil her of her pearls—of her all,—and trample her underfoot, because she inclined her head to put them within your reach, believing you would be her *defender*? Will you steal from her, her most beautiful,—yes, *all the adornments* of her sex, because of her innocence and her desire to please you? If you do, wretch, remember that by doing

so you are the cruelest killer of her earthly happiness, even if you do not marry her; if you do, then you are putting a *dagger* in her hand to strike your heart, if she chooses! Do not ever forget that you cannot give her back what you plundered from her, nor justify it! Why, then, is it done? May a solemn consideration of its timely evil effects scare you from it. And may the idea of your eternal responsibility for it, preserve you from playing with the temptation any more than with death.

We believe that the misconception made of the *attribute* of the pure, undefiled, and instinctive love of our nature about the *passion* of lust, or carnality, is the chief, if not the *only* deluge which will sweep its thousands unintentionally into this inexhaustible, bottomless "*Maelstrom*." That satisfying their urges is one of the main incentives for our sex to enter marriage, is too obvious to need proving. In the hope of legitimate enjoyment of this pleasure, the minds of our sex dart through our country, and the world, yearning for the time, the happy time, that this will be enjoyed! We were born under this influence—this feeling was bred in us through examples and conversations; and because all the human wisdom in the world, nor its religions either, do not contain adequate lessons to teach us what have been the *necessary qualifications*, the *original aims*, nor the important *duties* of the marital state for centuries, "*Therefore*, the earth was corrupted by its inhabitants." The current overflowed its banks, and the fairest flowers of our land wilt. It is the harmful effects of the dominance of the *passion* over the glorious *nature*—the *innate* over the *spiritual*, that is the *divine*, attribute compulsive to, and governing, the instinctive laws of procreation, that is the focus of our grief and the cause of the trouble of our world. Here is the root of the *laurel*, which has provided a nesting place in its poisonous branches for the fairest birds of our world for ages. On convenient occasions we take our pick and shovel, and dig under its roots, however old it may be, and then it is clearly seen that it is not *lust*, but *pure* and *sincere spiritual love*—not *carnal*; but obedience to the *divine attribute* of unsullied love that was given to us by our God, attractions and guides for humanity to create immortal beings like themselves! This principle has already been proven essential in the female nature! an example, then, for the man. A true lesson—is a faithful witness; let mankind be led to emulate them in this, until more lessons on the same thing are given by our Father in heaven.

But to resume, we appeal to woman herself; she can be our court. Trace your instinctive leanings, are you not proof of what has been said? Have we misunderstood your nature or not? You say—you are the root of the debate—judge and witness; also true, is it not? Why ask for a witness, this is no mystery, but facts too clear to hide. Was it not your desire to satisfy and please your seducer that caused you to allow him to have his way, because of your love for him and your trust in him? Misuse, it is true, of virtue—and this is virtuous to a fault; yet, are you *never* the aggressor in the impure exceptions which on one consideration were merely noted, and which surprise you yourselves. Cruel man, do you take pleasure in harming her? Will you turn into her betrayer because she entrusted to you, this, her essential *female* attribute, which is her *instinctive complaisance*. If only they had less of this glorious attribute, or more determination to defend themselves when within the reach of the claws of lechers! But why do we say this to the *weaker* vessel,

A MAN SHOULD DEFEND THE PURITY OF A WOMAN!

Yes, in all ways, at all times, and defend her to death, if he is called upon. What are we doing asking a woman to defend herself from a man! her lord! her head and her rightful *defender*! Her fortified castle should be in his bosom—that is her rightful protective city. Will he turn into a “blood avenger,” and murder her between the horns of his altar? Oh! no, let him bleed his own heart first! Despite this, we do not suggest a woman should reduce her efforts in her duty to defend herself, by putting more trust in the man; but rather warn her to save herself from ruination, by not giving her eternal *love* except only where she can find complete safety for her person; for she would need to be in daily fear of every man, and on daily alert. Is it necessary to say more clearly to man than has already been said, That *he*, not *she*, should be the defender of her purity? Yes, one needs to say it, and continue to say it, until *men*, and not *women*, banish impurity from the world,—from their own nature first.—If only every letter of the sentence were *diamonds* glittering before his eyes to blind his sight, and teach him that he should not give a woman cause to defend her love or her person from him. If it were not for him, once properly

married, she would not need to, nor before the appropriate time for that either. Her affections are properly led by setting before her a worthy object in the proper manner and time, and not one of a thousand who were violated ever, we say again. When maturing into the marital state, or after that, while taking her identity from her husband, she encircles the *instinctive uniqueness* of her love around her as a stronger fortress than the walls of Jericho. Once this is breached, her affections will send out branches through the gaps you have made. Twist back her sprouting branches, and they will break out some other way, yes, they *must*, they *cannot desist*. Death itself will not hamper their growth; better to transfer them to their original surroundings, and plant them in their heavenly home where they will overload themselves, like the “tree of life,” with eternal fruit. Only the incredible strength of “women’s love” equips them to be wives, or mothers. What would she be without it? An individual. Yes, worse than that, for she would be quite useless reproductively. Oh, how this attribute glorifies her nature! This suitableness alters her from useless into an earthly *angel*! At least, these attributes of hers make her one of the most excellent creatures of the skillful Creator himself. Could even the eloquence of an angel portray the magnificence of this female inheritance? Is “loving our enemies” Godlike? Do we emulate Him by “repaying evil with good”? See her! her soul wraps itself to the point of madness around the wretch who destroyed her! She weaves her fond affections about him—although so unclean—almost to the point of adulation. Like the *ivy* on the branched oak, she clings tighter to him the more he shakes her; even though he through cunning, treacherous, *hellish* subterfuges may make a complete shipwreck of her affections and her person; when she could be expected to arm herself with vengeance and drink the blood of his heart, she is seen affectionately embracing him; relishing making him happy as far as she can, as though rendering him service were a feast to her heart! Long evenings watching him in his sickbed she considers only a brief and sweet moment; if she can benefit him, her spirit is enlivened and her heart leaps when he is restored! She closes her ears to all the ill that is spoken of him! She is blind to his faults, although they be as perceptible as “the darkness of Egypt”; but she staunchly defends him, though his actions be as

black as those of the devil incarnate; yes, and committed against her too! She does not consider her own sufferings, patient beneath it all, because it was he that caused them! Will she love him any longer? Yes! The knots of her soul around him cannot be undone by anyone—by herself! His faults are virtues, and his cruelty is love in her eyes. Like the kernel of a nut, her soul has been locked inside him, and she cannot get it back, and she does not even try; quietly and contentedly, apparently, she suffers all her torments!! Oh woman! it must be admitted that your love is miraculous! We defy an angel to repay more good for evil than you!

But if a woman can love her *oppressor* thus—a d—l-man too, what will measure the extent, and will prove the strength of her love for a *worthy* object, who repays her according to her own purity, virtue, gentleness, and kindness? If he finds contentment in making her happy, will she not fling back a living sacrifice of herself and all her blessed virtues into his arms? Yes, says her nature in one voice, and as completely thoroughly and undeniably as mankind in its purity can find, or imagine! “Do not leave my sight, do not ask me to leave you,” her behavior says. “Where you go, there shall I go, where you stay, there shall I stay, and your people will be my redeemed people, your happiness will be my endeavor; yes, you are my *god*.” Becoming earthly is the original language of her soul to the one who keeps the key to her heart, as a loud cry.

And now, Oh man! how can you distort this, the purity of her swooning love, and the sexual impulse of her person, into a machine destroying you and her? Why do you pollute what was created for your best benefit, into a fatal poison for her person, corruption for her soul, and destruction of all her angelic excellence? Given that her swooning love for you has placed her in your possession, will you overcome her because you can? Should not the awareness of her willingness, yes even her *impulse*, prevent you, rather than encourage you to do so, on the basis of the wisest reasoning; that is, the law of her *nature*, her wish towards you, &c. Let not her weakness (rather, the main adornment and crown of the virtue of her sex), be made into an instrument of mortality for her, because it can be done! It would be inhuman! Let the fact that you can win her love, and through that her person, force you to be the defender of both. Otherwise you would be inhuman, we say. Do you doubt

it? Apply comparative reasoning to the principle, and you will learn lessons from the whole of nature, yes, even the beasts themselves! Does the strong lion rush upon the little innocent lamb, because of its ability to do so? Yet, to the Rhinoceros, does it show the same self-restraint and mercy? Is “may the strongest oppress, and the weakest cry out” the motto of the powerful? Is it not rather the case that when you upset the courageous he says, “I fight with my equal, I despise victory over my inferior.” The lads in our towns, yes, the dogs in our streets, teach the *oppressor* a principle which is essential for him to be fit to be among our species! If it is cruel to torment any infirm creature, how much more cruel is destroying an object dependent on our care, and she our dearest friend, and the most splendid of all our *earthly* blessings? Pirates once overcame a merchant ship. The captain of the former, in a fight to the death, met one of the brave seamen of the latter. They struggled long and hard, sword to sword, to strike the other’s heart with their sword. An unfortunate blow broke the seaman’s sword by the hilt. He bared his chest and shouted, “Strike now, for I am in your power.” “No, I will not,” said the pirate, “while you fought me, I sought your life; but now your impotence protects you. Rather than kill a defenseless *enemy*, I shall defend your life to the death myself. Or take another sword so that you are my equal, and I shall fight until I kill or am killed.” All nature’s weakness is their sanctuary. Does the tender mother care most for her sickest child? do we step aside to avoid treading on a damaged snail? and does anyone trample under his iron hooves a woman who happens to be within his *reach*, yes, placed there for his benefit and her safety? Or is it considered such a great victory to win the affections of a woman (those which she urges upon you), and hence herself? Will you plunder her palace of its dearest pearls (for all the pearls of the world are merely dross, compared to the purity of a woman), because she gave you the keys to the door? Does not your possession of them demand your responsibility for their safe keeping? Do you not incriminate *yourself* more than her, if you plunder her? Yet, do you boast of doing this? Do you laughingly conduct a hellish transaction? Well, you may laugh, demons will laugh so derisively as they torture you for it some day! One hears, alas, one hears, *men*, we were about to call them, sometimes boasting of their female conquests, and relating

their tricks and wiles in the matter so mockingly, and more horribly in our opinion than the Indians' *pow wow* when they get the *scalp* (skin of the head) of a white man. With this, sacrilege, yes, *heavenly* sacrilege, if it were possible, does not compete! Even those few that conscience prevents from going further, often go far enough to believe that they can go further; and then, they joke about their conquest of female weakness, and mock the purity of the sex! Oh wretch! was not your mother a woman? have you or did you have sisters—a *wife*? No, one would assume, and never should have, while that is your thinking, at least.

Women, charitable sisters, always, especially while there are in your midst beings of the inclination noted,—watch the *earliest* guides of your love. Take care of the *initial* shoot in its emergence, guide its *bud* towards happy marriage, and the poisonous spears of the enemy will, doubtless, be rendered ineffective at your feet. Does our impulse tend to weaken determination? Does it not induce application by showing the way to victory, easily attainable? Instead of going with the flow into the dangerous whirlpool, bravely grasp the only oar, and thus row your boat safely to harbor. Preferably, here is the way to keep your boat on shore, until you have a fair wind and a hopeful opportunity to start an eternal voyage of bliss and peace. Your tempter understands quite well, that the knot which links your person to your love—is the only entrance to your nature; yes, he knows better than you, perhaps, that it is only here that he may inflict a mortal blow on you, and take possession of the key he desires: unmindful of this, the door to your love is left unlocked, or it is unlocked at his request, through which he enters to corrupt—destroy both. Oh, incomparable corruption! Sacrilege beyond compare!

Woman! prithee, scrutinize, and carefully watch this principle, as your only true savior. Yet, it is not your action nor your fault, but rather a distortion of a divine and essential attribute relating to your sex, and consequently your *glory*, not a condemnation. So do not take offense, because you know and feel that it is true. Ignore and neglect at your peril.

“But why reveal the mystery, and thereby make violators destroy women *en masse*?” someone says. Are violators ignorant fools? Do the *gamblers* understand their arts more accurately than

these understand every violent device, and this their “trump card?” Is such a thing hidden to an eagle’s eyes? A little daring now—a bit more a second time will soon teach them this lesson effectively. But, what better philanthropist to her sex than the one who shows her his tricks, and her danger? Was she ever destroyed except in this way?

And now, Oh man! before we finish, let all our appeal go like forked lightning to your heart—with the force of seven thunderbolts may it sound throughout your entire soul. For the sake of the love you have for the one who bore you, the sisters who are fond of you, and your respect for the dear one whose love and soul you have won, and for the sake of the defenseless and angelic sex, watch, care—*fight* unto the death for woman’s purity, whoever she may be, if you have cause! Still, if this appeal be ineffective—even if you do not “fear God nor respect man,” nor woman either, for your *own* sake safeguard her love and her pleasure. If she is corrupted, what will come of your own family happiness? The consequences of her downfall will rain down on your head like a deluge; *self-interest*, therefore, will induce you to defend her chastity. In particular, since she does not violate herself, he will blame *himself*, because of her weaknesses, the “weakest vessel.” His guilt is ten times greater, because he could not overcome her without first attracting her affections! Corrupting her person, while it is a mountain itself, is but a molehill compared to the withering of her affections! the degradation of her soul! Turning her whole nature, her splendid excellence, and all her abilities to transfer to others, or to enjoy happiness herself—all her angelic perfection; *all* into ugliness! All her rejoicing into grief! Accursed is the carnal *imp* who does this cruel work! May hornets chase him—yes, *banish* him from human society! Disregarded by man—loathsome to woman may his memory be! May not a single ray of the light of love bring dawn to the long night of his black soul. And may he be repaid with the plagues of Egypt! The mark of Cain be upon him! The destructive effect of the *samiels* of Arabia is his odor! Next to this villainy, murder is innocence! Talk of hanging, his fate should be perpetual *castration*! His deepest bed will be in the bottomless pit; for, he begrimed himself most foully in the dregs of the filth of carnality! He made his ugly heart a hell—*himself* he piled up

faggots with brimstone into a heap in their horrid pit; his lust, the *match*,—with his own hands he ignited the haycock into a bonfire; its bluish flames illuminate his sight beyond the abyss—heavenly region of the pure love and all its chaste pleasures—himself an eternal exile! Around and about him, like a wall of fire, his passionate lust sparks. The breath of his lips—it is a pestilence, his words incubate a plague—pollute his atmosphere! He makes his bed in the depths of the pit of his lust—there he *resolves* to defile himself. Within the ironclad tower of perpetual purgatory let him be confined—the door locked, and the key kept by an angel! At last we have the dangerous one, the *worst* wretch of our earth in his proper place.—Let him remain in this prison, while he *imprisons* himself in the prison of his lust!

Merthyr

D. JONES.

THE COMING DAY.

A REMARKABLE day draws nigh—the day of vengeance of our God—the day of visitation of the Lord of hosts to the inhabitants of the earth—the day of anguish for the ungodly—the day of lamentation and weeping—the day of destruction and desolation—the day of wrath—the day of burning—the day for the nations to drink the cup of wrath of the Lord, which is nearly full already, yes, which is about to be poured. But who knows this? Who receives revelations from God, and has their eyes opened so they see inside the veil, yes, and can know the mind of the Lord, and his infallible purposes? Is it the Christian world, the believers of this age of light? O no. Perhaps it is one of the great and wise of their colleges, you may say. Not one of them. Why not? They are so enlightened in this age as to say there is no need for revelations, or prophecies, or apostles or prophets, which (in the time of old) were so necessary to lead the church of God, so that its members were not tossed to and fro, and carried about with every wind of doctrine. They are so enlightened as to say there is no need for the spirit of prophecy or revelation in the church now—they can do without them. It is vain for us to think, then, that it is they who foretell the day of wrath which is coming. Who,

then? No one, but the Latter-day Saints, who profess that there are apostles and prophets in their church, and that all the ordinances, the blessings, and the privileges are complete in it,—and that their leaders, the apostles, servants of God, who have a testimony of Jesus in their possession, foresee the time of wrath that is coming on the nations of the earth, which lie in corruption. The Apostle J. Taylor portrays them as follows:—

“If we look on all the Christian nations together, we see an image that is truly lamentable, a pitiful picture of poor, decadent, and fallen mankind. We see Christian nations against Christian nations in war, with the ministers of each one of these nations, calling on the God of the Christians to grant the victory over their enemies of their nations! Christians! and worshippers of the same God!!

“Thus Christian England warring against Christian France; Christian Russia against Christian Prussia,” &c., &c. * * * *

“Before these various nations began to war, their ministers sent up their various prayers before the same God; and if He were as foolish as they, and listened to their prayers, they would have been destroyed long ago, and the Christian world depopulated. After their prayers, they met in deadly conflict; enemy rushed against enemy with deadly force, and the clarion sound of war, the clash of weapons, and the roar of cannons followed by groans of death, members shattered, slaughter, blood, and death; and unspeakable grief and anguish, homes uninhabited, widows uncared for, and orphaned children. And yet, all are Christian nations, Christian brothers, worshippers of the same God. Christianity has succeeded more or less for eighteen hundred years. If it were to continue, and spread across the earth, in its present state, what would it accomplish?”

Upon reflecting, how strange to see the world as it is. From the time of righteous Abel to the present time, how many messengers of God have been offering the conditions of peace between them and God? how many servants, prophets, and children of God have persecuted them and spilled their blood, saying, “If we had lived in the time of our fathers, we would not have killed the prophets that lived at that time? John saw, under the altar, the souls of those

who were killed for the word of God and the testimony of Jesus, shouting, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It was said unto them that they should wait awhile, until the *number* of their fellowservants, and their brethren, that should be killed as they were, should be fulfilled. The cup of old Babel was not yet full, but when it was, she was to drink from it. Great is the patience and mercy of God. He was so merciful to the peoples of this age as to send his servant, Joseph Smith, with conditions of peace for them; yes, and he sent hundreds of others also, who are presently proclaiming repentance. How were the servants of God received in this (so-called) age of light that believes the Bible? The blood of innocents was shed! yes, the best blood of the nineteenth century; the blood of a prophet and a patriarch, and many of the children of God. For what! For preaching the Bible, namely faith, repentance, and baptism for the remission of sins, and the laying on of hands to receive the gift of the Holy Ghost. Who were the first to oppose them and shed their blood? The believers of this age of light! those who say, "If we had lived instead of the Jews, we would not have killed Jesus Christ;" and at the same time killing his servants. O the blindness of the wise men of the earth! Upon examining their condition, and the condition of the world in general, which is so full of every kind of filth, harlotry, murder, oppression and violence—the oppressed nations that eagerly anticipate war, and gather to prepare for it. Europe, which is like a boiling cauldron,—her inhabitants who groan beneath the yoke of oppression,—are ready for the battle. Who does not say, O Lord Almighty God, how long will Satan be permitted to reign? when wilt thou appear in thy glory to contend with thine enemies—to exalt and glorify thy saints, and give the majesty of the kingdom to the people of the Most High? But the cup of Babylon is not yet full! The old prophets have prophesied of the destruction of the ungodly, and of the great and wondrous work the Lord will do on the earth. Why do not the wise men of the earth know that? Why do they say that it is far off? They sleep, for the Lord has poured out the spirit of a deep sleep on them; and while they are shouting peace! tranquility!

and building houses and planting vineyards, their destruction will come suddenly. The Lord has said that it shall leave them "neither root nor branch."

Very frequently the Saints are asked, "For what purpose are you going to the Utah territory? Why do all the thousands flee as doves to their windows? What can that be? What stirs up the people of those Saints! They do not value anything for leaving behind the land of their birth, their dear relations, and their gentle friends!" There must, say some, be something wrong. I answer, that they are obeying the call of God, namely, "Come out of her, my people, lest you share in her plagues." They have received the spirit of revelation, even the spirit of prophecy; through this they see what is coming, and they prepare against that. They have the same Spirit that Noah had to build the ark, that Lot had to flee from Sodom, and that David had to escape from Saul. They did not rely on those revelations that were, but they received new ones, according to their circumstances, such as were given also to Joseph and Mary to flee with Jesus to Egypt, and the one given to the disciples of Jesus, who were in Jerusalem, to flee to the mountains from the Romans. Thus it is the same Spirit the Saints have to gather to Zion, to escape from the wrath that will come; and not only that, but to receive the administration of the temple ordinances of the Lord, and be endowed with power from on high; and they do not consider that which was given previously as being sufficient for them, or they would have fallen by the hand of their enemies; but they had a seer and leaders, who received revelations from God; and thus they have escaped from their enemies, and have gone to the place God told them to go, lest they receive many obstacles, and a host of enemies. Thus, their beautiful Territory prospers, and flourishes; and they have made the desert to blossom as the rose, to fulfill the words of God through the prophet Ezekiel, "And I will bring you into the wilderness of the people," &c.

Without expatiating further, I shall finish by testifying to you, dear readers, that this is the church of Christ; I know that the ordinances and the blessings are complete in it, and that its adepts receive the Spirit of God, even the spirit of prophecy. I say also to

my brethren and sisters, and to myself; let us strive; this is a serious time—great is our responsibility,—and our work is not small. There are souls of our fellowmen that need saving, and we must gather the sheep of Jesus to his fold, and his wheat to the barn, so that none of it will be burned with the chaff. The day of God's vengeance is nigh; let us gather the family of faith, and let us flee from the wrath. That this may be our lot for us, yes, and for hundreds who have not yet obeyed, is my wish in the name of Jesus Christ. Amen.

Merthyr.

WILLIAM LEWIS.

MISCELLANEOUS, &c.

FRIENDSHIP is the lovely attraction of the heart toward the worthiness we respect, or the perfections we like; and it makes the beneficiaries ready to serve for the benefit, knowledge, virtue, or happiness of one another.


THE faithful Saints will gain more comfort in their adversity, than their enemies will gain in their greatest success.—T. H.

HONEST and sincere behavior is the honor of human nature; hate nothing but that which is dishonest, nor fear nothing but that which is ignoble, and love nothing but that which is righteous and honorable.

THE VIRTUES of a solitary man are more agreeable than all the babbling glory of the world.

PAYMENTS FROM AUGUST 12 TO AUGUST 18.—West Glamorgan, £5; Cardiff, 4s 8c; Aberamman, 8s; Georgetown, 5s 1c; Aberdare, 14s; Llanfabon, 4s 1c.—Total, £6 15s 10c.

 President Giles wishes to announce that Dan Nicholas, earlier a priest from the Cwmrhos Branch, Monmouthshire, has been excommunicated from the Church for his transgressions.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.	
	PAGE.
The Saintliness of Womankind	117
The Coming Day	128
Miscellaneous, &c.....	132

ZION'S TRUMPET,

OR

Star of the Saints.

No. 9.]

AUGUST 27, 1853.

[VOL. VI.

“LET NO ONE BE IN DEBT FOR ANYTHING,
EXCEPT FOR THE LOVE OF ALL FOR EACH
OTHER,”—

Is gospel-prescribed, and worthy of the consideration of the Saints in every dispensation of it, and in every circumstance. Not only money is forbidden to be in debt for, by the Apostles, in this excellent commandment, but *everything* else that anyone else can require of us. Man is the steward of all that God has entrusted to his care; for that stewardship he is responsible to God; and he who, unrighteously, keeps in his own possess, that which legally belongs to another, when he is able to pay for it, is tyrannizing his fellow man, by his obstructing the righteous administering in the stewardship entrusted by God to him; and thus anyone who neglects to pay money, or anything else that rightfully belongs to another, when he is *able* to do so, is responsible to God and to his fellowman, for all the good that the other could do with that which is owed to him.

Loaning or giving in loan is not forbidden in this principle; but the scripture urges loaning to the one who asks us, as well as for the borrower to pay it back; the one and the other are virtuous in their proper place. The principle is, that we should not borrow without *aiming*, and doing *all we can* to repay, as we promised, and as we would wish another to do for us. It is true that there

are exceptions to a firm rule; so it is here, perhaps the borrower is honest and just, if he were not to repay; perhaps circumstances over-rule his fate, so that he is unable to pay: no one's inability incriminates him, but on the other hand, the *transgression* is, the injustice, i.e., refraining from doing *what he can* to repay; the former will be approved by God, and by all good men;—the latter cannot be approved by the one or the other.

“But,” says the believer, “I am indebted to support my religion and carry forth the kingdom of God, and I am indebted to the world also—which one shall I pay first?” We answer, that the above principle, proves that a man as steward over his possessions, should repay according to his ability the one and the other, as justice compels him to do. It is true that so far, it is not possible to build the kingdom of God or carry forth the ministry of his church, without the assistance of those who belong to it; the worker, in this vineyard, is worthy of his food and his clothes, as is the ox that threshes to have his head free to eat of the grain he is threshing; and seldom, if ever, is the worldly man so tyrannical as to refuse his conscientious debtor a righteous sacrifice to support his religion, spreading it to others justly; and if there were one as strict as that, it would not be right to refrain from paying him anything subsequently, but rather hasten to repay everything, and try to find a more reasonable one next time; so, if a man cannot, at the present time, pay *all* to his creditor now, and impart his gift to his religion also, he should be *fair* to the one and to the other. It would not be fair for him, on his part, to leave his minister to starve, or to be in need, until he had paid *everything* to his creditor, any more than it would be for him to rob his creditor by imparting *all* to his religion, or to rob the one creditor, by paying everything to the other, and nothing to one who is equally deserving. God does not ask a bit of anyone's money, to carry forth his work, that rightfully belongs to another creditor. Is it more proper to pay the latter? let the steward judge between his conscience and God; because we know that the same liberty that creditor wishes to have from another to support his own dear religion, he should accord to his religious fellow man, whatever his religion; and a religion is worthless, unless it teaches him to do to others as he would have them do to him. To understand the two sides of this gospel principle, and

determine the standard of behavior, one should read and carefully scrutinize, and *do* as our Lord teaches in the parable of the “King and his servants” (Matt. xviii, 23—35). We see that it would have been fair for his Lord to sell all the possessions of this servant, who owed him ten thousand talents; but also we see just as clearly, that his humility, and his honesty in promising to pay as soon as he was able, won for him more than he expected, yes, *they forgave him all the debt*. Let every unfortunate debtor learn to emulate him; and though he may not always be so successful as this one, yet by doing what he did, he will deserve the character of an honest man, which is more precious to him than the debt he owed. Following the parable further will teach the creditor an equally effective lesson with regard to his own debtor. When that man should have shown the same mercy toward his own debtor, who pleaded with him for mercy in the same way he himself had pleaded with his creditor, he, like some of the deceitful who claim to be *bankrupt* now, put the poor wretch in the “petty sessions,” and he will not let him out until he has paid the last farthing, and also the cost, despite starving his family and his religion. He had the mastery, namely the law of the land; with all his force, he put its iron rod in full weight on the back of the wretch, when it was placed in his hand as a golden scepter; no wonder it turned into triple iron cords, on his own legs in his dark prison. Would it not have been much easier for him to forgive the poor man, the “hundred pence,” than to pay back the “thousand talents” to his creditor, while in prison? Certainly it would have been, but he did not believe that until it was too late, any more than his imitators believe it now, possibly, until they have, perhaps, as many years of prison as were owing for the talents. Because the law of the land does not require the one to forgive the other, as he is forgiven, men are covetous in their desire to become wealthy, to forget the details of the law that will judge them in the world to come; but blessed is he who at that time, is able to be thankful because he forgave his fellowman in this world, thereby gaining forgiveness himself before a just court.

And having paid all debts with respect to pounds, shillings, pennies—having returned all things that were borrowed, and having fulfilled the detailed requirements of the law of the land; while open to the accidents, illnesses, oppression, thefts, and losses

in a thousand present ways, certainly there will be enough objects worthy of pity and succor through our land. But the time has not yet come for the wealth to be imparted to the generous always, but rather the same occurs to the godly and the ungodly; and thus the former are open to be overtaken by unfortunate circumstances as are the latter; when they intended to steer those circumstances themselves differently, which leads them into a debt they cannot escape from. To such, what shall we say, what will anyone say better, than—pay according to your ability? And beg for the patience of your creditor, to prove that there is in you honesty equivalent to your ability,—that you strive to do to him, as you would wish for him to do to you under similar circumstances; and through it all, we learn the great lesson of our Lord to his saints, namely—“Go not into the debt of your *enemies*.”

But despite all that has been said, we have not yet got down to the root of the tree, except to play along its branches, like sweet singers of the forests! What if all these streams were traced to their original source?—if every debtor were to ask his creditor, “What do you have that has not been loaned to you?” Who would throw the first stone? Are we not all debtors, yes, all *bankrupts*, living on charity, moving about in an atmosphere, and existing on an earth that belongs to its generous Creator? Did He not work more than six days (perhaps six thousand years!) to adapt this earth for us to live on? Does He not own its fruitful forests—its fish-filled seas—its fowl-filled air—its valuable mines, and its animals on a thousand mountains? And what have we ever paid him for *rent*, or interest, for the perpetual loan of all we enjoy—any of us? When He calls us all to account for our talents, who will have paid all of his debts to Him? Having not done that, who dares to incarcerate his debtor? He incarcerates the one man, because the other incarcerates him; and thus, it is “tooth for tooth” for it. But, let us trace the principle back the other way, and we shall see who can say the Lord’s prayer, “Forgive us our debts, *as we forgive our debtors*.” And what kind of pay does He require of us, for all the benefit we enjoy at his hand? “My son, give me thy heart. Love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and thy neighbor as thyself, for he is to thee a brother of the same father in the beginning—children of the same family are you

all; do to another as thou wouldst have the other do to thee; keep all of my commandments: be one in all things, and prove yourselves that you are mine. And that is all the repayment, the usury, or the interest I ask of you, for a lifetime of gifts, yes, a world and heaven filled with them!" Who is able to pay his accounts, and clear His books? Art thou a fellow debtor and reproach thy brother's dishonesty, while a ruinous *bankrupt* thyself!

Merthyr.

D. JONES.

ALL THINGS WORK TOGETHER FOR THE GOOD OF THOSE WHO LOVE GOD.

IN the world there are men in various situations, from the king to the beggar, and all from these grades are surrounded by hundreds of a variety of circumstances, wishes, thoughts, and feelings during the time of our mortal probation, from our youth to our grave. The changes of the foregoing conditions, are connected with the duties given to us personally, as families, and as societies, which still vary according to our situations.

When we fulfill our duties with all our hearts, according to the law of our heavenly Father, opposition immediately comes against us, completely unexpectedly, which will be, in its nature and purpose, very harmful; it can leave its grievous imprint on us to weaken us and to deaden us, weakening our faith, freezing our zeal, changing our minds, drying up our affections and our brotherly love, betraying our trust, and stealing our loving feelings, which we prefer to our daily bread, and like the honeycombs on our lips, encourage us to serve our heavenly Father. In this situation we are discouraged, and ready to say, that everything is against us, and that it will be sure to end up to our loss and our temporal and eternal destruction.

Who of us, in this situation, say that all things work for the good of anyone? The purpose for the Lord's allowing this to take place, is all out of sight at present; but if there is a desire in us, which there will certainly be, for I do not believe that our Father will permit a single misfortune to come to test us, to such an extent as to steal

our desire; if this has already been taken from us, I believe that we ourselves will be the cause. I also believe, that the Lord will not permit us to be tested in anything that will be a sufficient excuse before him, for us to neglect our duties.

When we are in the greatest affliction, which naturally follows every misfortune, and apathy, negligence, thoughtlessness, and rashness yet follow this; but never to the extent that we hate love, justice, truth, &c. In the greatest trouble and onslaught, we will say, "We love truth, justice, and brotherly love; we cannot help but love such, if we love ourselves. But although we love those, we are deprived of feeling, faith, and trust to do this, because of our disappointment in an unexpected way; which is loathsome in the nostrils of the Lord, as dung is in the nostrils of man." But, remember, although it is so, good can come of that, for those who have their "will in the law of the Lord," as abundant, nutritious, and delicious fruit can come from fields and gardens, from old, odiferous dung, which is reason for you to hold your noses, and keep your feet from it; and yet, all your future happiness depends on it, in having wholesome delicacies; and the enjoyment of them will cause sweet thoughts, the whole fuss having ended. And then we shall say, that we are glad we did what we did, although it was through much fuss and pain: but all our efforts were not in vain—all things worked to our good.

It is impossible for anyone to show his zeal and his love for justice, except there be opposition; and we can never earn respect in connection with any qualification, without effort; and there is no place to strive to be without opposition; consequently, opposition is an occasion, or provides an opportunity for us to battle, and battling gives an opportunity to conquer, and conquering brings to us fame, honor, wealth, and glory. From this, we see, that opposition, and wars provide an occasion for man to be perfected, which would not be in any other way, and that it is all for good. We have yet another example, in the circumstance of Joseph, the son of Jacob: because Joseph did not conform with his brothers, in thought, word, and deed, his brothers rose up against him,—they threw him into the pit, and death was sealed on his head, by his brothers, and perhaps it was not far from his mind either. But since Joseph conformed

with the wish of his God, He took care of him, so that no harm came to him. He was brought up from the pit, and sold to the Ishmaelites, yes, by his brothers! Well, this was terrible evil and sin against God, was it not? do you suppose that there was a need for something like this, to answer some good purpose, to bring to light the objectives and promises of God? It is quite likely, had Joseph not been sold into Egypt, he would never have been able to be the *prime minister* to the Pharaoh there; had that not been so, it is quite likely that he would not have found favor in the eyes of the king, to bring his father and his brothers down there; if they had not come, they would have stayed in Canaan, and it is quite likely they would have died from starvation. Then, the promise of God to Abraham would have been destroyed, and the oath of Jehovah would have been void; but through Joseph's being cast into the pit, and sold to the Ishmaelites, which was a great evil; despite that, good came from it, though it appeared as incredible as it was for honey to come from the jawbone of an odiferous ass, yes, so much so, that he saved his father and his brothers; yes, more than that, namely, through that the promise of God to Abraham was brought to pass,—that his seed would be as numerous as the sands of the seashore, and that it would live eternally,—and that the Lord's oath would be true, and continue forever. From this, we see that Joseph was perfected, and the purposes of God came to light for those who loved Him. It is true that God could have put Joseph as the chief supervisor over all the land of Egypt, without his having been cast into the pit and sold to the Ishmaelites: but just as true as that, is that Joseph was perfected in this way, and the unsearchable wisdom of God was revealed.

Again, I do not believe that any bad deed administered unto me, can be bad for me; but that is not proof that it is not bad in its nature, and its effects: if someone were to tell a lie about me, perhaps that would cause some to hate me, until the time they came to know that it was a lie, which would come to light after it answered its purpose on me; and after that, they would love me much more, than if that had not happened. The lie would not be bad for me, then, but for those who conspired it. If that had not happened, I

would not have had the opportunity to prove my innocence, and my truthfulness,—that earned for me glory and praise.

I shall say further, what if I were excommunicated from the Church, for doing and defending truth and justice? All would admit that that would be a terrible sin; but I believe that good can come from that to those who serve God, which could not come in any other way. Let us allow that I am an Elder, and am excommunicated from the Church, in which I had a testimony. What will I do in this circumstance? I know that I cannot be saved, without being in it. Well, I will recognize that that which was administered to me was just, but not before insisting on a fair trial, in a lawful manner. Many have been excommunicated from this Church quite justly, but they do not believe that; many, because of opposing an injustice, have gone into transgressions against God, because they did not go on the proper way and rule; and that has caused them to neglect their duties, and transgress shamefully against the rules of the Church; and the consequence was, they quite deserved to be excommunicated lawfully. I do not believe that the foregoing injustice was the cause for them to be excommunicated. The cause of their excommunication was their own unjust words and deeds. But the question is, what will I do if I am excommunicated unjustly? I shall recognize the injustice of justice, and I shall be baptized for the remission of sins, to come back into the Church; then I shall be as faithful as I can to perform my duties. After a while, perhaps, I shall become worthy to be a deacon: I shall administer in that office as faithfully as I can; and a little after that, I shall be called to be a Teacher, and so forth until I am an Elder. Here I am giving up my stewardship to my heavenly Father. “Well,” says someone, “you suffered a great loss from the mistreatment you received, by being wrongly excommunicated.” No, not so! I believe that it has all worked together for my good. I shall ask my Father, whether I am a loser of the good I could have done in all the time I was absented from the opportunity of doing? “No, my child,” will be the answer, “I shall count all the good you could have done, in the time you were absented from the opportunity of doing it, as something done.” “Yes,” says someone, “perhaps you would not

have done so.” But the Father says, “Inasmuch as you had not the opportunity, because of injustice, you cannot be judged, because it is words and deeds that will be judged. Therefore, my child, I shall count all you could have done, as done, since you did not have the opportunity of doing it.” I ask, what about the work I did while I was a deacon, teacher, &c.? The Father says, “That will be additional pay for you, for your meekness, your humility, your bravery, and your effort to keep my commandments, through every opposition, together with your zeal, and your respect for my Priesthood; and for having chosen to suffer a wrong, instead of striking back against my Priesthood, although unjust men have oppressed you, yet, since you have trusted in me, and acknowledged me as a just God—behold, now, those who oppressed you will be held responsible to me for the wrong they did; and I shall punish them according to the measure of their transgressions, and I shall exalt you. Behold, I shall reward you an hundredfold, for your losses! and there is eternal life, indescribable glory, and an everlasting crown in my Kingdom for you. And behold, my child, all things work together for your good, and all the tribulations you had, were means of perfecting you; and my unsearchable wisdom has been revealed to you, for you to be taught by my Word, and for not being led away by the temptations of human nature, which does not perceive the depth of my wisdom, together with my infallible purposes.” I trust by now, that everyone sees that *all things work together for the good of those who LOVE GOD!*

Merthyr.

LOVER OF KEEPING COUNSEL.

PRE-EXISTENCE OF MAN.

[Continued from page 116.]

49. THE division line being permanently drawn between Michael's and the Devil's forces, the latter were overpowered and cast down, and the whole heavens wept over their fall. A description of this is given in a vision shown to Joseph the Seer, and Sidney Rigdon: we give the following extract: “And this we saw also and bear record, that an angel of God who was in authority in the presence of

God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him,—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning” (Doc. and Cov. sec. 92, par. 3). Peace being restored in heaven, and all who remained having kept their first estate and overcome Satan, the next great work to be accomplished was to place these spirits upon the new earth in tabernacles of flesh and bones, where they all could pass through another series of trials, and meet their common enemy upon new grounds; and if they should succeed in this second warfare, and overcome and vanquish the hosts of hell, they were to be counted worthy to inherit all things, and to become equal with their Father in glory, and in power, and in might, and in dominion.

50. The first tabernacle of flesh and bones was formed out of the dust of the ground. The Lord gives the following description of its formation: “And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,—the first flesh upon the earth, the first man also; nevertheless, all things were before created, but spiritually were they created and made according to my word” (Joseph Smith’s inspired translation). This is more fully described in the book of Abraham. “And the Gods formed Man from the dust of the ground, and took his spirit (that is, the man’s spirit), and put it into him, and breathed into his nostrils the breath of life, and man became a living soul. And the Gods planted a garden eastward in Eden, and there they put the man whose spirit they had formed.” The first spirit who dwelt in a tabernacle here on the earth, was Michael the archangel, who headed the armies of heaven against the rebellious hosts: for this information we are dependent on a revelation given to Joseph the Seer, as follows: “Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called

him Michael, the Prince, the Archangel. And the Lord administered comfort to Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a Prince over them for ever” (Doc. and Cov., sec. 3, par. 28). It is reasonable, that the chief Prince or Archangel, after having put to flight his enemies, and banished them from heaven to the earth, should be the first to enter this earth, being shielded and protected by a body, to engage in a second warfare with his old enemy under new circumstances, that in due time he and his brethren who were to come after him, might expel Satan and his hosts from the earth also.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

LETTER FROM GREAT SALT LAKE CITY, TO PRESIDENTS W. S. PHILLIPS AND J. DAVIS.

Great Salt Lake City, June 25, 1853.

DEAR BROTHERS PHILLIPS AND DAVIS,—According to my promise, in my last letter, I take this opportunity to give a little of the account of our journey from the Bluffs to this lovely place. After taking our leave from brothers Jones, Daniels, Jeremy, and others, the ones I knew being more numerous than those I did not, we continued our journey, with our hearts happy, reflecting on the conversations and the interesting and edifying counsels we received from the aforementioned brethren, praying for our Father to bless all of them, in their dangerous and goodly endeavors, on land, and water and in the midst of our own nation. After arriving at Mountain Creek, and traveling about three or four miles, we decided to rest for the night, where there was plenty of grazing for the animals. The sun was about to hide its head in the west, and the mantle of night was drawing nigh, exhorting everyone, except the watchmen, to rest. We heard the noise of a wagon coming extremely fast, from the road of the City; by then, all were straining their eyes to see what was coming, and before long the watchmen shouted out, “Welsh from Salt Lake.” There was no need to repeat, for the first word pierced

through us all, like an electric current. Everyone came near, racing to meet them. To our great joy, who were they but Thomas Jones, Hirwaun; Morgan Hughes, Pontyates; and William, son of Evan Jones, Mill Street, Aberdare. They had come from 30 to 40 miles to meet us, with a load of fruits of the Valley, such as *watermelons*, *mushmelons*, *potatoes*, *pickle* cucumbers, grapes, &c., to welcome us. The watchmen came over to the camp, according to the language of the ancient Welsh, "without a sword unsheathed against them." They put their entire load under my care, and I had the honor of dividing the load among the brothers and sisters; and even though the divider normally gets the smallest share, I got plenty myself, and everyone else, even though we had not tasted such delicacies all during the summer. We went no further than the foot of the mountain the next day. The second day, we crossed the second mountain, as it is called here; by the time we reached the expanse that is between the second mountain and the first, there was a multitude of the brethren awaiting us, with the same presents that we received from the other brethren. I shall name some of them, namely John Parry, Newmarket, and his son; D^r. Leigh, Owen Roberts, Thomas James, Cadwaladr Owens, &c., too many to name. We reached the city on the last day of September, all healthy, and our hearts thankful to our Father for the privilege. We had traveled 1130 miles, without a civilized man owning a furrow of land, except in two places, namely in Fort Laramie and Fort Bridger. All, except these two places, is under the government of the various Indian tribes, and the *buffaloes*, thousands of them. It is not unusual to see four or five hundred of them, in one herd coming to the Platte River to get water. We killed five of them on our journey: their meat is similar, in its taste, to Welsh beef; salt is not needed to keep it from smelling bad; drying it in the heat of the sun serves the same purpose, as the salt does over there, without the salting. The Indians are a kindly people, if one behaves kindly toward them. One day, totally unawares, I happened to come into the midst of about three or four hundred of them, namely the Sioux; as was my custom, I was on horseback riding ahead of the camp to look for the trail, and for a comfortable place to have lunch; and having gone ahead of the camp for about two miles, I saw two

of them coming as fast as their horses could carry them to meet me; and as far as I knew I was like king Henry ready to say, "*Kingdom*," not "*for a horse*," for I had a good one under me, but "*for being in camp*." It was too late to turn back; it was better to go forward, and it was not long before their Indian majesty and myself met one another; he greeted me, "*How do, Mormon good*." I thought by then, that they were not as bad as I had believed; I went ahead between the two *chieftains*, who were in their official and pompous dress, till we arrived at their camp, which was about a mile and a half from the place where we had met: their camp was arranged in an astronomical manner, in my perception; their biggest *tent* was in the middle, and a picture of the sun had been drawn with something red, the same kind as is seen in the old country, and the others with pictures that I did not understand, which brought to mind the words of the prophet, that "people worship the sun," &c., since they are totally ignorant of the "true and living God." They behaved toward me in an extremely courteous fashion. Their chiefs spread their blankets on the ground, motioning for me to sit down, to smoke, what they called a "*pipe of peace*," as I understood through the translator, Huntington. The manner is, that the pipe is handed around in each group, like the shilling *jug* in the taverns of the old country, handed around to the group that belongs to it, and each one in his turn takes a drink; so it is with this pipe; the chief takes two or three puffs, and then passes it to the next one, and so on around the circle, until the *chief* has it again. Refusing to sit down with them to smoke is a sign among them that the one who refuses is envious. Well, Brother Davis,* how will you react if *you* are called to the pipe? I trust that brother Phillips like myself has not forgotten, and will take his turn. When the camp came, we took up a collection from them, such as a spoonful or two of sugar, cakes, &c., and their majesty accepted our gifts. Then our camp got under way, after I had shaken hands and spoken, and received suggestions that I did not understand, and I followed after the camp. All that I understood of their speaking was "*Good Mormon*," and "*swap pongo*." Although the red boys, from what I could observe on the journey, were quite harmless, yet I do not say that they will not steal, if they

* Answer: I shall make the pipe a chimney, and not my mouth.—J. D.

have the chance; but I can say this much, that after passing thousands of them, when some were sleeping in our camp, nothing was stolen from us, nor was an insult ever given to any of us. And although the journey was long, I considered it nothing but enjoyment every step of the way; so it was for me, and so it is for everyone who is fond of observing the wonders of the desert, and seeing something new every day.

Since I have spent one winter season in the city, perhaps you would like to hear a little of our account. The city is laid out in straight streets, from north to south, and from east to west in the same manner; the land is in a square, or a “block,” as it is called, with ten acres of land within each block. The length of the town is, from two to three miles, and about two miles wide. There are splendid buildings here: the Storehouse of the Church is about 190 feet long, and three stories high, and is finished in a most excellent way; the Council House, and the Social Hall are grand buildings, in addition to the other splendid buildings that are under construction. It is intended to put a hundred masons, to work this summer on the wall that is to surround the Temple. The streets of the city are 130 feet wide, with trees planted between the sidewalks and the way for the vehicles, and there is water running along every street, with places to turn it out according to the wishes of the inhabitants. The flat land, on which the city is located is about 30 miles wide and 20 miles long, with mountains surrounding it on every side; and there is snow on the mountaintops now, and I am told that it is there throughout the year; and the view is beautiful to behold. The foot of the mountains is covered with plants and flowers, and their top is like white sheeting placed on a green table; and the Salt Lake is at their feet, in some places, like transparent glass. When the sun hides its face in the west, it reflects on the snow, the leaves, the flowers, and the water, and the sight is beautiful beyond description. Not much snow falls in the Valley; the idle animals can live through the winter on the plains. The foundation of the Temple is almost finished; the cornerstone was placed last April, and it is thought now that the building will be ready within three years.

Here is a segment of a letter of Brother Jones to Bishop Hunter:—

“Esteemed Bishop Hunter,—Many of my fellow nation are coming across in the 13th company; I do not know their condition; perhaps their money and their provisions are scarce. If so, when they reach the Valley, I shall be grateful to you for furnishing them their needs, through the hand of Brother Morgans, and I shall pay you in Manti, San Pete Valley.

I am, &c.,
D. JONES.”

Brother Jones gave that letter to me on the banks of the Bear river, and I shall not soon forget his fatherly care over his fellow nation; and on behalf of myself and my camp, I express warmest thanks to my brother and the nobleman Jones, although none of us was in need. I have been in Manti lately; Jane and the little girl were healthy, but Jane was expecting her baby any day. The Welsh who have come to the Valley, from the beginning of the emigration until now, are all alive and well, except for four, namely, the wife of D. Phillips; Jane Morgan, Cardiff; Lucy, the wife of Captain Evans, Llanelli; and Mary Ann, the widow of George Davis, Rhymney; the last two died in childbirth, Jane from cancer, but I do not know what Sister Phillips's illness was, as she died before I came to the Valley. Everything is going along well in these valleys, and the land and the crops are abundant. Some wheat will be cut this week. If a diligent man comes here without one shilling in his pocket, in three years he will be self-sufficient, if no misfortune befalls him. There is plenty of work on the Public Works for those who have no animals; and the wage for the *laborers* is 3s. 3c. per day, and 12 s. 6c. per day for the masons. The price of flour in the Storehouse of the Church is £1 5s. per hundred, and it does not rise or fall in price. Here is a better place for the workers of Merthyr Tydfil, is it not, together with those who have no animals; and the plants and flowers that spring from the earth say in their language, “Here is fruitful soil; till it and you shall have your daily bread.” My paper is nearly full. My love to you, your wives, and your children, and to brother Jones, and all the Saints; Martha wishes to be remembered to you in the same way.

Your brother in Christ,

WILLIAM MORGAN.

MISCELLANEOUS, &c.

LET no one weary in doing good to others; for by being kind to others, we are creating kindness with ourselves.

IF no one notices our failings, we ourselves soon forget.

CHOLERA was so devastating in Calcutta last June, that 1,100 persons died in only two days! It was also widely devastating in Copenhagen in July.

IN 1851, 395,174 deaths were registered in England and Wales; the number of births was 615,865. Out-of-wedlock births were 42,000, besides the thousands that could have been hidden.


FROM THE VALLEY.—The latest news reports that there have been deadly floods in the Salt Lake Valley, until the Jordan, in some places, was two miles wide, and the grain crops received considerable damage. There are very hopeful signs for the iron works; and a vein of lead ore has been found, eight feet wide, of the best kind.

HYMN.

TUNE—"Troubador."

Praise the Lord God, Creator of the world,
And the one who has kept us alive in it so long;
Let us sing endless praises to his name;
To Him, the King of Heaven, belongs all praise. (1846.)

PAYMENTS FROM AUGUST 19 TO AUGUST 25.—Pontypridd, 13s 6c; Hirwaun, 9s 10c; Pendaren, 3s; Aberdare, 4s 10c.—Total, £1 11s 2c.

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CONTENTS.

	PAGE.
"Let no one be in debt for anything, except for the love of all for each other"....	133
All things work together for the good of those who love God	137
Pre-existence of Man	141
Letter from Great Salt Lake City to Presidents Phillips and Davis	143
Miscellaneous, &c.....	148

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

SEPTEMBER 3, 1853.

[VOL. VI.

RECEIVING THE SPIRIT.

WE are sometimes asked, whether it is through the persons of their leaders, or from God directly, the Saints receive the Holy Spirit; and presently we shall strive to answer the questions as clearly as we can.

Perhaps it would be beneficial, as we begin, to explain a little, concerning what the Holy Spirit, or the Spirit of God, is. From the scriptures it appears that it is something substantive, and exists for eternity. It is portrayed as “moving on the surface of the waters” in the beginning; and after that as descending in the form of a dove on the head of our Lord, and like a rushing mighty wind, and as filling the house, appearing as cloven tongues like as of fire, at Pentecost. It, like the wind, blows wherever it will; and we feel its presence, but we know not from whence it comes, or whither it goes. It is present everywhere, and we can say of it, like the Psalmist, “Whither shall I flee from thy presence?” It is like small grains of intelligence, able to exist in the form it wishes, and working in every situation according to the mind of God. Those who have received it, are the only ones who know about it. Although it, like the sun, gives light to all who come to the world; yet, few are those who have received the flame of that to give light to their own bosoms, and still fewer who can keep that flame alive until they meet the Bridegroom.

But although there are only a few who receive the Holy Ghost, the promise to receive it is given to all; for Peter said to the people on the day of Pentecost:—"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: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii, 38, 39). We see by this, then, that all may receive the Holy Ghost, if they repent and obey to receive baptism and the laying on of hands of the elders; but not without that, if God does not make an exception to his rule. It is true that those who are baptized, "receive the spirit of Christ" (as is seen on page 65 of the "Doc. and Cov.") prior to their baptism; but after that they receive the Holy Ghost. To receive the spirit of Christ we would think, is to receive the inclination similar to his to humble oneself to do the will of his Father. That is necessary for every recipient of baptism, who should show it by his works before receiving his baptism. Everyone knows that neither the spirit of the world nor the spirit of the devil would accomplish this; that would be completely unsuitable for all.

Next, we shall ask how the one being baptized received the Holy Ghost. We can learn that from Acts viii, 17—19, "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." We see from this, that it is not possible to receive the Holy Ghost except by the laying on of hands of some elders authorized by God: they are the ones who possess the power to give it. The Spirit can be imparted coming from their persons, when they are filled with it; or else, from some other place, as the Spirit may choose. We read that on one occasion Jesus breathed on his disciples, saying for them to receive the Holy Ghost, which then appeared as if the Spirit had come upon them from him. Another time, we read that he was unaware of the flow of virtue from him to others, to heal them; and we cannot consider that virtue to be anything other than the Holy Ghost.

But to focus more particularly on the question at the beginning of our article, we can note the following things:—After a man has received the Holy Ghost by the laying on of hands, or being born again, by becoming a subject of the kingdom of God, then he is placed in a condition, in which he can continue to receive the Holy Ghost, and to increase in the image of God. In that condition he is taught to observe all things that God has commanded, and to live under his government. And on the conditions of obedience to the government, the man will continue to receive the Spirit of God, and in no other way. And there is no way for anyone to be in the kingdom of God, without being subject to government. If he were not to belong to some branch, he would be likely to belong to some conference; or if he did not belong to any conference, he would be sure to be under the leadership of someone, if it were none other than President Brigham Young, for he presides over all the Saints on the face of the earth: thus, no one can escape from the government of the Kingdom of God. Now, the only way to continue to receive the Spirit of God, is by obeying his government on the earth, in all its connections. There is no way to obey God, without obeying his servants; and if Brigham is not obeyed, as the chief servant of God on the earth, it is completely vain for anyone to think he can obey God either, for that is contrary to his plan. Brigham received his authority from God; and anyone, therefore, who obeys Brigham, can know that he is obeying God. And if Brigham received authority to be the chief servant on the earth, he has the right to authorize others to minister under him; and anyone who acknowledges Brigham's authority, ought to acknowledge the authority of the persons he appoints to minister under him: and if the authority of those persons should be acknowledged, should not the authority of all else appointed by them throughout the entire kingdom be acknowledged? It most certainly should; and unless one acknowledges and obeys them, that person can in no way continue to receive the Spirit of God; for whosoever disobeys or disrespects the authorities who preside over him, disobeys and disrespects those who appointed them, together with all the other authorities on up to God, and by so doing he loses the Spirit.

Is it through their leaders, then, that the Saints receive the Spirit of God? Yes, undeniably. And must that mean that the Spirit comes to the Saints through their persons? Not of necessity, rather through their instrumentality as leaders. We hope that no one is so dull as to think that all the Spirit received in a conference, must run through the person of its president: rather that a certain portion could do so, is quite reasonable. The Holy Ghost is disseminated everywhere, and it can be received by obedience to the government and teaching of the servants of God, but not in any other way. We see by this, that the Saints can receive the Spirit of God under the leadership of an unrighteous or oppressive president, as long as they are obedient to him, and do not oppose him; but that president cannot receive any himself, although his followers received everything by being obedient to him. It is the task of other leaders to look after such a president, and bring him to judgment; and it is the duty of the Saints, if they know of any truthful accusations against him, to disclose them in the proper place, and in a good spirit, and with the correct purpose.

Since the Spirit is received through obedience to the government and teaching of our leaders, it is very often received through their presence; and the higher in office our leaders may be, all the more we receive of the Spirit in their presence, when we and they are in our proper places. The closer we draw toward God, obeying all his pronouncements, all the more we shall receive of his Spirit. We must obey and love all who preside over us, up to God, before we can ever receive any portion of the Holy Ghost. If we love and obey the leader next to us, and hate and disobey his leader, we deceive ourselves, and become sectarians, not acknowledging anything about the government of God; but if we think that we shall come to love the other one gradually, it is better to do our best to do so, than to leave the church; for we shall not receive anything of the Spirit of God, unless we obey and love all the leaders that are over us here and in Zion. We would consider it a very bad sign, if the Saints were to love us more than our president, and wish to see us preside in his place, while our president was approved as a good man by the higher authorities: we would consider that we or the Saints were

far out of line, and the faster we mend our ways the better. If men wished to choose for themselves their leaders or teachers, instead of those whom God appointed, that would be an indication that they were quite destitute of the Spirit of God, and considerable enemies to his kingdom. Grumbling against the authorities of the Church, and lacking trust in them, is the best mark to recognize men who are deprived of the Spirit; and it is unusual to meet any of them who believe half the principles of our religion.

Now, we think that we have written sufficient to explain our topic, and we hope that the best use will be made of our observations. Our wish is to see everyone continuing to receive the Spirit of our Church, even the Spirit of God, and rejoicing as they obey the Priesthood, in all its connections in the church. "O, how lovely for brethren to dwell together," when all have the same feelings, full of love, and determined to do the will of God with all their hearts. How freely the Spirit flows on us, as we read the epistles, and listen to the teachings and counsels of God's servants, when we are on the path of our duty. The Spirit follows their words wherever they are welcomed; and blessed is the one who continues to feel himself full of the Holy Ghost, for he is happy. Thus we present these observations to the serious attention of our readers, pleading for God to bless them to their benefit, through Jesus Christ. Amen.

PRE-EXISTENCE OF MAN.

[Continued from page 143.]

51. Whether the spirit of Adam or Michael stood next in age to the first born, and by virtue of his age was entitled to the chief command, revelation does not determine. It may be that he attained that exalted station through his good works, independent of his age. Whatever may have been the cause that placed him at the head, it is evident that he honored his calling, and gained a complete victory, and was counted worthy to be the first spirit who was permitted to have a body upon the new world. He thus became the first father of the fleshly bodies, which were to be inhabited by the numerous

hosts of spirits who were once marshaled under his command. In the spiritual world, all the spirits were brethren and sisters, springing from the same Father; but, in the temporal world, Michael became a father to his own brethren, according to the flesh.

52. When Michael was put into his earthly tabernacle, the inspired translation informs us that he was “the first flesh upon the earth;” the tabernacles of the fish, fowls, and beasts were not yet formed, neither were there any herbs, or grass, or trees, or vegetables of any description upon the earth when Adam’s body was formed. The earth, air, and ocean were truly empty and desolate of both vegetable and animal life. It is true, as we have already stated, that all these things had been created spiritually in Heaven, but as yet had not been placed upon the earth. Man, therefore, stood alone in the midst of this vast solitude. The description of the creation, as given in the Book of Abraham, confirms this idea, and shows most clearly that the vegetables and animals were not placed upon the earth on the third, fifth, and sixth days or periods, as has been generally supposed. The history of the third day’s work reads as follows:—“And the Gods ordered, saying, Let the waters under the Heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.”

By attentively reading the above quotation, it will be perceived that the Gods, instead of actually sowing the seed or setting out the plants, only prepared or organized the earth to bring forth vegetables at some future time, when they should see proper to plant them. It may be asked, what preparation the ground needed. The answer is not given; but we may naturally suppose that the different ingredients necessary to a soil adapted to vegetation were not united in their proper proportions. It is altogether likely, then, that the preparation of the earth to bring forth vegetables consisted in bringing together, combining, and uniting the elements and their compounds in such proportions as should form a soil adapted to the growth of vegetables of every kind; this preparation of the ground took place during the third day or time; but on that day there were no herbs, grasses, trees, or vegetables, of any description, planted. The sowing of seed and planting was postponed until some future period.

53. It has generally been supposed that the fish and fowls were made on the fifth day, but the Book of Abraham gives entirely a different idea. A description of the fifth day's work is as follows:—

“And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, We will bless them and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.”

It will be seen, from this description, that the fifth day's labor consisted, not in the formation of the tabernacles of fish and fowl, but in preparing the waters and the elements to bring forth these creatures, or in other words, to sustain them after the Lord should make them and place them therein. What this preparation was

we are not informed, but we may reasonably conclude that there needed to be a union or combination of other substances with those of water and air, in order to prepare them for the creatures who should in due time dwell therein. Perhaps there was not a proper proportion of heat, light, electricity, and other substances, in union with the air and water, to sustain the animal life destined to occupy those elements. The fifth day's labor, therefore, instead of forming these animals, merely prepared a place for them so that they might be sustained when they should be formed.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

THE WAY TO ADOPT A MAN INTO THE KINGDOM OF GOD.

EACH time the kingdom of God is on the earth, it is expected for the human race without exception, first, to become obedient subjects of it, and after that to obey with exactness all its laws while they are alive; and it is of the greatest importance to become lawful subjects of this kingdom, for in it alone can eternal life be obtained. This kingdom will stand for eternity, while all other kingdoms and governments will be overthrown.

In the first age of Christianity, God's servants set out the way of bringing a man into the kingdom of God, for the Jews as well as for the Gentiles: the Jews as a nation refused this law, and not long after the Gentiles did as well, before raising war against the saints, killing them and destroying them from off the face of the earth. From that time, this law was not ministered, until lately. While the Gentiles were like this without the Kingdom in their midst, they became completely ignorant of its laws and its traits; then countless opinions arose, and darkness covered all the people.

An unchangeable law of adoption is revealed clearly in the New Testament; but this is the great *secret*, namely to have, servants sent by God to administer it, and then there is no danger

of error, while we are taught by those. This law was preached in its purity on the day of Pentecost to a large crowd, by men who were full of the Holy Ghost: the Jews were the listeners, who were gathered to hold the feast of the Pentecost. They were not subjects of the Kingdom of God, rather they were sinners; but they believed in the existence of God, and awaited the coming of the Messiah; but as for Jesus of Nazareth, whom their nation had just crucified, they had no faith in him, but considered him to be one of the greatest deceivers. But Peter began to testify to them, proving from the Old Testament “that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” That witness was so strong and powerful, that it influenced the minds of the numerous crowd, pricking them in their hearts; then they believed that Jesus was the Christ, and that their nation was under condemnation for crucifying Him. They were filled with fear, failing to understand what they should do, until they asked in soberness, “Men and brethren, what shall we do?” And Peter said to them, “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; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls” (Acts ii, 37—39, 41). Here we see clearly what kind of law was being preached, at the beginning of this important message for the whole world. We see also how easy it is to come into the kingdom of God, as it was for those three thousand who came in on the same day. This subject is too important to keep men on trial, for a month or two, before giving full membership to them, as do the sects of human establishment. As soon as the apostles understood that those men believed, and were repentant, they administered the law immediately. The crowd was composed of sinners when they came together in the morning, but by evening they were convinced, and had received full membership among the Saints: in the morning they were subjects of the kingdom of darkness, but by evening they were

subjects of the Kingdom of God! We thank God that the gospel is unchangeable, and that the same cause brings the same effect now as earlier, when it is ministered by a man in authority. This crowd was taught first, to believe that Jesus Christ is the Son of God; second, to repent of their sins; and third, to be baptized in the name of Jesus Christ; and then they were promised they would first receive a remission of their sins, and then that they would receive the gift of the Holy Ghost. Are these all the rules that they are required to obey in order to become heirs of the Kingdom? No, there is one other ordinance, which is mentioned in the account of the conversion of these three thousand, but it is recorded in connection with the conversion of others, and thus we are not left in ignorance concerning it; that is, the *laying on of hands* to receive the Holy Ghost (Acts viii, 17). Faith, repentance, baptism, and the laying on of hands are the first rules to bring a man to the Kingdom of God; and the remission of sins and the gift of the Holy Ghost, are the two blessings that are in connection with obedience to the rules. Let us remember that the rules are the same now as they were at that time. Well, this is the way for all to know whether they will be heirs of the Kingdom of God or not. If deceivers, or men without authority were to go out to preach these principles, we would perceive right away that they were fraudulent, if we did not receive the blessings. It is God who forgives and gives the gift of the Holy Ghost, and he would not be consistent with himself, if he were to give these blessings to those who believed in deceivers, in the same way with those who obeyed the servants sent by Him. No one receives these blessings, if they have been deceived, though they may be honest, and think that it is the true messengers they have believed. See Acts xix, 1—6. We see that authority is the thing that is absolutely essential, to gain a testimony for ourselves, whether we have become children of God or not. After gaining a testimony by the Spirit of God in one church, it would be foolishness to expect the same in another church. God would be changeable, if two different societies were to receive those blessings. But there is one way, and all, great and small, must come along that way, if they wish to have salvation.

God is no respecter of persons; for “he that believeth will be saved, but he that believeth not shall be damned.”

Merthyr.

RICHARD MORRIS.

PRICELESS DIADEM!

THERE is a treasure whose hiding place is in heaven and on the earth. It is a lodestone for all good—an element of the diadem of perfection. The proper use of it creates heavenliness—its misuse, misery.

Although it possesses effects and degrees, yet, it is not seen, weighed, measured, felt, or purchased, nor is it sold. It is beyond price; yet it is as free as the breeze for everyone who wants it. It is the chief campaign objective of mankind, yet it is lamentable how little experience they have of its beneficial influence. Time and practice with it increases it, shines it, and perfects it. The increase of its size, increases its value proportionately. Its possessors are all willing subjects of its influence, its satisfied coworkers, and its eternal eulogists. Its source is unknown, from which mankind is compelled to drink, and the more that is taken the more will remain. Its ingredients are immortal, unchangeable, and it is designed for eternal benefit and enjoyment. The more of it that is possessed the more of it is desired, until one becomes intoxicated in its liquid, immersed in its heavenliness. The more it is given the more of it is possessed, and the more of it exists to be given. The way to increase its size and improve its quality is, by sharing continually all that is possessed of it. Well, what is this priceless *Diadem*? He who drinks from its streams, will understand that we refer to *pure and undefiled LOVE*.

Merthyr.

D. JONES.

CONDITION OF THE CHURCHES.

I am told by Elder Giles that the condition of his Conference is improving, and that the Saints are enjoying the Spirit of God in great abundance; and they have baptized several lately, and there are good signs for more baptizing.

I am told through a letter from Elder Dan Jones, that he has found the Saints in Cardiganshire, in good spirits, and with great respect for their president. He reports also, that there are very good signs throughout the counties of Flint and Denbigh; the condition of the Saints is extremely good, and that the Spirit of God is powerful in their midst. There is a very great call for preaching throughout the land in general; let those Elders who can make themselves available, spread all over the country, preaching the Gospel; and let those Elders who have rusty sickles, go out to harvest, in order to shine their sickles.

Also Elder Daniels gives good news from Pembrokeshire. He also feels thankful to God, for the strength and the health he has enjoyed to fulfill his mission throughout the North.

I had a letter also from Elder Robert Parry (Robyn Ddu), reporting that he has been preaching in Llandeilo, Llanymddyfri, &c., &c., and that he has had a good listening, and intends to baptize soon.

W. S. PHILLIPS.

. I wish to inform the Presidents, that I expect to have information concerning the condition of their Conferences every month from now on.

W. S. P.

TRUE GREATNESS.

TUNE—"Megan's Daughter."

In lively consonance, of good and pleasing aspect,
 We search for the height of TRUE GREATNESS and its life;
 Among men I constantly seek it
 To see it worthy and joyful to be seen:
 At the start of my search, I prepare for the purpose
 A quite precise question, it is now a respite;
 What is its exact nature, and its origin?
 Does the virtue share in earth's pollution?
 In the sign of the words we see clearly,
 That its boundaries refuse weakness or trickery;
 Therefore I claim, and sincerely say,
 I'll not behold its face while I see the gloom.
 One cannot entirely, in true zeal,
 Name the human race more than partly in this;
 Oh! the gentry and fine wealthy folk will be
 Without riches or memories in the valley's prison:
 Mankind's old enemy, on the threshold of death
 Stands his supremacy, alas, full of zeal;
 He divests the prudent the same as the foolish,
 And his well-being unfailingly goes to another;

And that one in a trice, goes there just the same,
 To the citadels of the earth, from life to his grave;
 Their greatness fades, it comes to an end,
 From its gallery, like the snow, when their form withers.

And so, friends, if the gentry
 Are poor peasants with nothing to live on,
 We suppose *greatness* in the name of *truth*,
 Scatters in weakness, it is vanity too feeble:
 Unceasing we go even higher to search,
 Tenderly we look for it unhidden;
 If kings claimed their local powers,
 Their strength will never be unharmed;
 I would question as need be the history of heroes,
 And brave sovereigns, here I'd find an assertion;
 In the list of the ages I would see clearly,
 They too go naked into the valley's prison.

The same aspect as the feeble old man, he falls from his share,
 He comes to the beggar at the end of his journey;
 TRUE GREATNESS is not seen, nor lasting might despite sovereignty,
 He'll come at his end to the cold damp foulness;
 All transient visible riches,
 Of great degree, are only slippery;
 Though we earn titles, public acclaim, and some posts,
 With uncertain aims, and their smiles like the wind;
 For all the honors and the great knowledge of famous philosophy,
 For all the gifts of various fields of knowledge combined,
 They will not provide the means to set us free,
 And release us from our shackles, the troubles of the world.

From Eden, an old evil follows the family of man,
 So that we came easily under the ire of Heaven;
 Curse and blight became the rampart of our abode,
 Because of our sin tribulation came to our town:
 Our hope ended, our light retreated,
 Our agony spread, expanded, it is black;
 But lo, safety came a second time to the family,
 From venerable true hope to live perfectly;
 The Godhead did not delay, without offering concord,
 Giving atonement to mankind depending on true grace,—
 Opening the cold old bastions of death's agonizing ground,
 The ugly soils of its will became seemly.

Let us further reflect, we shall receive better,
 Noble riches, more splendid in form;
 We'll come out of darkness to dignity and beauty,
 We'll reach true peace now with loud rejoicing:
 If we are useful servants, with obedient wills,
 Still it depends on the rule of the Lord,

Thus shall we have our wish, and be justly raised
 To reign forever, I marvel to tell:
 We shall become Gods, and make our planets,
 On thrones of office in honor and fame,
 And populate the vast land with our amiable descendants,
 In the great design order of our LORD's governance.

Ha! this is TRUE GREATNESS, atonement is its mark,
 It comes endlessly in a strange continuation;
 While here we cast a glance at the meaning of our subject,
 Unforced from its end, it will not be shortened;
 It has the extremes of deepest language, or fate from on high,
 I acknowledge, I do not deny the truth;
 I know I rose up, through the training I loved,
 Doubtless I learned what I clearly heard;
 A fit and apt principle sets a treasure for us,
 Around us it opens, it is fragile;
 It is an increasing gift, gradually given,
 I know it rises to true dignified status.

Dol y Gareg-ddu.

DAVID ROBERTS.

TO THE PRESIDENTS AND THE DISTRIBUTORS.

WE are thankful to all of you for every effort you have made to carry forth the work of God in connection with the books, and for the readiness of many of you to listen to our counsels and instructions in their regard: and we are happy to understand that the brethren are increasing in the belief that dealing with the books of this church, is as much the work of God as anything else. But yet, we consider that there is room for many to improve. The payments, in many places, are far behind; and we fear that we will need to leave large sums of debt on our account books, despite how contrary that will be to our wishes, on our task of emigrating from the country. And besides that, we fear also that there will be a great many of our own books left unsold, which will be an added disappointment: yet, God willing, go is what we shall do, some way or another. We beseech all our brethren to do their best between now and the end of the year: some have made our heart happy, and we trust that the others will follow their example. It is true that the season is short, but not too short for accomplishing much work. The Saints, perhaps, have not been in better circumstances for some time, than at present, when all the works are going forward so well, except for the Dowlais works, but even that one is about to get under way again: and the Church in Wales has not published so few books as this year, which is to give the Saints a chance to clear their debts, and distribute the books on hand.

In addition to the foregoing observations, we offer the following directions, hoping they will answer a good purpose.

1. Place the notice about the books in a public place on the walls of the meetinghouses of the Saints, and other places, and let every Branch take care to keep a certain number of every kind of book on sale, in plain sight on a table at the end of the meetings; and then very many of them are sure to be sold, with no further persuasion.

2. Strive to have everyone pay cash for their books, so they will not go into debt again; and strive to sell all the copies of the TRUMPET and the *Star* as they come out, for that is the best time to sell them: other books will be sold at whatever time you wish, and there is no danger of continuing to keep some on hand.

3. Remember to notify us promptly, if some misunderstanding takes place about the number of books, or about the payment for them. There should be no delay concerning that on any account, for the time that something happens, is the best time to settle concerning it. A written paper should come with all payments, reporting the sum, from where it is paid, to whom paid, and for what paid, together with the day of the month.

4. Understand that no branch will run up a debt, if it has plenty of books for sale on hand to answer our request at the end of each quarter. We realize that the most difficult books to sell are the *odd* numbers of the TRUMPET and the *Star*.

MISCELLANEOUS, &c.

DEATH OF WILLARD SNOW.—Elder W. SNOW, President of the Scandinavian Mission, died, on the 21st of August, while on board the steamboat “Transit,” when about 80 miles from Hull, on his way to Liverpool, in company with brothers P. O. Hanson and H. P. Jensen. He was taken ill while addressing a council of elders on the 14th, until he was completely unable to speak, which was caused, in all likelihood, by his overextending himself the three previous days as he addressed the Copenhagen conference. He was a brother of apostle Erastus Snow, and of Zerubbabel Snow; and his age was a little over 40. He had to be buried in the sea, which was done in a proper way. A more extensive account is found in the *Star*, number 37.

ELDER John Van Cott, of the Presidency of the Church in the British Isles, was chosen by that presidency, to preside in Scandinavia, in the place of brother W. SNOW, until otherwise determined by the Twelve, or the First Presidency in Zion.

THERE has been opened a *reading room*, in the month of June, a large, lower room in the Council House, in Great Salt Lake City, until a better place is found.

A CHINESE church, 42 feet by 45, three stories high, is to be built in California.


A CORRESPONDENT of the *Jewish Chronicle* reports that a small Jewish congregation exists in Singapore, who claim to be descendants of the exiles of the first Babylonian captivity, and who are unaware of the second scattering. They embraced him like a brother, and they were pleased that he, although European, was able to converse with them in Hebrew. They are described as a handsome and very intelligent people.

IN the beginning of August, from 100 to 150 people died daily from yellow fever, in New Orleans.

CUMAN city, in the Republic of Venezuela, was completely destroyed on the 15th of July by an earthquake, through which over 2000 lives were lost.

PAYMENTS FROM AUGUST 26 TO SEPTEMBER 1.—Carmarthen, £6 3s 6c; Dinas, 10s; Aberamman, 8s; Georgetown, 10s 2c; Ffynnon Tydfil, 6s 8c; Troedyrhiw, 1s 8c (August 20), and 2s; Cwmbach, £1 7s 11c.—Total, £9 9s 11c.

CORRECTION OF ERRORS.—On page 118, “unigol yn ddigynnydd,” escaped instead of “unigolyn digynnydd;” page 120, “rhag ei gilwg,” instead of “rhag ei chilwg;” page 121, “Malotrwm,” instead of “Malstrwm;” page 122, “hapusu,” instead of “hapuso;” and “canys byddai beunydd,” instead of “canys felly ni byddai beunydd;” page 124, “fydd fy ngwaredigion,” instead of “fydd fy ngharedigion;” and “fy nuw. Daearoli yw,” instead of “fy nuw daearol i, yw;” page 125, “mwy creulonach,” instead of “creulonach;” and “gwnai uffernol,” instead of “gwnai yr uffernol;” page 126, “a dueddu,” instead of “a duedda;” and “nid dy waith,” instead of “nid dy warth;” page 127, “amlwg i olygon,” instead of “amlwg o olygon;” and “ein holl apêl,” instead of “ein apêl;” and “serch a’i phleser,” instead of “serch a’i person;” page 147, “3s 3c” (in some copies), instead of “6s 3c.”

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Receiving the Spirit.....	149
Pre-existence of Man	153
The way to adopt a man into the Kingdom of God	156
Priceless diadem.....	159
Condition of the Churches	159
True Greatness.....	160
To the Presidents and Distributors	162
Miscellaneous, &c.....	163

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[VOL. VI.

THE SMALL TRIALS.

THE world is full of great and small trials, but the most numerous, and the most ready to surround us are the small trials. Men in general look from afar at the great trials, while the small ones are constantly by their side, and are ignored by them as too insignificant. We need to weep over every trial, whether it may be great or small; a small trial is just as able to do us harm as the great trial, and we should beware of the one like the other. As we walk along the streets of a city, at times it is just as dangerous for us to be injured by stepping on an *orange* peel, as if we were to bump into some larger object; and perhaps by striking our feet against a small stone, we will suffer a greater fall, while looking around for greater dangers. So it is often with the Saints: while they are looking around for some great trial they intend to face, they are overcome first by the many trials that are small in size, and perhaps the great trial will never come to confront them.

So little is enough to tempt man! it is so easy to tempt him! There is no reason to keep him in the desert, for forty days without food, and then for the devil to tell him to turn the stone into bread. No, leave him sitting last at a table full of delicacies, and perhaps that will be a trial that will affect him for a year. It is so different

for our Lord, who set the example for us to follow: he overcame the greatest trial, while the smallest trials often overwhelm his people. Should not the Saints be on their guard, when it is the small trials that so often catch them? Should they not strive to overcome all that comes before them, and not give way to anything? They certainly should, but frequently they neglect to do so. They allow the smallest things to make them uncomfortable, and cause them to lose the Spirit of God to a great extent, until they go into darkness quickly: and then their brethren have a great task to restore them, and bring them again to good feelings.

Let us look at the course of the Saints, from the day they come into the Church, and let us see how they are tested with trials, yes, most often, by small trials. A man is tested when he sees those of the world turn their backs on him, and his friends become enemies to him, at the time he comes to the Kingdom of God, and when he is without any testimony. After that he is tested again as he is taught in all things that Christ commanded, and as he is persecuted by the world. He is tested also by seeing an occasional brother turn his back on the church, or perhaps by one of his old enemies being baptized to become a brother to him. Sometimes he is tempted to think that his president chastises him in public, and that he wishes to humiliate him; and he is again tempted to think, because he can read and write, that he is as good a man as his president, and that there is no reason for him to suffer any longer. Another time, a man is tested when another is called as an officer before he is, he being older in the church; he is led to believe that the president is partial, and there is no justice in him. Such changes greatly affect many, but those had better overcome trials than each other, and thus become more steadfast soldiers in the army of Jesus: and although such trials are quite small, yet they overcome very many. A man is sometimes tempted because he does not get to preach, and another time he is tempted because he is invited to preach. Some are tempted because they do not get to preach last, and because they think that too much respect is ascribed to others, at the cost of their own humility.

Others are tempted because they think they are left as deacons or teachers too long, and that they are more worthy of a higher office than someone newly baptized. Again others are tempted, because they do not get to be presidents, having been so long in the church; while others are tempted to give up their presidency. We see that the small trials are almost innumerable, and that some of them confront every man, and also every woman, for we do not think that the sisters are deprived. They also face hosts of small trials, as do the brethren; and they must overcome them or give in to them, as do the brethren.

All the Saints have a duty to oppose every trial at the time it is put before them, and not give way to it for a minute; for whoever gives way to it, will be forced to give way to many other trials. May all consider that trials are ready to surround them every day and every hour, and that they should pray morning and evening, and every other convenient time, for strength to overcome every temptation that comes. We should not pray for trials not to come, for they are good for us to deal with; rather we should pray to have sufficient strength and wisdom to overcome them. Let us keep our eye more on all the small trials, and we shall be triumphant over all the trials that confront us; for if we take care of the small trials, it is certain that God will take care of us in regard to the great trials. The more often we pray to God for strength to overcome trials, the more strength we shall have, and all the more we think of the trials, we shall come to recognize them, and to guard against them. The man who prays frequently, proves that he is watching also, for his prayers bring that constantly to his mind: thus, it is not that man who is caught by temptations, for he overcomes them as they confront him. It is important for all to pray, then, every day of their lives; let us do our duty well today, there is hope that we shall do the same tomorrow: but if we fail today, it looks dark for tomorrow.

May the foregoing observations persuade all to make a fair effort to overcome all the small and great trials that confront them, at the

present time, and in the future as well. There will be many new trials constantly, and it is not likely they will end until we have all been perfected through them. Therefore, let us be ready to meet them, and none of us will be overcome, as we continue to do our best; but let us have the pleasure of being victors over them all.

DREAMS, VISIONS, TONGUES, &c.

It is a glorious privilege of the Saints of God in all ages, to receive knowledge and intelligence from God, by means of dreams, visions, tongues, &c. The Saints of old received intelligence through these channels. Prophets and righteous men have sought information from the eternal worlds, and in dreams and visions of the night, and by the outpouring of the Holy Spirit, have had unfolded to them scenes of the past, the present, the future, have had their minds enveloped in the glory and sublimity of eternal realities, and have been cheered, refreshed, strengthened, and prepared for the emergencies of life.

Whether mankind realize the matter or not, still it is true that these gifts and blessings—these channels of instruction, and communication with inhabitants of other worlds, are appointed of God for the benefit of those who wish to be instructed of Him. And although a majority of mankind ridicule such things, still it is on record that in these “last days” in which we live, men are not to be denied or deprived of these blessings, where they are sought for from a fervent desire of learning of the things of God. Joel, speaking of the latter times, plainly declares that, “It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.” And thousands of Saints can testify that that Spirit is poured out, and that dreams and visions, tongues and prophecyings, are

now bestowed upon the children of men, opening to their delighted view the glorious work of God in this last dispensation, instructing the mind in principles long lost sight of by the sons of men. This is calculated to cause the soul to rejoice, and to return thanks to the great I AM, for these fresh manifestations of His mercy to the workmanship of His hands.

By dreams and visions was Joseph shown his own exaltation and the humble attitude in which his father's house would present themselves before him, though at the time of receiving his dream he was hated by his brethren, and was afterwards sold by them into bondage. Daniel, in night visions, had unfolded to his view the grand events of the future—the rise and fall of kingdoms, and the persecution and final triumph of the Saints of the Most High. By vision was Ezekiel shown the resuscitation of the dry bones, or, in other words, the restoration to the favor of the Lord, and the resurrection, of the whole house of Israel, and also the coming forth of the stick of Ephraim in the last days, and its union with the stick of Judah, and the influence which this union should have in turning the hearts of the children to the knowledge of their ancestors. By dreams was the life of the child Jesus saved from the direful jealousy of Herod. By a vision was Peter shown that Gentiles as well as Jews were entitled to the blessings of the Gospel. By vision was Paul, when sailing for Rome, instructed that himself and fellows would not be swallowed up by the angry waves of the mighty deep, and also by vision was revealed to his understanding the transcendent glories of the third heavens. By vision was this last dispensation opened, and by the same means did the Prophet Joseph gaze upon the untold glories of the celestial, terrestrial, and telectual worlds. But time and space will not permit us to tell of the dreams and visions of Lehi, Nephi, Alma, the brother of Jared, and of the Apostles and Elders of this last dispensation. Many of the visions and dreams of these worthies are noted in records now extant, from which our readers can learn, at their leisure, further particulars.

Should visions, dreams, tongues, &c., be sought after now by the

Saints? Certainly Saints should earnestly contend for these things, but it should be done wisely. These gifts of God are invaluable means of instruction. They were intended, and are calculated, to prove blessings of a higher order than men are naturally prone to seek after. But all blessings, great or small, are invariably accompanied with corresponding snares, of which the Saints will do well to take heed.

When blessings are poured out in a remarkable degree upon a people, that people, unless they are very careful, are liable to become puffed up in their hearts, and to lose that spirit of humility and consistency which should ever characterize the Saints of God. It is quite true that, although the heavens are full of blessings, and the Almighty is ever ready to bestow them upon the persons who ask him for them, yet multitudes of mankind are not prepared to receive them. Were certain blessings to be bestowed upon people who are not prepared to receive them, and who cannot appreciate them sufficiently to apply them with judgment and wisdom to the circumstances of life, the minds of such people would speedily be overbalanced, their stability would fail, and they would become unfitted for their ordinary duties. In such cases, the blessings given would not in reality prove blessings, they would prove curses; and, instead of being instrumental in saving the receivers, would prove instrumental in condemning them. Jesus said to his disciples—“Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” This parabolic advice illustrates the probability that exists of men’s abusing blessings which they are not able to appreciate, and not only the blessings, but the bestower of the blessings also. Paul acknowledges the danger of a man’s being lifted up in his heart, because of the blessings poured out upon him—“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”

Although it is the privilege and right of all the Saints to

receive intelligence by dreams, visions, tongues, &c., yet such intelligence should be of that character which will be instructive, and edifying, and peculiarly suitable to the circumstances of the receiver. Though a Saint has a right to receive revelations, by dream or vision, for his own guidance in the performance of duties pertaining particularly to his own sphere, yet no Saint has a right to receive revelations to guide, or control, or dictate, the movements of those who are higher in authority than himself. If this were allowable, there would soon come an end to all order in the Kingdom of God, and the splendid confusion of sectarianism would be manifest, distracting the minds of the honest in heart. Brigham Young has the right to receive intelligence by dream, vision, &c., to instruct him in the important duties of his high calling, and to guide the whole Church of Christ upon the earth. But no other man upon the earth has the right to receive revelations to dictate to Brigham Young, what he shall teach, and how he shall act. The President of a Mission has a right to have dreams and visions to instruct him in the duties of his Mission, but no man under his charge has the right to obtain dreams or visions to dictate to the President of the Mission. The President of a Conference has a right to get dreams or visions to instruct him in his duties, but no man under the President has any right to have dreams or visions to dictate to his President. The President of a Branch has a right to obtain dreams or visions to instruct him in his duties, but no other member of that Branch has a right to dictate to him through receiving a dream, or vision, or the gift of tongues. The father of a family has the right to receive revelations to instruct him in guiding and governing his family, but neither the wife nor any of the children of that man has a right to dictate to him in the guidance and governance of his family. The wife or children have the right to have dreams or visions for their own instruction and benefit. Every man and woman has the right to obtain dreams, visions, tongues, interpretations, and as many of the gifts of the Spirit as he or she can for his or her individual instruction, but no man or woman has a right to receive these

things to dictate to those who may be set over him or her in the Lord. Neither should men, filling a responsible Presidency be influenced in discharging their duties, by dreams, tongues, and visions, given through members over whom they preside. The Lord does not step out of the order of his Kingdom, to reveal to a President important duties, through a member, if that President is honoring his calling, any more than he makes water naturally run up hill. When a President has more confidence in communications received through those whom he should instruct, than in his own ability to get them by virtue of his office, he dishonors his calling, and evidently has so far lost the spirit of it, as to distrust the Lord. When this is the case the Lord will soon leave that man to his own strength, that his folly may be made manifest by his tumbling into the ditch himself, perhaps with some he was leading. Intelligence is good, from whatever source it may come, but when a man looks *down* for light, he must possess strength of vision sufficient to look *up*, and not allow the rays from below to counteract the influence of those from above, otherwise his light will become darkness.

We would exhort the Saints to cultivate the gifts and manifestations of the Spirit, for every Saint may receive a manifestation or manifestations to "profit withal." But wisdom should ever be exercised in the use of these gifts, or the Spirit will become grieved, and take its departure, leaving those who possessed it, a prey to the "signs and lying wonders" of him who, as a roaring lion, walketh about, seeking whom he may devour. The Saints should seek to purify themselves before the Lord, and be prepared for the revelations of the intelligence and glories which are to come, so that they may be neither exalted above measure in the day of prosperity through the blessings they receive, nor fail in their hearts in the day of adversity through their weakness, and the unwise use which they may have been tempted to make of the manifestations of the Holy Spirit. The gifts of God are not bestowed upon men for vain boasting, or rebellion, or lording it over God's heritage, but for the especial profit, instructions, edification, and strengthening and building up in the faith, of those who may receive them, that the

Priesthood may be thoroughly furnished unto all good works, and that the Saints may be able to overcome, and endure unto the end. The gifts and those who use them should ever be in subjection to the presiding power.—*From the "Star."*

CLEANLINESS.

WE have given counsels on the above topic before, and many of the Saints have improved greatly because of that. But we fear that many have forgotten by now, and that they need to be stirred up again. We believe that God loves cleanliness; and we know that he commands everything to be made clean before him. We do not believe that the Holy Ghost enjoys living in filthy houses. We consider it a special duty for all the officers, when visiting with the Saints, to teach cleanliness to them, for that is as necessary as learning to pray. Not only to teach them to keep their houses clean, but also their bodies and their clothes. Let the Elders and the Priests also take counsel to keep themselves clean to come to the meetings, lest they be called forward to break bread, with their hands dirty. It is no wonder that the sisters complain upon seeing officers with their dirty hands breaking bread on the Sabbath.

W. S. PHILLIPS.

CONDITION OF THE CHURCHES.

I RECEIVED a letter from brother Richard Roberts, President of the Conwy Valley Conference, reporting that the work is going forward very well, and that there are good signs for baptizing responsible men. Some preachers are believing, and they are expected to obey soon.

We are informed by T. Jeremy that he received a letter from the President of the Llanelli Conference, reporting that there is general success throughout that conference, and that a great effort is being made to spread the principles along the country.

Several have been baptized lately in Cardiff with further good signs.

W. S. PHILLIPS.

TESTIMONY OF THE SECTARIANS.

WE heard of a special meeting that was held by one of the respected denominations of our country, and the topics under scrutiny were "Mormonism and Papism are very, very successful in our land." "Good heavens, what shall we do?" said the minister, "they are sure to deceive everyone whose name is not written in the Lamb's book of life in heaven, for all whose names are there are in possession of a *testimony*."

Then each one throughout the congregation began to ask himself if he had a testimony or not, and the meeting ended without any great spiritual fervor; and besides that a great commotion went through the chapel. "Do you have a testimony, Morgan?" "No." "What do you have Dafydd?" "I've had religion for about thirty years, and I don't have one yet." "Well, heaven help us," said Morgan; "let's talk with John the deacon." "Well, dear John, what do you think about this? Do you have a testimony?" "I believe I do." "But it's not good enough to believe: you must have knowledge." "Well! well! I've been troubled tonight more than ever. I don't believe that our minister has a testimony either; at least, I've never heard him mention anything about it before. He persecuted the Saints, because they professed to have a testimony. I am more inclined toward the Saints tonight than ever before; because no one professed to have a testimony except for the Saints. I believe that knowledge is necessary for every Christian: for false prophets will come, and will give great signs. I believe conscientiously that the Mormons are the true prophets; and if the church were as the same mind as I, they would all be baptized Mormons. The minister in the last quarter meeting spoke against testimony, and the devil in him must be saying the same thing tonight." "That's well spoken," said Morgan. "Amen," said Dafydd; "but let's leave, for it is getting late. Let's put the matter before the next church meeting."

Now, we wish to give counsel to the minister. We believe that no one has forfeited his right to have his name written in heaven, except the fallen angels, namely the third part of heaven. The names

of those have been removed from heaven; but every spirit who has come, or who will come to dwell in a body on this earth, has his name written in heaven; and the path to lose this great privilege is, to disobey the eternal gospel, namely that which is preached for a testimony, and the signs will follow it; yes, the one which is sounding in the ears of fellow nations, and which is proclaimed by the Latter-day Saints.

W. S. PHILLIPS.

NAUVOO MASSACRE.

TUNE—"Womankind."

HAPPY day, when there will be
 Complete deliverance
 From captivity;
 Then we shall have full peace,—
 We shall have our Jubilee;
 'Tis easy to weep,
 Upon remembering
 The imprisonment and the murder,
 Received by the servants
 Of the King of Zion,
 From a host of enemies.
 O! happy day, when there will be
 Complete deliverance
 From captivity;
 Then we shall have full peace,—
 We shall have our Jubilee;
 Soon we shall have our Jubilee,
 Soon we shall have our Jubilee.

Behold earlier, their condition,
 The prophets
 Of God were tortured;
 Under feet, in their blood,
 The children of the day were seen;
 Terribly defiled,
 Killed and burned,
 Were the faithful servants of Jesus;
 To destroy the sheep
 Of the blessed Lord,—
 O! the grievous sight!
 O! happy day, when there will be, &c.

The black army was cruel, *
 The children of lies,
 In a rage,
 Destroyed the Saints, degraded,
 They insisted on their part.
 White fields,
 Became red,
 Some were tainted with the blood of martyrs;
 Violence coming forth,
 The sound of stoning,
 Were heard everywhere!
 O! happy day, when there will be, &c.
 Illinois, where dost thou flee
 From vengeance
 The God of the truth?
 Thou wilt be the path, thy judgment shall come,
 Like a frothing flood.
 Barbaric Carthage,
 Your jail is hideous,
 The day of your destruction will come early;
 The blood of prophets
 Is crying
 Vengeance on you.
 O! happy day, when there will be, &c.
 The beautiful Temple, yonder on fire,
 Buildings
 In ruins;
 The family of the Lamb, in black pain,
 Trampled at every step;
 Behold the widow
 Pale yonder,
 And the little orphan dying!
 A suckling child
 Has faded,
 In the cold arms of his mother!
 O! happy day, when there will be, &c.
 The wheel turns, let us sing praise
 To Jehovah,—
 We shall escape;
 False Babel, coming quickly,
 Is the day of its great fall;
 Heaven is crying,
 God is proclaiming,
 “Let vengeance, vengeance come to her.
 Saints will reign
 (Praise will be sounded)
 Across the earth below.”
 O! happy day, when there will be, &c.

* Mob, painted black.

Great Britain, watch now,
 Lest you refuse
 The word of the Covenant;
 Lift your voice up to heaven,
 For tender mercy:
 If you refuse
 The message,
 Which has brought new life to us,
 In vengeance
 Without succor,
 Will be your fate.
 O! happy day, when there will be, &c.

Llanelli.

DEWI ELFED.

TO THE CONFERENCE PRESIDENTS AND THE DISTRIBUTORS.

I HAVE noticed there are fewer payments for Welsh and English books each week. Brethren, what is the reason for this? This is something of importance; open your eyes, and look into this. Duties as special as these should not be neglected: the branch presidents should give attention to this also, and look after their distributors, and give continual direction in their councils and meetings; and the councils and meetings cannot be put to better service, than to teach the Saints to pay their debts, their tithes, together with various other things to carry forth the work of God. Brethren, do not fear to teach things that are right to the Saints; and may you feel that I am telling you this in faith. I expect the money for the Temple to be turned in by the end of this month, OR at least a part of it, if it cannot all be paid.

May God bless you with the spirit of your offices, to do all things properly.

W. S. PHILLIPS.

THE POET'S LONGING FOR ZION.

EVERY night and day I long,
 To be set free from Babel,
 And receive my worthy endowment,
 Within the holy Temple of God.

I can do no less while on my journey,
 Than shed many times tears,
 Of love for the blessed family,
 That is yonder in Zion—lovely land.

Like an exile I am far from home,
 In strong hope I lift up a cry;
 Or like a meek child in a desert land,
 Whose earnest cry is for his Father's house.

Likewise amid the world's oppression,
 And all its false majesties;
 Towards Zion and her glory,
 Does my heart's love swell.

I cannot see here for my part,
 One fair domain—one happy spot,
 In my view merely worthless,
 Amid terrible Babel's din.

From the land of my fathers I wish to flee
 With no more loitering there,
 Until the wonderful day dawns,
 On the era of her restoration.

My mighty Lord, in thy strength I'll go,
 Despite powerful whirlwind and the terrible ocean,
 And I shall brave the wild swell of the waves,
 Hurrying over with delight on my face.

O Zion, Zion to thee,
 My thoughts turn like the current;
 Nothing under the sun but enjoyment of this,
 Fills the love of my happy heart.

O hasten, hasten the break of dawn,
 To set me free from the great affliction,
 For the profound peace of long duration,
 After finishing the work of my Heavenly Father.

Llanelli.

DEWI ELFED.

MISCELLANEOUS, &c.

ELECTRIC GAS.—The experiment of lighting London with *electric gas*, which is obtained by the decomposition of water, also adaptable for heating, and as locomotive power, at half the cost of normal *gas*; with equivalent power for lighting, noiseless, odorless, and smoke-free—is about to be tried on a broad scale; and if it happens to succeed, it is said that the present pipes and lamps will be sufficient, with no need to be changed.

THE CHINESE REBELS.—A faction of rebels arose years ago in China, and their numbers have increased so quickly that they have attracted the attention of the whole world. They are led by a chief by the name of Lo, who, together with all the rebels, is a kind of Christian; and the newspapers report that they are conquering wherever they go, and that the sympathy of the country is generally in their favor. The forces of the empire are obliged to give up great cities to them continually; and we believe that they will not be much longer before taking over the entire country, and re-establishing the lawful lineage on the imperial throne, which is one of the reasons for the revolt. They also attack to destroy all the idols of the country, and to establish Christianity in place of the other religion. They believe that justice is on their side, and that God works with them. It is said that they do not attack any place, without obtaining a suggestion from God first to do so; and they count the Christians of other countries as their brothers.—We think that God in this manner has opened the door wide for his missionaries, to take the eternal Gospel to the millions who reside in that dark country, and that day is about to dawn in their midst.

DIRTY WORDS.

A woman made the acquaintance of the author of a Dictionary,
Saying, "I really love your book."
"What is your reason?" asked the gentleman.
"O, because there are no dirty words in it."
And the author said, "I understand your concern,
You searched diligently for them." T. H.

TURNING OUT OF BED.—Among the curious things in Apsley House there is a folding bed, in which the Duke of Wellington slept. Some gentleman saw it, and said, "It is so narrow, that there is no room to turn in it." "Turn in it!" said his Graciousness; "when a man begins to turn in bed, it is time for him *to turn out of it*."

ENGLISH VERSE.

My gout is about—most bitter,—tearing
My toes like a tiger;
Its anguish, and its anger,
And keen bit,—who it can bear. C.

LAND OF FREEDOM.—An American paper, when speaking of the coldness of the weather, said—"We do not have a thermometer in this town; so it can get as cold as it wants."

THE CHINESE suppose that the soul of a poet turns into a grasshopper, for it sings until it starves.


IF we are rich, it is easy to hide our wealth; but if we are poor, it is not easy to hide our poverty. It is easier to hide a thousand pounds than one hole in our cloak.

“WAS Captain Cook killed on his first journey?” said a clever lad at lunch to Sidney Smith. “I believe so,” said he, “but he didn’t take much notice of that and went directly on his second voyage.” If so, it was certainly in a new world that he navigated, and his story would be very entertaining. Who will tell it?


PAYMENTS FROM SEPTEMBER 2 TO SEPTEMBER 8.—Conwy Valley, £1; Denbighshire, £1 10s; Pontytypridd, 10s 4c; Cap Coch, 6s; Rhymney, 12s; Georgetown, 5s 1c; Merthyr, £2 10s.—Total, £6 13s 5c.

CONFERENCES.—The Conference for East Glamorgan will be held on the 25th of September; Breconshire, on the 2nd of October; Monmouthshire, on the 9th; West Glamorgan, on the 16th; Llanelli, on the 23rd; Carmarthen, on the 30th; Cardiganshire, on the 6th of November; North Pembroke, on the 13th; and South Pembroke, on the 20th.

THE COMPILEMENT.—We continue to sell the “Compilement” for the prices we set until the end of the year; and if there are any that remain unsold at that time, we shall very likely raise their prices.

 We wish for all the brethren who have bound books here, to call for them as soon as possible; otherwise we will need to sell them on auction, to pay for their binding.

“T. D.”—It is better to ask permission to preach out of doors; for the license does not give the right for anyone to preach wherever he wishes.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.	
	PAGE.
The Small Trials	165
Dreams, Visions, Tongues, &c.....	168
Cleanliness.....	173
Condition of the Churches	173
Testimony of the Sectarians.....	174
Nauvoo Massacre	175
To the Conference Presidents and the Distributors	177
The Poet's Longing for Zion	177
Miscellaneous, &c.....	178

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[VOL. VI.

COVENANTS—A WORD OF COUNSEL.

THE Lord has opened up this great and last dispensation by restoring the Everlasting Covenant to man, and covenant making is one prominent feature of the plan of salvation. All covenants have their obligations, and the faithful discharge of those obligations brings certain blessings and rewards. But on the other hand, when covenants are violated, and their obligations dishonored, penalties, equal in magnitude with the nature and importance of the covenants that are broken, are incurred.

The blessings of salvation are received by virtue of covenant. When men covenant to keep the commandments of God, He gives them of his Spirit; and in keeping the obligations of that covenant, by receiving the ordinances, a relationship of the most exalted character is formed. If the individual honors that relationship so as to obtain the blessings of his covenant, the Lord soon reveals greater blessings and privileges, which the individual can enjoy in the family by coming under the obligations of another covenant equal in importance with the honors and favors to be enjoyed; neither does the principle stop here, but covenant succeeds covenant, until man, through his faithfulness to them, becomes one with the Son of God—a joint heir to the Father's inheritance.

Now this is a great honor, to become a lawful heir to the kingdoms, dominions, glory, and power of the Father. It is not attained to in a day, a month, nor a year, neither is this short life sufficient to possess all things, but the right of them may be secured by keeping all the covenants of the holy Priesthood, and they are many. There is also a penalty attached to all covenants, and as mercy and rewards are obtained by sacredly keeping them, so justice and punishments are as surely meted out to the transgressor. The punishment attached to the breaking of our first covenants is the withdrawal of the Spirit of God. The violation of other covenants would be punishable with immediate death and destruction in this world, but leaving power to come forth in the first resurrection. Others of still greater magnitude, if broken, would doom the transgressor to ruin, both in this world and in the world to come; while others again are of that magnitude, that, if broken, there is no redemption, but the transgressors of such covenants become angels to the Devil, and they cannot come where God and Christ dwell, worlds without end.

To have to do with covenants which in anywise involve our eternal destiny, is a matter of no small moment. The covenants and obligations of the holy Priesthood are eternal in their consequences, and when entered into with God, and recognized by Him, they are not only made by virtue of an eternal principle, but they are made with an Eternal Being.

There are other covenants administered by this Priesthood, in which man is recognized as the higher power, while in those already referred to, he is the lesser or dependent one. The most important, perhaps, of all these is the marriage covenant.

As we do not here purpose to discuss the nature of that covenant, suffice it to say, that it is, in principle, precisely similar to those made with higher beings. The great object of covenanting with the Lord Jesus Christ, is to become one with him, that each may enjoy all the blessings, privileges, glory, honor, and power, which either may be capable of imparting or receiving. The union of the sexes, by virtue of the marriage covenant, is for the same

object and purpose, and entitles each to all the blessings, glory, dominion, and power, which can spring from the other, or which can grow out of the union. By virtue of this, they twain become ONE. Both of these covenants are equally applicable to all beings; and all who are capable of honoring them, should enter into them, and receive their blessings, or they cannot attain to a fullness of glory. Otherwise, it would be in vain that those covenants were ever ordained for the use of man.

Now it is because of the folly of many, that we write concerning the marriage covenant. There are those who profess to be Saints, and even Elders (though we speak it to their shame), who have families, and who will go about making covenants, privately, with young women, which they have no right to make, and know not that they will ever be able to keep. This course is not only directly opposed to the regulations and restrictions of the laws pertaining to the marriage covenant, but exhibits a degree of folly which is the fruits of profound ignorance, or a great degree of wickedness. Such men who would venture upon the privileges and blessings of such a covenant, without permission from God who ordained it, through his servant holding the keys thereof upon the earth, would forfeit all claim to its rights, and inherit a curse. When covenants are made, obligations are created, and those obligations must be fulfilled, or condemnation follows, and a penalty is incurred. When covenants are made at a time, and under circumstances, when the blessings of those covenants cannot be enjoyed, the Devil takes the advantage of that unwise position, and oftentimes makes those unlawful obligations the very instrument of a man's destruction. In this way many have fallen victims to their own unprincipled conduct.

When men place so small an estimate upon the marriage covenant, as to indulge in making covenants with women when and where no benefits can arise from them, and when they are ignorant of whether they would ever be permitted to keep them, we look upon such men as those who would be the first to dishonor such

covenants. And we would advise all good women, both old and young, to be careful how they become ensnared by such characters. Those who will thus trifle with sacred things, and indulge in trespassing beyond the limits of their right, in making covenants, will find those covenants not only a source of trouble, but in most cases they will result in lasting shame and reproach. How often we hear of the ruin of both men and women, who have perhaps innocently ventured to tread upon the grounds of covenant making, and who have proven it to be but the first step to their future misery—grounds upon which they were unauthorized to tread, hence they could not divine the consequences.

It is supposed, by many, that some Elders who are traveling in the ministry, are entitled to some wonderful privileges, because they have come from Zion; but we will here admit that our ignorance is so great, that we do not know of one in the British Isles, who, having a wife living, is privileged by the law of God to make a marriage covenant, in public or in private, with any other woman; and we hope none of the sisters will feel bad because such is the case. It is very common for men in England to have wives who cannot agree to live with them, but even in such cases, men are not authorized to make contracts of marriage with other women, before a lawful divorce is obtained.

We would say, therefore, to all such men of families, cease your covenant making with women, which can in any wise have a bearing upon their future destiny, or yours; if you do not, you will lose the Spirit, and be brought to shame. This is particularly applicable to Elders, and if given heed to, they will not get into such a tremendous hurry to go to Zion, just because they think they can get another there. Some men with lustful desires suffer their affections to be weaned from their companions, and sacrifice a family (which they ought to cherish as their own lives), to follow their depraved appetites, which are leading them down to hell; and all is done under the cloak of *religious liberty*, while some women are so weak as to follow such Elders, and feed their appetites.

The Lord has most strictly guarded the relationship of the sexes, and he will not suffer such things to be trifled with; therefore, He has said that whoso looketh upon a woman to lust after her, shall lose the Spirit, and if he does not repent shall deny the faith. What could be more jealously protected, when, without any outward commission of crime, which the law could recognize, a man is liable to an apostate's doom! This is a punishment which the Lord has decreed shall come upon those who thus trifle with the affections and desires of the human soul. No one need go into the dark to do his deeds of wickedness, and say, "No eye seeth me," nor make his unlawful covenants in secret, and say, "No one knoweth it;" for this decree of the Almighty will reach all such cases, and such persons may be sure their sins will find them out, when the Spirit has forsaken them, and they are left withered branches—exhibitions of God's displeasure.

Every soul should govern and control the affections, energies, and powers with which it is endowed. It is the use we make of the abilities and faculties which God has given us, that determines our worthiness in his sight. We are mainly prompted by our affections—they are a wonderful stimulus to all our actions. If the affections are fully controlled, every motive and desire which springs from the exercise of them, will be pure and holy; but if the affections are suffered to run out heedlessly, and are lavished upon everything that may appear pleasing or desirable, the judgment will be overcome, and reason itself will finally be brought in subjection to uncontrolled passions.

The love and affections of the soul should be placed upon those things which are eternal, and from which they need never be broken off. When this is done, the affections can be developed and matured, without fear of being destroyed; and hopes of happiness can ripen into joys unspeakable. When the affections are destroyed, hopes are blasted, and the soul writhes under the agony of disappointment, until, not infrequently, relief is found in a premature death. The experience of many a fond heart, purely

innocent, yet betrayed, and the dictates of wisdom, would say, Love what God loves, admire what God admires, and honor what God honors. But when woman so far draws upon the fountain of her soul, as to voluntarily give her eternal interests and destiny into the hands of any man, let it to be one who is responsible, and one who will so far requite her love, as to protect her interests at the sacrifice of his life. Jesus laid down his life to save the family which was given to him to exalt, and men should not take upon themselves the responsibility of the salvation of others, with any other expectation but to do as He has done. If men who hold the Priesthood of God, duly appreciated their position, we think they would not require to be cautioned about making covenants; and if women appreciated their dependence upon man, they would be more careful upon whom they placed it.—*From the "Star."*

PRE-EXISTENCE OF MAN.

[Continued from page 156.]

54. FROM the uninspired translation of the Book of Genesis it has also been supposed that the cattle, and creeping things, and beasts of the earth were formed on the sixth day; but the book of Abraham gives a more full description of the sixth day's work. It reads as follows:—

“And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth, after their kind; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth, after their kind; and the Gods saw they would obey. And the Gods took council among themselves, and said, Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in

their own image; in the image of the Gods to form they him; male and female to form they them: and the Gods said, We will bless them. And the Gods said, We will cause them to be fruitful and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, Behold, we will give them every herb bearing seed, that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed, to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, We will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

“And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counseled; and we will rest, on the seventh time, from all our work which we have counseled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth. And the Gods came down, and formed these the generations of the heavens and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew: for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit (that is,

the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

“And the Gods planted a garden, eastward in Eden, and there they put the man whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the garden of Eden, to dress it and to keep it; and the Gods commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

“And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone; therefore, we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof; and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said, This was bone of my bones, and flesh of my flesh; now she shall be called woman, because she was taken out of man: therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.”*

From the description here given of the sixth day's labor, it will be perceived that the Gods on that day merely “prepared the earth

* The Book of Abraham, translated from the Egyptian papyrus by the gift and power of the Holy Ghost, by Joseph the Seer.

to bring forth" cattle, living things, beasts, creeping things, and man. The Gods also counseled among themselves, on that day, what should be given to man and every species of animals for food: they also determined on the dominion which they would give to man after his formation: and many more things were determined on the sixth day, in the grand council of the Gods, in relation to the future creation of vegetable and animal existence on the earth. During these six days, or periods, the Heavens and the earth seem to have been undergoing a series of changes, preparations, and organizations, preparatory to the introduction of animals and vegetables which were to constitute the finishing or ending of this temporal creation. But when were the animals and vegetables formed temporally, and placed on the earth? From the description given, they were formed out of the ground during the seventh day or period.

A still further evidence, that the temporal body of Man was formed on the seventh day, is given in the "Key to the Revelations of St. John," which was revealed to Joseph the Seer. In this Key, the following question is asked:—"What are we to understand by the sound of the trumpets, mentioned in the eighth chapter of the Revelation?" The Lord answered the question as follows:—"We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things: and the sounding of the trumpets of the seven angels, are the preparing and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming."

Here we are plainly told, that "God made the world in six days, and on the seventh day he finished his work and sanctified it, and also formed man out of the dust of the earth." Man, was, therefore, formed out of the dust, not on the sixth day, but on the seventh.

55. As the tabernacle of Adam was formed out of the dust, on the seventh day, so were the tabernacles of every species of animals,

birds, and fish, together with every variety of vegetables, all formed on the seventh day. This idea is clearly revealed in Joseph Smith's inspired translation of the second chapter of Genesis, from which we have already made an extract in the 18th paragraph; by reference to which, it will be seen that man was "the first flesh upon the earth, the first man also," and as he was made on the seventh day or period, all the rest must have been made on the seventh. The garden was planted on the seventh, and man was placed in the garden on the seventh. Every beast and fowl was made out of the ground and brought to Adam to be named on the seventh day. Eve also was made out of one of his ribs on the seventh day. All the grass, and herbs, and trees, according to their kinds, were made to grow out of the ground on the seventh day or time. And before the seventh day there was no vegetable or animal existence on our earth. Even the English version, or the uninspired translation of the second chapter of Genesis conveys the same idea, namely, that the man was made first, and afterwards the animals and vegetables, and that all these organized living beings were made naturally, out of the ground, on the seventh day. The first chapter of Genesis, so far as these living beings are concerned, is only a history of their spiritual creation as we have explained in a former part of this treatise.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

PREACHING CHRIST.

Conversation among Ifan the Methodist, Rhys the Baptist, and Tomos the Saint.

Ifan—Good day to you, *Rhys*; I was desirous of having the chance to talk a little with you, in relation to the sermon of last night. Did you agree with such a sermon, that was so destitute of any mention of Christ? I fear that your preacher is getting too much like the Mormons, by not mentioning Christ and his sufferings, and the blood of the cross.

Rhys—Indeed, *Ifan*, I think there was much truth in his words:

our minister mentions far too little about the blood of the cross, and perhaps too much about the power of man, and things of that nature. Perhaps the books of the Saints have had an effect on him; for I know that he reads them often. I heard him say a month ago that it was not appropriate to preach too much about Christ and his sufferings, and not to mention anything about the words he spoke.

Ifan—Hush, there is Tomos the Saint coming toward us. You ask him something about the preaching of Christ; for I told him previously that I would never again say a word to him.

Rhys—Well, Tomos; how are you? Do you still continue with the new faith, if faith is what you call it. I heard that you are beginning to see the deceit.

Tomos—Continue! What man would not continue, when he begins to see the deceit? Today I was in your neighborhood showing the deceit to others, and they are beginning to see it also. It seems that you are in the deceit still, and do not see it.

Rhys—You have a ready answer, as usual; the Mormons are quite adept at that. But tell me, what is the reason that you preach so little about Christ, and so much about Joseph Smith, and the appearance of angels? Would you not have much better success, were you not to mention such things? That's what the country has against you, mostly. If you were to preach Christ only, certainly you would have as good hearing as any other sect.

Tomos—The reason we preach so little about Christ, is, because others before us have preached so much, until almost everyone believes in his existence. It is folly to preach something, if men believe it already. We preach more about the words of Christ, than about him and his sufferings, &c., for we know that men of this age do not believe half his words. We also preach much about the restoration of the Gospel to Joseph Smith, through the ministering of angels, because we know they cannot have salvation without believing that. We cannot be true believers in Christ, without believing in the servants he sends in this age, and also in the words that he speaks through them. Certainly the Saints would have more listeners and disciples if they did not preach anything against the will of the

people; and certainly Christ and his apostles, and the prophets before them, would have had far many more disciples if they had pleased the people, by preaching only that which they believed, and had they left present-day revelation to the side. But it was not to please everyone and save them that the servants of God are sent; rather to save the few that believe them. Only Satan intended to save everyone, without leaving anyone as lost; but only those who believe the message of his servants, are intended to be saved by Christ.

Rhys—You reason quite well, but I fail to see why you could not leave alone the business of Joseph Smith, Brigham Young, angels, the Book of Mormon, revelation, testimony, &c., in your public sermons, and teach them privately to the people after baptizing them. Wouldn't that be far wiser, rather than causing the people to bolt away all the time from your meetings? It is better for you to preach Christ to the people first; and after you have them in your church, you can preach other things to them after that.

Tomos—That would be deceiving the people into our church, friend Rhys; and I am not in favor of doing that. We want everyone to know what we are, before they join with us, so that no one can say that we are deceivers. If you search the scriptures, you will see that the servants of God, in every age of the world, preached many things that no one but they themselves believed. That is what Noah did; and that is also what Christ and his apostles did. They all preached new things, things that were completely contrary to the will of their listeners, who often bolted from their meetings because of that. It is easier for everyone to believe things that were, than things that now are. Thus, the people do not have a fair trial of their faith, except when a prophet or a servant of God preaches in their midst; and whenever servants of God are on the earth, they do not neglect to express to the people all the counsel of God. They do not ask what the people like, but they preach to them that which the Lord has commanded, and that which most often the people will not believe. The Latter-day Saints follow their example, and they consider that the best way to preach Christ is to show to those who profess to believe in his person and his sufferings, that they must also believe in all his words, together with his servants in these latter days. Furthermore,

we consider it to be a lack of wisdom as we talk about Joseph Smith, the restoration of the gospel, &c.; it is not appropriate to talk too much about that, while neglecting reasons and proofs. But as for preaching the gospel, without mentioning the things I pointed out, it would not be the gospel: we must testify of that which God has done and revealed in this age, no matter whom it might displease.

Ifan—Well, I'm going to the chapel to hear preaching of Christ, instead of listening to such blasphemy that I hear from Tomos. Spare me from such nonsense.

Rhys—Well, if you can't wait, good day to you. It's time for me to go home, but I really like to talk with you Tomos, regardless of how late it is. Ifan was very uneasy as long as you spoke, and yet it was he who asked me to encourage you to start. But let's leave him.

Tomos—Yes, leave him; he swore he would never speak a word to me again, and so it is better for him to go, than to stay with us and be tempted to break his word; for speaking a lot about the religion of the Saints, is enough to agitate even the "elect," and cause them many times to forget themselves.

Rhys—Very true, Tomos. But let me ask you something else. What if one of the Saints were sent as a missionary to some pagans who had never heard a word about Christ; wouldn't it be necessary to preach Christ there?

Tomos—It certainly would, and to preach God also, together with all things from the beginning down to the days of Joseph Smith and his followers; for it would be reasonable for the pagans to hear as much as we have.

Rhys—Thank you: that answers the question perfectly. It is so much better to talk a little, than to be mute like Ifan, poor fellow. Now I understand many things better than when we met. Your explanation about preaching Christ was quite satisfactory to me. There are many who are seething too much about that; it would be better for them to believe more of his words, as you said. And indeed, our minister believes the same thing, and much credit to him too. Don't be surprised if I and my minister receive our baptism from you; for the explanation I have received has convinced me to a great extent.

Tomos—Well, I'm glad to hear that. You cannot ever do a better thing. You shall have your own witness of the truth of the work, and I know that you will be glad to remember the talk we have had this day. So, farewell for now, and God bless you.

Rhys—Farewell, Tomos, and many thanks to you.

THE WILD FLOWER.

(TRANSLATION.)

ON a nearby green hillock, where tall grasses grow,
 Low down unruffled by the winds that pass by,
 A delightful little flower, which has just bloomed,
 Is there to be seen: let us not pass it by;
 Though it is only a growth on a mound of thicket,
 Yet still it can give delight and education.
 See its beautiful flowers! notice its web,
 And the lovely hues shed by its foliage.
 When we observe its variegated markings,
 And its striped lines which look so beautiful,
 And its fine surging out of the green sward,
 We see most clearly the skillful fingers of Nature.
 It is a delightful flower! it deserves our care!
 Splendid little flower! but how did it get there?
 Did nobody plant it? does it not owe
 Its growth to the care of the gardener?—Not known.
 Oh no—it blooms where never existed
 A garden: on the mound, wild and uncultivated.
 It was not bred like a rose or a lily,
 And yet, in itself, is as beautiful as they.
 According to the intention of nature, its nurse,
 It opens its flowers which delight the eye;
 And with its attractive perfumes it invites
 Gently the wasp to its repast to feast.
 When the season's leaves were about to peep,
 That pretty flower would awake from its sleep;
 And, eager to leave its dark birthplace,
 Feeling the warm awakening, arose from the ground;
 And though just a shoot, the dew and the rays
 Of the sun revived it, until it grew fully;
 And when the rain fell to water the ground,
 Its leaves thereafter would spread out wide.
 And now its green spear and its resplendent flower,
 Adorn the peat, and are proof of a CREATOR.

(1841.)

RECORDS OF THE ANCIENTS.

JULIUS CÆSAR fought 500 pitched battles, and he killed one and a half million men.

Manlius, who threw the Gauls down from the Capitol, received twenty-three wounds, and took spoils twice, before he was seventeen years old.

Cato argued 400 cases, and he won them all.

Cyrus knew the names of all the soldiers in his army—as Lucius Scipio did the Roman people.

Chaimides could recite all he had ever heard, word for word.

Julius Cæsar could write, and read, and instruct, and could listen to and talk with his friends at the same time.

Julius Viator lived to a very old age without ever drinking water, or using any kind of liquid food.

The orator Corvinus forgot his own name.

Mithridates, king of Pontus, spoke to the emissaries of twenty-two different nations without an interpreter.

Crassus (the grandfather of Triumvir Crassus), who was killed by the Parthians, never laughed. On account of this he was given the nickname Agelastes.

Denatus fought 120 battles, and was eighty times victorious in individual battles, and he received forty-five wounds to his front. Among his victory trophies he had 70 belts, 8 murals, 3 pieces of obsidian, and 14 civic crowns.

Pliny mentions a philosopher who, from being hit with a stone, forgot the letters of the alphabet. Another man, famous for his stupidity, by falling off his horse and being stunned, became noted for the alertness of his faculties.

MISCELLANEOUS, &c.

VIRTUE and evil divide the whole world between them; one of them takes the multitude, but the other is most attractive; one makes everyone miserable, but the other makes them happy; the former imparts true delight, and the other imparts certain misery.

MANY take less care of their conscience than of their character. The religious man fears the offer to do a bad deed, and the honorable man disregards it.

WHEN making contributions, the recipients should be the needy and the deserving; your aim, their welfare, and not your own praise; the guidance, your circumstances and your needs.

BALANCE SPRINGS.—It can be said that an ounce of pure iron is almost priceless, but we would calculate its worth at a farthing; one ounce of steel that is used for *balance springs* is worth $4\frac{1}{2}c$. This ounce of steel produces about 950 yards of wires for *balance springs*, which is worth £13 4s. 2c.; and this, after being worked into *balance springs*, will make about 7,650 *springs*, the smallest and best of which are worth 2s. 6c. each, and thus worth £956 5s. altogether, out of a farthing's worth of iron at the outset. How great is the value, then, of the labor of man.

THE MOLE.—The mole, as he burrows under the earth, always turns his back on the sun, going from the east to the west in the morning, and from the west to the east in the afternoon.


ABSENTMINDEDNESS.—Lessing, the rather famous German author, distinguished himself with his great "absent mindedness." Upon his return home one evening, after he knocked at the door, the servant looked out through the window to see who was there; and failing to recognize his master, mistaking him for a stranger, he shouted out, "The professor is not at home." "Oh well," responded the absent man, "it makes no difference—I shall call back some other time!" and he walked quietly away.

CHOICE WINE.—Sheridan was asked which wine he liked best, and he answered, "Other people's wine."

LOVE of company is natural; but the choice of our companions is a matter of virtue and wisdom.

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CONTENTS.

	PAGE.
Covenants—A Word of Counsel	181
Pre-existence of Man	186
Preaching Christ	190
The Wild Flower	194
Records of the Ancients	195
Miscellaneous, &c.....	195

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[VOL. VI.

DEFINITIVE PROOF THAT THE SAINTS OF THE MOST HIGH DID NOT DECEIVE NOR WERE THEY DECEIVED.

BY ROBERT PARRY, OR ROBYN DDU ERYRI.

“I am not mad, most noble Festus; but speak forth the words of truth and soberness.”—ACTS XXVI, 25.

THE author of the following remarks is well aware that he takes upon himself a great responsibility in becoming involved in an argument for the truth of the philosophy of the miraculous gifts; because a weak defense has often done more harm to a good cause than a strong attack can do. However, he has dared to believe that the reasons they contain, attain not only probability, but a *mathematical demonstration*: and if the wise person sees they are so, the way will be easy for him to proceed trusting in the revelations given to the Saints in this age.

Since the biblical account of miracles must either stand with or fall with the testimony of the Latter-day Saints about such things, faced with the following reasons, let those who criticize others for their lack of faith in the writings of the Saints who died, beware lest they too are subject to the same condemnation for their unbelief in the writings of the Saints who are alive.

Here we trace back to the consistency of their testimony, along with the addition of the testimony of the author of these

remarks. In relation to the matter of testimony, there is only *one of three* conditions that testimony can be in: viz, either as *deliberate untruth*, with the intention of deceiving another;—or as *unintentional untruth*, because the testifier has somehow been deceived; or else, as *incontrovertible truth*; and if it is proved that the Saints' testimony does not come into the two first categories, it must therefore belong to the third.

I. Let us examine whether the Saints' testimony is *deliberate untruth*, with the intention of deceiving another: and to that end, let us consider their *moral character* in the eyes of the world. The concurrence between Gentile and Jewish historians of the early days of Christianity proves the historicity of the New Testament, and the fact that myriad Latter-day Saints are believed by their neighbors, when speaking of facts that are not miracles, together with the fact that one cannot refute the consistency of the testimony of *three* of them under oath, in a court of law, that the Saints, in past and present times, tend to tell the *truth* about things in general. Alleging that what they testify about miracles is *deliberate untruth*, would imply that they are not to be believed about anything they say; because there is enough accursedness in someone who tells lies about God, to produce lies about everyone and everything; but such an allegation could not be squared with the proofs that are given that they usually tell the truth about things that are unrelated to religion. *Let us consider again the mortal sufferings they went through* because of their testimony about Christ. *Deliberate untruth* is so full of rashness and danger, that no sensible man can persist very long in defending it publicly, unless some great personal gain were to be had thereby, as well as being unafraid of any opponent being able to reveal his lies in front of the people: but Christ's disciples, although many, and although their gain and their personal tranquility might depend entirely on their silence, have co-testified that they heard his voice, saw his person, that they ate and conversed with him, after his resurrection from the dead; and they continued to co-testify to these things, even though they were persecuted, robbed, flogged, imprisoned, and martyred for it, one after the other consecutively. Because they were like that it is *admitted*, generally, that the veracity of the

disciples about other things is good grounds for believing that their testimony about Christ's resurrection is sincere: and it *should* be admitted too that the veracity of the Latter-day Saints about other things, is as good a basis for believing that their testimony about miracles in this age is also sincere. About the disciples' work in continuing to testify through appalling sufferings, at a time when they could have had peace if they had been silent; and their work in holding to their testimony, at a time that only extinction or damnation awaited them, if they were guilty of telling *deliberate untruth* when being martyred, it is admitted that it establishes the truth of their hearts beyond all argument. Now, let it be remembered that the Visionary Joseph Smith, and his witnesses, testified that he and they saw, heard, and felt beings from the spirit world; that they received the apostolic Priesthood from their hands, because it had gone from the earth as a result of the corruption of those who professed Christianity in the year 570: that they testified in accordance with each other, even though they were persecuted, robbed, imprisoned, and martyred for it; and let it be remembered that they were offered tranquility if they would be silent, at a time when only extinction or damnation awaited them, if they were guilty of proclaiming deliberate untruth; consequently, if the first disciples' having testified in the face of such perils, establishes their accuracy, it must be that the work of Joseph Smith, and his witnesses, in testifying in the face of similar tortures, also establishes their accuracy in the same way: there the first allegation founders.

II. Let us examine whether the apostles' testimony is *unconscious untruth*, because they were in some way deceived. Despite completely exonerating men of the accusation of telling *deliberate untruth*, that does not prove that they were not, in some way misled; and the commonest allegation made by the enemies of revelation is, "that the Saints were seduced by false miracles; and that, because they were deceived, they believed, and went to testify about them on the assumption that they were true." It is to be understood that this most common allegation includes, not only that what they say about ordinary facts is to be believed, but also that their perception and sense were not deceived in relation to things which are not miracles:

and since it is thus admitted that the Saints are no less truthful and sensible than other people, in relation to things in general, it must require considerable cheek to argue that they were deceived either about clear facts, which they say were to be heard, seen, felt, and enjoyed in their midst. Even so, it is fair to acknowledge that men who are sensible in many things, can be quite foolish in certain others; and that it is possible for people who insist on great certainty about one fact, to also be deceived about the other; but if the first apostles were deceived, they must have been deceived *after*, and not before Christ's death; or *before*, and not after Jesus' death; or else, *before* and *after* his death.

I. Were the disciples deceived *after*, and not before Christ's death? Unless they were deceived before Christ's death, it is easy to prove that they could not have been deceived *after* his death; because, if one accepts that they were not deceived *before* his death, they must either have been deceiving others with *deliberate untruth* about the facts before his death, or else they told the truth; and if they told the truth, then the debate is over: but if they told *deliberate untruth after* the death of Christ, after all their hope for success had disappeared, then there was no way to deceive them about things which they knew, from before his death, to be untrue; and apart from that, their character would lack the element of sincerity which is required to compose a mind blinded by sorcery. And since there was no means of deceiving the apostles *after* Christ's death, unless they were deceived before then, this claim must fall like the previous one. Neither was it possible for the Prophet Joseph Smith and his witnesses to be deceived *after* his martyrdom, unless they were bewitched before that, because it was before his assassination that they stated the facts they proclaimed took place.

II. Were the apostles deceived *before*, and not after the death of Jesus? One must say as before, that the apostles after his death were expressing either *deliberate untruth*, or else, they told the truth; their sense and their veracity about common things, together with their mortal sufferings because of their testimony, prove that they had no intention to defend untruth; then one must say that they told *the truth*: and if they told the truth, the facts that they testified to have happened *after* Jesus' death must also be truth. But they

testified *after* his death, about his resurrection and his ascension, about the coming of the Holy Ghost, about Paul's conversion, and about many things of this sort which are all miraculous facts: but since *one* miracle, *if it be true*, must free the apostles from the accusation that they were deceived in relation to *all the other miracles*, it follows that all the account by the four Evangelists is the truth, about all the miraculous facts which *preceded*, as well as about all the miraculous facts that *followed* the death of Jesus; so these two allegations founder like the other two. One must say the same thing about Joseph Smith's witnesses; that either they strove to deceive others after his death, or they proclaimed the truth: if deliberate untruth before his death, how did they continue to testify to the same things after he was martyred, when they were in danger of losing their lives? If the testimony was strong under persecution, it must have been stronger when they were being stoned, especially when a quiet life was being offered to them if they would be silent; and, therefore, their testimony must have been very strong when they lost their lives for its sake; and since it was strong from being borne in the face of armed assassins, with all earthly hope disappearing, it must be the truth.

III. Were the apostles deceived *before and after* the Savior's death? The previous reasons are proof that they told the truth; and if it is accepted, for the sake of argument, that they were deceived, and they were taken in by fictitious miracles, there are three questions to be answered: namely, in relation to what were they deceived *after* the death of Jesus? And *by whom* were they able to be so shamefully deceived? The following remarks will contain *two assertions*; and then, after the *deciding conclusion*, we shall be led to the circumstances of the testimony of the Latter-day Saints.

1. In relation to *what* were the apostles deceived *before* Christ's death? Firstly, it is said that they believed him to be a temporal ruler; and an argument arose between them as to which of them would be greatest in his kingdom. Luke ix, 46; Mark ix, 35. Were they not deceived about this?—Answer: They admitted that they were possessed by this notion, because they did not understand the words Jesus spoke to them, "That the Son of God would be delivered into the hands of men, and they would kill him; and

after he was killed he would rise again on the third day; and they were afraid to ask him" (Mark ix, 31, 32). And we see, even after they were convinced about Christ's resurrection, that they asked him, "Lord, will you at this time restore the kingdom to Israel" (Acts i, 6).

Secondly, the apostles had no expectation that Christ would rise from the dead, so by whom were they deceived, since he informed them that he would rise again on the third day? Answer: As with the kingdom, they did not understand the expression, and they were afraid to ask him. Mark ix, 32. When Mary Magdalene found the tomb empty on the first day of the week, and said to Peter and John, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him," the Apostle said of himself and his brother that they believed Mary, that he had been taken away; and he added as a reason for that, "For as yet they knew not the scripture, that he must rise again from the dead" (John xx, 1—9.) Yet, when Mary and the other women told the same apostles, after this event, that an angel assured them that Christ had risen from the grave, it is found that their words seemed to them as idle tales, "and they believed them not" (Luke xxiv, 10, 11). Thomas's doubt is very well known. John xx, 24—29. "But some doubted" among them, says Matthew xxviii, 17, even only a short time before it is said that Christ ascended into heaven.

2. In relation to *what* were the apostles deceived *after* the death of Jesus? Firstly, it seems they were deceived in relation to his sovereignty; but instead of believing in his temporal sovereignty, they learned, *after* the death of Jesus, that it is a *spiritual* one. Answer. But, how did their credo come to undergo such an unexpected change, as to cause them to believe, *after* the death of Jesus, things *completely opposite* to what they believed before his death? If it is asserted that they were convinced by Christ's death, that it was not possible for his sovereignty to be temporal; and that, rather than acknowledge that they had been deceived, they embraced the new belief about *spiritual* sovereignty, as their only refuge from scorn and shame; it can be replied that the words in Acts i, 6, make clear beyond all dispute, even after they are said to be convinced of the truth of Christ's resurrection, that they continue to cherish the

idea that the Messiah's sovereignty was *temporal*; consequently, it cannot be claimed that they changed their belief for fear of scorn; and in keeping with the view *that Christ did not rise from the grave, they could not have fabricated for themselves a belief completely counter to the one they held before*; and that is definitely how it is reported in Luke xxiv, 21, where it is seen that one called Cleopas, after talk of Christ's death, showed that he and his fellow disciples were very disappointed, saying, "But we trusted that it had been he which should have redeemed Israel." It can be understood that those expressions are just as applicable to Christ's resurrection as they are to his temporal sovereignty; for it was because they did not yet believe that he had risen from the grave, that they spoke these hopeless and lamenting words.

Secondly, it seems they were deceived in relation to Christ's resurrection. Three months *after* Christ's death, and only three months after their refusal to believe the story of his resurrection, they are found to have not only a change of belief about his sovereignty, but also a complete change in their belief about Christ's resurrection from the dead. Note, a few weeks after the statement, "*for as yet they knew not the scripture, that he must rise again from the dead,*" that remarkable story, and that definite fact were the foundation on which they stood bravely and fearlessly, testifying to it and proclaiming it in a majestic manner and with remarkable distinction: and that miraculous fact was also the firm foundation, on which they built Christianity, inasmuch as Paul said to the Corinthians, "If Christ be not raised, your faith is vain" (1 Cor. xvi, 17).

3. *By whom* could the apostles have been deceived? Answer. Not by themselves, as it has been proved that either they told the truth, or they told *deliberate untruth*. If they told the truth, then there was no deception; but if they told *deliberate untruth*, then there was no way for them to deceive themselves about the facts they already knew to be deceptive fabrication. They were not deceived by the Jews, because to speak of Christ was a transgression for them, and all their angry energy was directed at completely destroying Christianity off the face of the earth. They were not deceived by the Gentiles, because preaching Christ was folly to them, and it was they who authorized his crucifixion. Nor could they have been

deceived by Christ himself, *if he was dead*; and apart from that, on the assumption that *Christ did not rise from the dead*, the apostles would have to have considered him *either one of the common prophets*, or else a *deceiver*; but their treatises prove that they did not take him for either the one or the other, because they preached Him as Savior, that he was resurrected, and that he ascended to heaven. Now, as they could not deceive themselves; since neither Jews nor Gentiles would try to deceive them, *if he was dead*: it follows inevitably, that the apostles were laboring under a spell, into which they were deceived, *not by themselves, and not by anyone else either!* And it can be seen that this conclusion is quite *offensive and unreasonable*: but since such a repugnant conclusion has been drawn logically from the previous propositions, the offensiveness must lie in one or the other of the aforesaid propositions.

The greatest proposition is, "That the apostles, if under a spell, were deceived *after* Christ's death, by a belief entirely contrary to the belief they had before his death;" and this premise was proved *truthful*.

The least proposition is, "That the apostles were not deceived *after* Christ's death, by themselves, nor by Jews, nor by Gentiles, nor by Jesus Christ either, *if he was dead*; and since the foremost parts of this proposition, "That the apostles were not deceived by themselves, nor by Jews, nor by Gentiles," have been proved true, in the same way that the truth of the *greatest proposition*, it must be that the offensiveness can lie only *in the last part* of the least proposition *alone*; namely, the assertion "That the apostles were not taught to change their belief by Jesus;" but in line with the hypothesis that Christ was dead, that assertion must also be true. However, it has already been proved that the unreasonableness cannot lie within this specific assertion alone; and consequently, the hypothesis, and the only hypothesis which would make the assertion true, namely the *hypothesis that Christ was dead*, must not be a true hypothesis, but rather is unreasonable; so, it must also be the case that Christ was *alive*. But the time he must have been alive, to be able to change their belief, is the time after he died: therefore, Christ must have been alive *after* his death, and must have risen from the dead; but if Christ rose from the dead, it cannot be said that the *apostles were deceived*; because Christ's resurrection

alive from the grave is the great fact that is defended by them after his death.

Since it has been proved that the apostles were not deceived *after* Christ's death, and that they were not deceived *before* his death, it must have been proved that they were not deceived at all; and that it has been proved, consequently, that Christ rose from the dead, and that the disciples' testimony was the *truth*. Here the last assertion must fall.

If the foregoing reasoning is considered sufficient to cause a man to believe in Christ's resurrection from the dead, it must be judged that there is sufficient in it to compel him to be consistent with the truth, by believing in Christ's ascension too; and consequently, to believe that he sent the Holy Ghost,—that Stephen saw him on God's right hand,—that he appeared to Paul on the road, and that he sent a *revelation* through his angel, and revealed it to his servant John, on the isle known as Patmos; and since one cannot be consistent with the truth, without believing everything, how can one be consistent with Christ's promises, without believing that he appeared to the Prophet Joseph Smith, and others whose testimony has been proved true in this age. It is said by Jesus Christ, in Rev. xii, that the Church fled into the wilderness, and the Priesthood was taken up to God's throne, for 1260 of our years, namely prophetic days: and there is proof in the *History of the Church*, that the last of the apostolic followers was killed in the year 570. If we add that number to the other, it makes 1830: and that is the year the Church of Jesus Christ of Latter-day Saints was founded, *after* the sacred Priesthood came down from God's throne, and *at* the Church's return from the wilderness.

Now we can mention the *innate worth* of the writings of the Saints. It has been acknowledged by the principal atheists, that the purity of principles, rightness of commandments, and virtue of the doctrines of the holy scripture, are such that there is no way for man to live any better, for his own comfort, than by living in accordance with their instructions. No one who has read them, has dared deny that the Book of Mormon, the Book of Doctrine and Covenants are pure, righteous, and virtuous in their principles, their

commandments, and their doctrines; and since all the theologians of the past centuries have employed the following reason for one of the books, the same one is used for the *three*; because it is as appropriate, for the two latter ones, as it is for the first, namely, The atheists, although admitting that they are *good books*, assert that it is *untrue* of the writers to say that the *Lord revealed* their content to men. If it is *untrue* for the writers to claim that the Lord revealed the content of the sacred books, they must be *bad men*; but if they were *bad men*, how were they enabled to make such good books, such as that a man cannot live any better, for his own comfort, than by living in accordance with their instructions? But the books *are good*, and good beyond ordinary books; so, *good men* wrote them; and since they were *good men*, they must have been *truthful men*: and further, if they were *truthful men*, their statement that *the Lord revealed to them* what they spoke in his name, must also, consequently, be true.

With reference to *the consistency of the Saints' testimony*, it is stated in the scriptures that the patriarchs and the prophets, under the old dispensation, received revelations from the Lord, possessed miraculous gifts, and consorted with beings from the spirit world; and in accordance with Christ's promise, that "These signs will follow them who believe," it is related that the apostles and saints of the first five centuries of Christianity, received similar gifts under the new dispensation. Since the saints of the new dispensation received the gospel through revelation, they did not base any doctrine on the Old Testament scriptures, beyond what was essential in order to prove to the Jews, who professed belief in them, that Jesus is the Christ. The apostles would have preached the same as they did, even if the Old Testament had not existed; therefore, there is no account of their having taken the subject of a sermon from the scriptures; rather, like the prophets of old, or rather like their blessed Leader, they took the circumstances of the people who listened to them as subjects, such as the "God who is not known," to the Gentiles,—and they spoke as they were influenced by the Holy Ghost: nevertheless, the consistency between the scriptures and their testimony added its force to their reception by the Jews. In the same way it can be said that the Latter-day Saints received the Gospel through revelation; that they

would preach the same as they do if neither of the two Testaments were available to them; so, there is no cause for them to follow the recent method, which was started by a Catholic, of taking a subject from the Bible, but rather from the circumstances of the age, and speak as they are compelled by the Spirit of God; apart from the Scriptures which are essential, not to teach pagans, but to add force to their testimony, in the ears of those who profess a belief in the scriptures; and in that respect, no one has as good a reason to respect the Bible as the Latter-day Saints; because their testimony, and that of the two Testaments agree with each other, and therefore gain strength in powerful force.

There are hosts who profess that the godly of the Old Testament, and the godly of the New also, *knew*, that their untruthfulness was forgiven, and that the Holy Ghost co-testified with their spirit that they were children of God; and if the doubter who dares to say that *he does not* believe they knew is to be called presumptuous, then what name should one call the one who says he believes the story of the saints who died many hundreds of years ago, but cannot believe the agreement of the testimony of the thousands of Saints who are alive in the present day, that they know? especially as Jesus said, "If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." And Jesus said that Revelation is the Rock, on which he will build his church. John vii, 17, and Matt. xvi, 16—19.

It is essential for a believer, because he has heard from those who have heard that the content of the scriptures is true, to search through past ages, until he understands by whom they were kept throughout the centuries when they were not within the reach of the common people;—by whom they were rewritten, and by whom the original manuscript of one sacred writer was seen, from the time of Moses to the time of John the Divine. It is also essential to demand a reason why the Book of Revelation is rejected by the Church of Alexandria, while it is accepted by the Church of England; why the Book of Barnabas, and Paul's to the Laodiceans, are rejected by the Church of England, while they are endorsed by the church of Rome, from the hand and on the word of which church all the other scriptures were accepted: but to believe the

living Saints, there is no need to go to any more trouble than to consider the merit there is in the consistent testimony of such a large number of living, truthful men: the united oath of *three* of whom is sufficient to decide any important debate before judge and jury in the highest court in the world. It can be further noted that the power of testimony to cause belief is not enough, but that it is essential for salvation to *know* the truth from experience; and if those who believe the testimony heartily obey the conditions of the Gospel, by *repenting* of their sins, being baptized by an authorized servant, in the Church of Jesus Christ of Latter-day Saints, as well as receiving the laying on of hands of the elders, keeping everything Jesus Christ commanded be kept, they too will receive the gift of the Holy Ghost, and will *know* by inheriting a testimony for themselves. Who will refuse such a great honor? Who would not join in the ability to agree with the testimony of the living Saints, and the testimony of all the Saints who have died, and certify that God is true? For the *consistency of their testimony* proves its *truth*.

Whatever opinion readers of the foregoing reasons form of their strength, perhaps some of them will think the following is quite weak; but to the writer, the following is the strongest of the lot: namely, that he, in his obedience to the Gospel, received testimony to and for himself; that he received his testimony through Revelation; and that he *knows* that he was received into the community of the Saints, in the Church of Jesus Christ. There was scarcely any acquaintance between him and any people among the Saints, before he joined them, and not many of them are known to him to this day; nevertheless, he testifies that no money could buy him from his certain knowledge of the religion they profess: and he has seen more brotherly love between them in a few weeks, than he saw in his whole life amongst other believers. The Saints are of the human race; therefore, he dares not doubt that there is imperfection in them, any more than he can trust himself; but as for the *knowledge* that the Latter-day Saints are the true Church of Christ, and that the Father of mercies revealed this to him, in response to his

prayers in the name of and for the Savior, he trusts it with great certainty; therefore, he bears witness to all the preachers and the churches he respects, as well as to everyone else, that their denial of miraculous gifts in this age is heresy: he promises them, through their obedience to all the conditions of the Gospel, and having its sacraments administered to them by servants sent by God, with the Latter-day Saints, that they will receive testimony themselves; and then, they too can join with him, to correlate evidence, **THAT THE SAINTS OF THE MOST HIGH DID NOT DECEIVE NOR WERE THEY DECEIVED.**

*Run to the Saints, choose to make a turn,—the virtue
Of truth's peace is to be found there.*

PRE-EXISTENCE OF MAN.

[Continued from page 190.]

56. What was the length of each of those periods called days in the history of the creation? Revelation has not definitely answered this question. But, from what is revealed, we may infer that time was not reckoned in relation to the events of creation, in the same manner as it is now. We are not sure that the earth was made to revolve on its axis in the period that it does now. If the earth had, at the first formation, a swifter rotation than at present, then a part of the waters which are now around the two polar regions would, by the centrifugal force, have overspread the equatorial regions, and the whole solid nucleus of the earth would have been immersed in the great deep. This was the condition of our globe, during the first two days of the creation; but, on the third day, the waters were gathered together, and the dry land, or the solid portions of the earth appeared. This could all have been accomplished by merely checking the velocity of the earth's rotation, which would cause the equatorial ocean to flow into the polar regions, leaving an equatorial continent of dry land. But the velocity of the earth's rotation would have to be greatly diminished

below its present standard, in order to produce an equatorial zone of dry land encircling the whole globe. If the earth should rotate upon its axis once in a thousand of our present years, such a zone would necessarily be produced, unless prevented by opposing causes: the length of each day may have been regulated by the different periods of rotation; and these periods may have been much shorter or longer than at present. And again the alternations of light and darkness for the first three days, do not appear to have been regulated by the sun, therefore they may have been of much longer or shorter duration than what we behold at present. There is a clause in the Book of Abraham, from which we may infer, that the length of each of these days was one thousand years as the inhabitants of the earth afterwards reckoned time. In speaking of the curse which should fall upon Adam in case he should partake of the forbidden fruit, the Gods said, "For in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." The time on Kolob, as given in the book of Abraham, may be understood from the following extract:—"Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time; which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians, Jah-oh-ch." One day of celestial time, or of the Lord's time, is equal to one thousand years according to our measurement of time. Adam, therefore, if he partook of the forbidden fruit, was to die within a thousand years. It is possible that the seven days of creation were reckoned according to celestial time; if so, the whole period must have been seven thousand years. If Adam were made at the beginning of the seventh period, he must have lived till near its close. There is, however, no certainty how long these periods were.

57. The Heaven, earth, animals, vegetables, and all things pertaining to this creation, being finished, the Lord pronounced

the whole "very good." Sorrow, misery, sickness, pain, and death, were unknown. Immortality was enstamped upon man and the whole animal kingdom. If any living creature had been subject to death, or any manner of pain, it would not have been perfect in its organization; it could not have been pronounced good; neither would it have been consistent, as the work of an all-wise and supremely good Being. Perfection characterizes all the works of God; therefore, all the tabernacles which he made from the dust must have been capable of eternal endurance. There must have been something connected with these fleshly tabernacles which was capable of preserving them in immortality. What was this something? It was, doubtless, a fluid which circulated through the system, in every part thereof, preserving it from decay, and from being impaired by age, renewing, if necessary, any part thereof; that disease, sickness, pain, and death, could have no dominion. The circulating apparatus for the conveyance of this fluid was, no doubt, the veins and arteries, as they extend forth in innumerable branches, and in minute ramifications, to every extremity of the organization. The fluid, now circulating through this apparatus, is the blood; but the blood does not renew our systems and give immortality to our present bodies; blood is our natural life, as the Lord said to Noah:—"Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. ix, 4). Blood, instead of imparting eternal life to the system, only imparts a natural or temporal life, and contains within itself all the ingredients of decay and death or dissolution. It is reasonable to suppose, then, that a fluid of a more refined and life-giving nature, flowed through the bodily organizations of our first parents, and all the other animal creation—that this fluid was the life-preserving agent that imparted immortality to all flesh, so long as they retained it in their systems. As this fluid could not have been blood which contains the seeds of death, what kind of substance was it? We reply, that it must have been a spiritual substance or fluid, which is the only kind of substance capable of preserving any organization in immortality. Were there any trees, or fruits, or vegetables of any kind which the Lord had planted, that were calculated, if eaten, to counteract or subvert the operations of this spiritual fluid, and introduce into the system a

fluid of a different nature? There was only one tree which would produce these deleterious effects—only one tree whose fruit, if taken into the system, would change it from immortality to mortality; all other fruits and vegetables were so constructed as to produce no harm; hence they were the only food which God gave to the immortal animals which he placed upon this earth. We may suppose that the vegetable creation, with the exception of this one tree, contained, at that time, no poisons—no ingredients of decay and death—no injurious combinations unadapted to immortal flesh and bones. The bodies of Adam and Eve, and of all the fish, fowls, and beasts, which God made directly out of the dust, would have been still living as fresh and as fair as when they first came from the hand of their Maker, if Adam had not partaken of the forbidden fruit. All other fruits were good for them, and they might have feasted upon them to all eternity, without destroying the immortality of their bodies.

(To be continued.)

Llanelli.


Trans. D. E. JONES.

MISCELLANEOUS, &c.

HE who has planted a tree has set the elements to work for him.

KNOWLEDGE to the soul is very similar to that which is light to the eye.

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CONTENTS.

	PAGE.
Definitive proof that the Saints of the Most High did not deceive nor were they deceived	197
Pre-existence of Man	209
Miscellaneous, &c	212

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ZION'S TRUMPET,

OR

Star of the Saints.

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OCTOBER 1, 1853.

[VOL. VI.

UTAH—ITS GOVERNOR, SOCIETY, AND INSTITUTIONS.

*(Extract of a Letter from the Honorable L. H. Read, Chief Justice of
Utah.)*

[From the "Bath (U. S.) Advocate."]

Great Salt Lake City, June 23, 1853

W. C. RHODES,—Dear Sir,—On Monday morning (the 6th) I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasteful in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities. In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first rate business

man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as anyone—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

Salt Lake City is a wonder. It is not quite six years since the first *pioneers* entered this valley. There was not then one civilized inhabitant within five hundred miles, nor the least vestige of the civilization or improvement. The people had nothing in the world, except what they brought with them in their wagons, across the plains, from the States. The soil is naturally hard and dry, and very little is produced without irrigation. For the first year or two, the settlers suffered very severely from want of provisions and proper shelter. They subsisted mainly upon roots, and were sometimes compelled to eat horses and dogs. At present, however, the people raise an abundance of all kinds of vegetables, and a large surplus of wheat and coarse grain, some of the finest beef I ever saw. The city is laid out in *squares*, and the whole number of acres in the corporate limits is not less than two thousand; each lot contains about one acre. Any person of good character and industrious habits can have a lot for a very small sum, provided he will settle on it and build a house. Every lot in the city can be irrigated without much expense or trouble. The city proper contains about 7,000 permanent inhabitants. I have noticed a large number of very well-built and comfortable dwelling-houses, and some excellent, well-cultivated gardens. The public buildings already completed are convenient, well constructed, and present a very creditable outside appearance.

The city and country are well provided with ingenious mechanics of every branch of trade.

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

The principal men are from New York and New England, but the majority from west New York. I have got acquainted with most of them, and find them all courteous, kind, and gentlemanly. We have here a few Steuben people. Governor Young and his brothers, Phineas, John, Joseph, and Lorenzo, formerly resided in Tyrone, near Captain Sebring's. Their father settled there about 1819, and owned a farm there for some time. Phineas is a printer, and formerly worked in Bath, for our esteemed fellow citizen, David Rumsey, deceased. John Barnard, formerly of Jasper, is here and doing well. I have also become acquainted with an aged lady, a Mrs. Cory, sister of John R. Stephens, of Hornellsville, and daughter of Mr. Uriah Stephens, late of Carnisteco. I find also a large number from right around Steuben, Yates, Alleghany, Ontario, Tompkins, Chemung, and Livingston. These are all New Yorkers still, and make my residence much more pleasant than it otherwise would be. We get together occasionally, and talk about "the old country," and old friends.

Nearly the whole population of Salt Lake City and Utah Territory are Mormons. I doubt whether more than two hundred *outsiders* can be found. The state of society is different from anything we have been accustomed to. All matters, or nearly so, pertaining to religious and domestic affairs, are regulated by the Church, controversies of every kind are settled by the Ecclesiastical Councils.

The plurality system, as it is called here (or polygamy in fact), prevails extensively; but those who suppose that licentiousness

or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. They are from New York and New England (those I am speaking of), and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here. Truly your friend,

LAZ. H. READ.

[The Honorable L. H. Read is the man who was sent to Utah Territory to be Chief Justice, instead of the recent and disappointing Judge Brocchus. Make a comparison of their two witnesses, and it will be easy to determine who is telling the truth.—EDITOR.]

PRE-EXISTENCE OF MAN.

[Continued from page 212.]

58. LET US NEXT inquire, whether Michael, after taking a tabernacle, under the name of Adam, lost or forgot any of his previous knowledge. It is quite evident that Michael, when he had charge of the armies in Heaven, must have known *good* and *evil*, to some extent, at least; for, if he were ignorant of good and evil, he could not have received any merit for keeping his first estate. If he did not understand the nature of evil, he would not have fought against one-third part of the hosts of Heaven for doing evil. If Michael stood forth as a bold champion for the rights of his brethren, and for that which was good, he must have understood the nature of good. If spirits, in their first estate, did not know good from evil, why were they thrust down and bound

with “everlasting chains of darkness” for doing that which they did not know to be evil? Would any parent, here in this world, banish his children everlastingly from his presence, without any hopes of recovery, for doing those things which they did not know to be evil! Our hearts would revolt at the very idea of such injustice in an earthly parent. Shall we, then, represent God as more unjust than man! Shall we say that he will punish, with everlasting punishment, the rebellious angels, without a sufficient cause! Shall he doom them to endless misery for acts which they did not know to be evil? It is evident, then, that the angels in their first estate knew good and evil; and, therefore, were subjects of reward and punishment for their acts. But, when Adam was placed in the garden, he did not know good and evil; therefore, the knowledge which he once was in possession of, in regard to good and evil, was lost and forgotten. To what extent he had lost the knowledge of other subjects, we are not informed. It is very probable that he remembered nothing in relation to the events which transpired in his previous state. Possessing an intelligent spirit capable of being instructed, he, doubtless, received information by the immediate inspiration of the Spirit of God, and from God himself, who was personally with him. He had sufficient intelligence imparted to him, to give names to all beasts, and cattle, and the fowls of the air, when the Lord brought them unto him; he had intelligence enough to know that Eve was made from one of his ribs; hence, he said, “This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.” God imparted to him a language by which to express his ideas. It is not at all likely that Adam acquired the knowledge of the language which he used, in his spiritual state. Though spirits make use of language, it is very probable that their ideas are not conveyed by sounds through the medium of an atmosphere similar to ours. Their communications to one another are through signs and media adapted to a spiritual state and a spiritual world, while our verbal communications are by sounds conveyed through the air. The language, therefore, which Adam spoke, must have been given to him by the immediate inspiration of the Almighty,

the same as he gave a variety of tongues to the people who were building the tower. The same power that gave him the language, gave to him the ideas expressed by the language. Therefore, we may reasonably believe that when the spirit of Michael entered his tabernacle, he was deprived of all his previous knowledge, not only in relation to good and evil, but in relation to all other subjects, and that all the knowledge he acquired previous to his fall was obtained by observation, reflection, and immediate inspiration; that he had to lay aside his former information, and begin at the first principles of knowledge, and ascend, by degrees, from truth to truth, until he should regain all the light and intelligence he possessed in the spirit world, and even more, inasmuch as he was placed in a condition to learn things by experience, that could not have been learned in the spiritual existence.

59. Why was man deprived of all his former knowledge when he left the spirit world and came here? It was in order that he might have a second trial or probation under new circumstances and conditions to which he had not previously been subject. If he had entered this world retaining his previous knowledge, many things which would be a trial to one possessing a small degree of information would have been no trial to him; and many temptations which would not overcome one who had been faithfully tried through every successive grade of knowledge from its first principles upwards, would prevail against, and completely triumph over, a man who had great knowledge, but yet had never been tried, and learned by experience the necessity of resisting temptation through all the different grades or degrees of intelligence from the first principles thereof. Man, therefore, had taken from him his past knowledge, in order that he might begin again, under a new set of circumstances, and show himself approved or disapproved for his use of every degree of light and truth that should be imparted to him. The condemnation of man is in proportion to the degree of light and truth under which he transgresses. If he came here with all the knowledge he had in the spirit world, and yet being inexperienced in regard to

many temptations which would beset his pathway in this life, he would be as likely to be overcome as one having less knowledge, and, therefore, would be in greater danger of coming under a heavier penalty. It was wisdom, therefore, that man should lose in his second estate, his former information, that he might be strengthened by degrees, and learn, little by little, how to overcome his imperfections and resist all evil.

60. If man had descended from the spirit world, and had taken flesh and bones, with all his previous knowledge, and had not been tried under these new circumstances, his Father could not, with confidence, have entrusted him with the blessings, authority, and power, which he designed to bestow upon him in a future state; for a being that has not been tried in all things, may not endure the trials, if they should at any time come upon him. It is better that he should fall in a state of partial ignorance, than to fall after being entrusted with power; for, in the latter case, he would not only injure himself, but injure all those over whom he had control. It is for this reason that man is tempted and tried in all things, through all the successive degrees of knowledge, from the first principles thereof until he receives a fullness of truth and knows all things, and then he is entrusted with all power, and all beings will have full confidence in him; but, if any temptation prevail against him and overcome him, he is not entrusted with all knowledge and power, and, therefore, cannot inherit the fullness of the Father's glory.

61. Man, being without the knowledge of good and evil, would be in a state of innocence; and, being immortal, not subject to pain or death, he would be entirely ignorant concerning the nature of pain or misery; it could not be described to him, so as to convey to his mind the least idea of its nature. Nothing short of suffering pain could impart to him a knowledge respecting it. As a blind man who has never seen light or color can form no conception of its nature, or as a deaf person who has never heard sound, is entirely ignorant of the nature of sound, so likewise Adam and Eve could never form the most distant idea of pain or misery, without experiencing in

their own persons this curious sensation. A knowledge of pain never could have been derived from the reasoning faculties, neither could they have derived it from observation, for there was no creature upon the earth which suffered pain; and even if they could have been permitted to observe other beings enduring pain, it could not have imparted the idea to them; hence, if they had lived eternally, they never would have gained this knowledge only by suffering it themselves.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

CELESTIAL MARRIAGE.

[Continued from page 100.]

THE multiplication of human beings is not the only object of marriage, but connected with this is the righteous government of those beings. If increase alone were the design, then it could be accomplished through the wicked, as well as the righteous; but we have already proved that God is not pleased with the increase of the wicked: the cause of this displeasure arises from the unrighteous government exercised in their families. A wicked man is totally unqualified to govern a family according to the law of righteousness; for though he deliver righteous precepts, his wicked examples preach louder in the ears of his family than his precepts. If precepts have no influence in regulating the conduct of the parents, how can it be expected that they shall regulate the acts of the children? If parents will not repent of their sins, and call upon the Lord, and be baptized into the Church of Christ, and receive the Holy Ghost, and be diligent in obeying every requirement of Heaven, the children will be very likely to harden their hearts also. Children are susceptible to influences; those whom they esteem most they will be the most likely to imitate. And as children generally suppose their parents to be superior to all others, they are very apt to be controlled by their influence, either for good or for bad. Hence, the wise man says, "Train up a child in the

way that he should go, and when he is old he will not depart from it." Parents cannot train children in the proper path, unless they walk therein themselves. Therefore no individuals or nations are divinely authorized to marry, and multiply their species, unless they are qualified to govern them according to the law of God, and to teach them both by example and precept the way that leads to eternal life and happiness.

The salvation or damnation of a family depends, in a very great degree, upon the nature of the government exercised in that family. If the head of a family be a righteous man, his influence is continually exercised in every department of his house; his wife or wives are continually instructed in every good and useful and upright principle; his children are taught in the law of God according to their age, experience, and capacities; his examples are imitated; his whole household love, revere, and obey him; he leads them unto God, and teaches them how to be happy here and hereafter; he obtains promises from the almighty for them and their generations after them; he blesses them by the spirit of prophecy, according to the power and inspiration of the Holy Ghost that is in him; and in fine, he is a prophet, patriarch, prince, and savior to all that God has given him. Such a man is worthy of a family; he has a divine right to marry, and multiply his offspring; for he thus, in training up a family, glorifies God; he prepares them to associate with a higher order of beings in the Heavens; through his instrumentality they are made partakers of eternal life. Contrast such an order of family government with the unrighteousness and disorder in the families of the wicked; and then tell me, if such a man is not more worthy of a hundred wives and a thousand children, than the wicked are to be entrusted with one? Tell me if such a man would not glorify God more, in the salvation of a large and numerous family, than the wicked man who is the instrument of bringing damnation upon his family? Hear what is said concerning Abraham. "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will

command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. xviii, 17—19). The Lord and two angels had just taken dinner with Abraham, and as they started on their journey towards Sodom, "Abraham went with them to bring them on the way." The Lord concluded to reveal to Abraham a secret concerning the destruction of Sodom. The reason assigned for revealing this secret to him, was because he would "command his children and his household;" and because of this He would bring upon him all that he had promised. Thus we see that in consequence of the good order and righteous government which this Polygamist exercised in his family, he was counted worthy to have the Lord and his angels to dine with him, to receive a revelation concerning the fate of the neighboring cities, and to learn that the Lord would actually make him a great nation, and that all nations should be blessed in him. All these great blessings were bestowed as a reward for commanding his children and household according to the law of God. On the other hand, great and terrible were the judgments which came upon Sodom and the surrounding cities, because they would not command their children in righteousness, nor give heed themselves to the law of God.

And even among the people of God there is a distinction, arising from the faithfulness of some and the unfaithfulness of others. Those who are the most upright are better qualified to govern families than those who are unfaithful. Though the Lord had made promises to Jacob concerning the posterity of his twelve sons, yet because of their wickedness while in the wilderness He came very near destroying them. The Lord said to Moses, "I have seen this people, and, behold, it is a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under Heaven: and I will make of thee a nation mightier and greater than they" (Deut. ix, 13, 14). Why did the Lord wish to destroy them, and make the posterity of Moses into a nation greater than they? Because Moses was more righteous than they, and consequently was much better qualified to instruct and

teach his children, than all Israel; and the Lord had a great desire to bless those who were the most faithful, with a numerous posterity, while those among his people who transgressed were considered unworthy of standing at the head of a numerous offspring. Had not Moses pled before the Lord in behalf of Israel, and referred to the promises made to Abraham, Isaac, and Israel, the Lord might have destroyed them, and raised up a mighty nation by Moses, in their stead. But the Lord hearkened unto Moses, and “repented of the evil which He thought to do unto his people” *Exod. xxxiii.*

Abraham had a numerous household, before Sarah gave Hagar to him for a wife. We read of three hundred and eighteen trained servants, “born in his own house” (*Gen. xiv, 14*). Now, it is altogether likely that Abraham was more righteous and faithful than all the church in his house; hence, he was the only one among them that we have any account of having more than one wife. His faithfulness and his qualifications to instruct and govern in righteousness, entitles him to greater privileges.

The Lord blessed Gideon, because he was a mighty man of God, with upwards of seventy sons, and chose him to deliver Israel.

David, being a man after God’s own heart, took seven wives before he ascended the throne to reign over all Israel. He, being a prophet, was well qualified to govern and instruct a family in righteousness. He had more wives and children committed to him, than many of his brethren, because he was better qualified to lead them to salvation. After David had taken seven wives, the Lord, thinking that he had not yet a sufficient number, gave into his bosom all of Saul’s wives. *2 Sam. xii, 8.* What is the secret of the Lord’s being so anxious for David to have so many wives? Because he, being a man after God’s own heart, was more likely to save his wives and children, than many others of Israel who were less faithful.

But when David turned from his righteousness, and took Uriah’s wife, the Lord now considered him no longer worthy of his wives, and He gave them to his neighbor. He was informed by the Lord through Nathan, the Prophet, that if Saul’s wives and those which He had already given to him “had been too little,” “I would

moreover," he says, "have given unto thee such and such things" (2 Sam. xii, 8); clearly intimating that He, the Lord, would have given him more, lawfully, if he had been faithful. But now he had forfeited all that he had got. Saul, though he had been a prophet, afterwards transgressed, and rendered himself unworthy of his kingdom—unworthy of his wives—and unworthy of even life itself. Wives and children are among the greatest blessings bestowed upon the righteous. He, therefore, that receives these blessings, and continues faithful, will be counted worthy to receive more; but he that is unfaithful will have taken from him even that which he has. This was the case with Saul and David; their wives were taken from them. David, by taking that which did not belong to him, lost all his own.

God raised up Solomon to sit upon the throne of Israel; and He appeared unto him twice, and gave him great wisdom above all others, and the Lord was with him, and magnified him exceedingly before all Israel, and hearkened unto his prayer, and filled the temple which he built, with a cloud of glory, and caused fire to descend from Heaven to consume the sacrifice. This great man was much better calculated to train up children in the way that they should go, than any other man living, for God had given him greater wisdom; hence he had seven hundred wives and three hundred concubines.—1 Kings, xi. But even this wise man turned away from the Lord, by taking wives from among surrounding nations who were idolaters, which thing the Lord had expressly forbidden. (See verses 1, 2.) Solomon was not condemned for marrying many wives of his own nation; but having transgressed the strict commandment of God, in marrying out of his nation, he was left unto himself, and was turned away after the idolatrous gods of his wives; and God rent the kingdom in twain in the days of his son, and gave ten tribes to another not of his seed.

Thus it will be seen, that even among the people of God there were some who were more worthy than others, consequently, God gave such more wives and children than He did to others. These blessings were dispensed, like all other blessings, according to the

righteousness, wisdom, faith, holiness, and qualifications of those who professed to be the people of God. Some receiving more, some less, some none at all, and some having taken from them even those they had received.

Therefore, though the males and females had been of equal number in Israel, yet God would have conferred upon some more than upon others, according to their worthiness. As it was among Israel, so it is among the people of Utah. Some are entitled to a greater number of wives, than others, because of their righteousness. Though the census should show an equal number of the sexes in that Territory, that does not prove that all the men are equally qualified to instruct, counsel, govern, and lead wives and children in the paths of righteousness. A father would not confer upon his children equal blessings, authority, and power, unless they were equally faithful. A wise king having many sons would confer authority and power upon such only as would use the same for the benefit of the people. Those who would not be subject to good laws themselves, he would not entrust to govern others. Our Heavenly Father acts upon the same principle. He is willing that all should enjoy equal rights and privileges, upon the ground of equal obedience. We have this illustrated in the parable of the talents; one having one, another two, and another five. Those who made a proper use of what was entrusted to them, gained more: those who made an improper use of their blessings, lost all they had: their blessings were taken from them and given to others, who had more abundantly. This explains the mystery why the Lord in ancient times gave more wives to one than what he did to another, when to all appearance the numbers of males and females were about equal.

And when the most of his people were righteous, and worthy to be entrusted with numerous families, and there were not a sufficient number of females to supply them with a plurality of wives, the Lord provided for them, by commanding them to spare the female captives of certain nations taken in war. Hence when the Israelites made war against Midian they slew all the men, and took the women and children captives. Moses afterwards commanded them as follows:

“Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves” (Numbers xxxi, 17, 18).

This was made a law among Israel in all their wars against foreign cities and nations. Moses said concerning the city that would not make peace with Israel, “Thou shalt besiege it: and when the Lord thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations” (Deut. xx, 12—15). If Israel kept the law which was given them, they must have accumulated hundreds of thousands of female captives for themselves. But why were they commanded to preserve the females and not the males? Because the Lord was very anxious that His people should have a plurality of wives, for they were the only people qualified on the face of the whole earth to raise up children in righteousness; therefore the Lord took particular care to make such provisions as would constitute Israel a nation of polygamists.

The male is appointed by the authority of God to be at the head of his family—to be a Patriarch and Savior unto them. If the male children of these nations had been spared alive, they would have remembered their fathers, and as they grew up they would have turned away to the idolatry and abominations of their fathers; and if they had married wives among Israel, they would have been instruments not only in ruining themselves, but their families also. But not so with the females who were spared alive. They would be connected in marriage with good men, to whom they would be subject, and their children also; and the man being at the head of the family, would, by his good examples and precepts, save all his wives and children. Hence, we see the wisdom of God in destroying the males, and saving the women for his people, that they, by having

a great number of wives, might multiply the chosen seed as the stars of Heaven.

(*To be continued.*) *Trans.* ROBYN DDU.

LAND, BANNER, AND BELIEF OF THE SAINTS.

THERE is a *Land* of rich produce enclosed by a wall,
 With its myriad craggy bastions;
 Its praise spreads nourishment as a stream,
 No man born denies its order;
 Of the heroes whose names will never lose
 The praise of the whole world's memory,
 The best of all who draw breath
 All belong to this:—
 Every comfort that springs from its unsullied peace,
 And that is beautiful growth—is the healthy *Land* of the SAINTS.

THERE is a *Banner* which floats on the sharp breeze,
 Above the white mountains;
 There is freedom and proof, like gold in a gem,
 For the brave who hold it up;
 The strength of the lion's spirit treads the rock,
 Where its generous sign waves;
 And beneath it, to man and woman, no brave man
 Is bred who is captive:—
 Honor and success adorn its status,
 And that is its purpose—it is the *Banner* of the SAINTS.

THERE is a *Religion* that leaps, in fiery heat,
 To easily do its part;
 An enemy, as needs be, receives its support and benefit—
 It gives aid to the weary and the weak;
 The probity of its intent flows fully,
 Its peace and its strength are one;
 It rises always to support what is right,
 Through love for God and man:—
 As wide as day its size has expanded,
 And this is the faith—it is the *Religion* of the SAINTS.

ROBYN DDU, ERYRI.

MISCELLANEOUS, &c.


CONDITION OF THE EMIGRANTS.—One of the elders of the Valley reports, having passed the emigrating Saints between Laramie and Loup Fork, that the best feelings prevailed in the Camps, with no complaining or illness. Their appearances looked good, since there was plenty of pasture; and indeed, this was the best season yet.

BOOK DEBTS FROM THE CONFERENCES AND BRANCHES, FOR
THE QUARTER ENDING SEPTEMBER 30, 1853.

Conferences—Monmouthshire, £25 17s 9½c; Breconshire, £3 6s 5½c; West Glamorgan, £77 10s 1¼c; Llanelli, £21 14s 1¼c; Carmarthen, £3 6s 0¾c; Cardiganshire, £12 11s 0¾c; Merionethshire, £5 17s 8c; Flintshire, £17 4s 3¾c; Conwy Valley, £4 17s 3½c; Denbighshire, £15 6s 1¼c; North Pembroke, £3 0s 1c; Anglesey, £12 15s 6¾c; South Pembroke, 2s 9c; Liverpool Welsh Branch, £3 0s 3½c. *Branches*—Pendeulwyn, £0 0s 0c; Twynrobyn, £0 0s 0c; Eglwysnewydd, 6c; Pontfaen, 17s 5c; Cardiff, £6 9s 5c; Dinas, 7s 11½c; Llanilltyd, £0 0s 0c; Pontypridd, £3 16s 10c; Llanfabon, £1 0s 5½c; Aberdare, £13 4s 8½c; Aberamman, £6 7s 0½c; Cap Coch, 16s 11c; Dowlais, £8 9s 9½c; Hirwaun, 15s 5c; Cwmnedd, £1 9s 8c; Rhymney, 18s 1c; Georgetown, £0 0s 0c; Merthyr, £9 14s 5¼c; Pendarren, £6 5s 1½c; Cefn, £3 17s 10c; Gwernllwyn, £0 0s 0c; Ffynnon Tydfil, £3 15s 8½c; Troedyrhiw, 16s 6½c; Cwmbach, £2 0s 3c; Llandaff, 19s 7c; Ynysgau, £3 13s 6½c; Rhymney (English), 12s 11c; Gellifaelog, £2 2s 2c; Aberdare (English), £1 13s 5c.—Total, £287 4s 4½c. (Errors will be corrected.)

PAYMENTS FROM SEPTEMBER 23 TO SEPTEMBER 30.—Monmouthshire, £5; Breconshire, £1 17s; Llanelli, £4 10s; Merionethshire, £2; North Pembroke, £1 10s; South Pembroke, £2; Pendeulwyn, 13s; Twynrobyn, 13s; Eglwysnewydd, 10s 9c; Cardiff, 4s 4c; Dinas, 3s 6c; Llanilltyd, 14s 7c; Pontypridd, 9s; Aberdare, £1 6s 2c; Cap Coch, 15s; Hirwaun, 2s 6c; Cwmnedd, 10s; Rhymney, 13s; Georgetown, 9s 2c; Merthyr, 11s; Cefn, £1 17s; Gwernllwyn, £1 11s; Ffynnon Tydfil, 10s; Troedyrhiw, 7s; Cwmbach, £1 4s.—Total, £30 1s.

APPOINTMENT.—It was considered wisdom to call Elder Wm. Simms from the Carmarthen Conference, to labor in the East Glamorgan Conference; and it will be allowed for brother Martill to preside in that conference in his place for the time being.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Utah—its Governor, Society, and Institutions	213
Pre-existence of Man	216
Celestial Marriage.....	220
Land, Banner, and Religion of the Saints.....	227
Miscellaneous, &c.....	227

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OR

Star of the Saints.

No. 15.]

OCTOBER 8, 1853.

[VOL. VI.

THE CAUSE OF THE VARIOUS SECTS.

[From the "Star of Gomer," for February, 1844.]

MR. GOMER,—It is true that there is no effect without cause; consequently, there must be some cause for the various sects, the ones that are referred to, by the common folk, as different Christian factions; but that cannot be, if they be different factions; for Christians walk by the same rule, believe the same thing, are members of the same body, are under the direction of the same Spirit, and obey the same ordinances; for Paul says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit; for as many as are led by the Spirit of God, they are the sons of God;" and the Spirit of God cannot be the leader of more than one faction, unless he is changeable, you judge. But since I proved this clearly in the October STAR, and since it is obvious that the hornets have been disarmed of their stings, so that not one of them so far has so much as snored at me, it would be pointless for me to elaborate on this subject; but I shall endeavor to show their cause to every reasonable creature.

As it is extreme disgrace and contempt (if not blasphemy) to say that the Spirit of the only wise, and unchanging God, is the leader of more than one faction,—it is important for us to know

what spirit leads the others; and John answers us, saying,—“He that knoweth God heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error.” Paul also says,—“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith,—giving heed to seducing spirits, and doctrines of devils.” Now, since it is evident that there is one scriptural rule, and the Christian under the direction of the Spirit of God is to walk according to this rule; must the others not be under the direction of the spirit of heresy, believing in heretical spirits, and in the doctrines of devils? If we look back to the Old Testament, we see there a host of examples, that the spirit of heresy leads its servants, in every age in the world, to emulate the servants of the true God. The Spirit of truth had its priests, to sacrifice according to the word of God,—the spirit of heresy had its priests, from the lowest of the people, to sacrifice abominations; the spirit of truth had its priests to burn incense according to the word of the Lord,—the spirit of heresy had its Nadab and Abihu, to burn incense with an alien fire; the spirit of truth had its Moses and Aaron, to perform miracles before Pharaoh,—the spirit of heresy had its magicians, doing likewise with their magic; the spirit of truth had its true prophets, prophesying through the word of the Lord,—the spirit of heresy had its false prophets, prophesying through an untruthful spirit, to deceive a man of God in Bethel, Ahab, and others; and under the dispensation of the New Testament, Peter says,—“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of;” and in the dawn of Christianity, when the dividing barrier of separation was removed, and the commission was given to the Apostles to go to the whole world, and that whoever believes, and is baptized, will be saved; and seeing this Gospel about the kingdom succeeding to such an extent, and men believing and obeying in their thousands,—three thousand on the Pentecost, &c., there was a great hubbub throughout Satan’s empire, and a council of all the demons of hell was called, in order to devise the best plan to

secure his kingdom, and it was decided that Satan should take on the name of Christian himself (for it is said that he sometimes assumes to the form of an angel of light), and establish a religion similar to the one established by Christ, but to make it fail in one matter; for Satan knew that whoever kept the law in its entirety, and failed in one matter, was guilty of it all; and since Christ had established two sacraments in his church, namely Baptism and Communion, false teachers, under the direction of the spirit of heresy, tended to overturn the sacrament of Baptism completely, forming something of the same name, and claiming it was just as good as the Baptism established by Christ and his Apostles, even though it differed in form and subjects; and they have persuaded most of the world to believe them, believing in heretical spirits, and in the doctrines of devils; even though any rational being, except the one who through prejudice chooses to give credence to heretical doctrines, can see that there is only *one* Baptism established by Christ, and a rule for administering it in form and subjects, so clear in the Bible as it is possible for the Holy Ghost to have set it out, “for the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” But who has ever seen what the false teachers call Baptism clear in the Bible? It is true that they sometimes perform it in clear sight, sometimes in secret, some in common, and some individually; and they disagree about the basis of their Baptism, the manner of their Baptism, the subjects of their Baptism, and the purpose of their Baptism, so that they are torn, divided and split, under different names or sects, over the face of the earth, so that no one in the world, as far as I know, can give a correct account of how many factions or sects of them there exist at present. It is possible that many think that the idolators are the false teachers that Paul and others talk about so often, warning us to beware of them; but that cannot be, for they are in sheep’s clothing, or similar to them, which the idolators are not by any means. “Well,” says someone, “are there not many false teachers in the true Apostolic church?” That too is impossible; there may be many there with false aims, but one must have false doctrine before one makes false teachers; and there is only one form of

doctrine in Christ's church, for Paul says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you;" but the false teachers are those who, "have a form of godliness; but who deny the power thereof; from such turn away: they are ever learning, and never able to come to the knowledge of the truth." Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. As it is written, "This people honoreth me with their lips, but their heart is far from me; but in vain they do worship me, teaching for doctrines the commandments of men; laying aside the commandments of God, ye hold the tradition of men, giving heed to seducing spirits, and doctrines of devils."

Glyn Tarell.

A LAME WELSHMAN.

CELESTIAL MARRIAGE.

[Continued from page 227.]

THE number of the children of Israel compared with the number of families, shows that polygamy must have been practiced to a very great extent while they were in the wilderness. Moses was commanded to take the number of all the males from twenty years old and upwards that were able to go forth to war.—Num. i, 2, 3. The number was found to be six hundred and three thousand five hundred and fifty (verse 46). It is very likely that the number of males under twenty years would, when added to the others, increase the same to about one million. The number of females, it is most likely, was far greater, as the Egyptians, upwards of forty years before, had commenced destroying the male children. The whole nation of Israel, therefore, must have been something near two and one-half million. Now, how many firstborn males were in this numerous host? Answer: only twenty-two thousand two hundred and seventy-three. (See Num. iii, 43.) Hence, there was among the whole number of males only an average of one out of thirty-nine that was the firstborn. How can that be possible?

It could be possible only upon the principle of a plurality of wives existing in almost every family; for each woman could not have had thirty-nine sons; and it must be recollected that only one out of this number could be the firstborn. Now, a man that had four wives might possibly have thirty-nine sons; in this case there would be only one out of the number who could be the firstborn. The firstborn has relation only to the man who is the head of the family, and not to the woman. Though Jacob had four wives and twelve sons, yet Reuben only was called the firstborn. It may be said that there were many families whose firstborn were daughters: of this there is no doubt. Admit that the two classes of families were equal, still there would be only forty-four thousand five hundred and forty-six families having children in all Israel; taking into consideration those families that had no children, the whole number of families in Israel could not have exceeded fifty thousand. Now, two and one-half millions of people must have all been included in fifty thousand families, which would be an average of just fifty to a family. As one wife could not be the mother of forty-eight children, it shows most conclusively that nearly every family in Israel must have practiced polygamy. As each man's family consisted, at least, of fifty persons, and if five children be allowed as an average to each wife, then each man's family must have consisted of about eight wives and forty children. There is no getting away from these Scriptural proofs in favor of polygamy. No person can explain upon any other principle, how there could be only twenty-two thousand two hundred and seventy-three firstborn males in a nation whose population, at a very low estimate, must have numbered two and one-half million.

At the highest estimate, there could not have been over fifty thousand married men in Israel at that time, and yet there must have been something like three or four hundred thousand married women. The number of married men is approximately estimated from the number of first born males. And the number of married women is approximately estimated from the whole number of Israel.

At the above estimate the number of males remaining unmarried would amount to about nine hundred and fifty thousand; of this number there would be upwards of five hundred and fifty thousand over twenty years of age, not married; while the number of unmarried females would be about eleven or twelve hundred thousand.

Of those males who were old enough to marry, as an average, only one out of twelve had a family. There must have been some cause for this. Can anyone give a reasonable cause? Can anyone tell why only about one-twelfth part of the men at that time had families? Have we not reason to believe that only this small proportion of the men were worthy of wives or children? Why were fifty thousand men blessed with some three or four hundred thousand wives, while upwards of five hundred and fifty thousand had none at all? We cannot answer this question, only upon the principle that God gives wives and children in great abundance to his faithful servants, and withholds them from the unfaithful, for fear that they would increase an unrighteous posterity upon the earth. Should God deal with the Saints in Utah upon the same principle now, that He did in ancient times, it would be nothing strange if He should give to many of His faithful servants a hundred fold of wives and children; while others, less faithful, would be limited to one, and others still have none at all, like the great majority of Israel in the wilderness.

If anyone should say that the manner in which God dispensed His blessings under the Mosaic dispensations, is not applicable under the Gospel, in reply, we ask, Is it any more pleasing in the sight of God for a wicked man to bring up a family in wickedness under the Gospel dispensation, than it was under former dispensations? Are not the evil consequences the same under every dispensation? Is there not just as much danger of a wicked man's bringing ruin and eternal misery upon his family under the Gospel, as under the law? If, then, God is now just as much displeased with a family reared in wickedness, and if there is the same danger of destroying the immortal souls of the offspring now,

as under the Mosaic dispensation, then why should it be thought strange that God should use the same preventatives now that He did anciently, to check the increase of the wicked and the same facilities to greatly increase the families of the righteous? Why should it be considered unreasonable that God should give many wives and children to those who would in righteousness command their households, as Abraham did, and withhold these blessings from others who are unworthy.

These testimonies and arguments effectually demolish the great objection to a plurality of wives, founded upon the equality of the numbers of males and females in Utah. It will be seen, that if the males in that territory were five times more numerous than the females, still the foregoing arguments would show the necessity of a plurality of wives; unless it can be proved that all the males in that territory are equally faithful, and consequently equally worthy to be entrusted with these great blessings. But the question may be asked, Who is to decide upon the worthiness or unworthiness of the people? We answer, the same Being who always decided all matters of importance among His people. But is there not great danger of being deceived? Yes; there is very great danger, indeed, of being deceived, unless you believe in a God who gives revelation now as He did in ancient times. All the nations of the earth have always been deceived when they got so far from God, that He would not speak to them; they are then left to follow their own imaginations, which are sure to deceive them. But when God speaks there is no chance of deception. His sheep know His voice and will follow Him; hence it is not possible for the elect to be deceived; because they converse with God, and He never deceives anyone. If the people of Utah are the people of God, then there is no possible chance of their being deceived upon any subject of as great importance as that of the plurality of wives; for no man has a right to these blessings unless God shall give them to him through His servant the prophet. But, on the other hand, if the people of Utah have no prophet, then they are not the people of God, but are deceived like all the rest of

Christendom who are without prophets. In the latter case, we would not be worthy of even one wife, much less a plurality. A people that have no prophets or inspired men among them, never were worthy of wives or children in any age of the world. Hence, if the people of Utah cannot inquire of God, and receive revelations from Him, they are no more entitled to wives and children than apostate Christendom are. The righteousness or unrighteousness of having a plurality of wives, or even one wife, all hangs upon the simple question, Whether the people who presume to marry, are, or are not, the people of God? If they are not, they have no divine right to even one wife; if they are His people He has the undoubted right to show, through His Prophet, how many wives, if any, each may have.

But would it be right for the Latter-day Saints to marry a plurality of wives in any of the states, or territories, or nations, where such practices are prohibited by the laws of man? We answer no; it would not be right; for we are commanded to be subject to the powers that be. So long as we live under their jurisdiction, we are commanded to keep their laws, unless their laws are unrighteous, like those given by Nebuchadnezzar, commanding all people to fall down and worship a golden image which he had caused to be set up; we then should, no doubt, rebel as the three Hebrews did. But all laws which we could keep without violating our consciences, it is our duty to obey so long as we live under them. The laws enacted by the different states and territories, against the plurality of wives, we believe to be unconstitutional, growing out of the narrow-contracted, bigoted customs of apostate Christianity. Nevertheless, it is the duty of the Saints, so long as they remain under such illiberal laws, to strictly comply with them. But if they wish to enjoy the privileges granted by the word of God, and by the glorious Constitution of our National Republic, let them depart from under the jurisdiction of these illiberal State laws, and go to Utah, where religious liberty is tolerated, and where every people and sect have the right to worship as they please, and

marry as many wives as they please, and be accountable to God and not to man.

Laws are intended to prevent crime, and the revealed law of God, and the light of conscience, are abundantly sufficient to determine what is crime. A well-instructed conscience will not determine anything to be crime which is not inconsistent with the revealed law. As plurality of wives is perfectly consistent with the revealed law, it is not a crime; and therefore no human laws should denounce it as such; but every man should be left perfectly free in regard to this thing, so far as human laws are concerned.

Every enlightened conscience, as well as the word of God, will tell us that lying, stealing, robbing, false swearing, committing adultery, trespassing, murdering, and many other similar acts, are crimes; and therefore, the legislative departments should enact wise and judicious laws for their punishment. But where in the word of God is the plurality of wives denounced as a crime? Nowhere, but on the contrary, it is approbated of God. Shall human wisdom, then, presume to enact laws against that which is nowhere in the divine oracles condemned as a crime? Must we under the broad folds of the American Constitution, be compelled to bow down to the narrow-contracted notions of apostate Christianity? Must we shut up our consciences in a nutshell, and be compelled to submit to the bigoted notions, and whims, and customs of the dark ages of popery, transferred to us through the superstitions of our fathers? Must we be slaves to custom, and render homage to the soul-destroying, sickening influences of modern Christianity? No: American freedom was never instituted for such servile purposes; the Constitution of our country was never framed to crush the conscience of man, and put upon him the iron yoke of Romish superstition; our illustrious fathers never fought and bled to bequeath to their children the heritage of freedom mingled with despotism; the proud American eagle was never made to stretch forth its wings and soar aloft to mock the sons of freedom's soil. Liberty—unbounded liberty of conscience should characterize the laws of each of the States of this great

and extended Union. Here the Hindoo or the Chinese should be permitted to bow down and worship the idolatrous Gods of their fathers, unmolested and unharmed, so long as they are guilty of no crimes, and do nothing calculated to injure society. Under a theocratical form of government, an idolater would be punished with death; for idolatry is a great crime in the sight of God. A theocracy would consider all religions, except one, criminal, and would limit and circumscribe all but one. But the government of this nation is not a theocracy; it is intended to give religious freedom to all; to carry out these views, the various religions among pagan nations should be tolerated here, and their followers receive the same protection by law as the Methodists, Baptists, Presbyterians, or any other society. If any religion which does not conflict with the Constitution of the country is to be prohibited, the same rule will prohibit all others. So long, therefore, as the present form of this Republican Government is our standard, let the religions of all nations be equally protected. And if any among the nations of Asia or Africa, or of the islands of the sea, consider it right to have a plurality of wives, and wish to emigrate with their numerous families, and become citizens of this great Republic, they ought to have that privilege, without being compelled by the unconstitutional State laws, to break up their families, and divorce all their wives but one. The present illiberal State laws virtually forbid emigration from about four-fifths of the nations of the earth, and yet it is pretended that our country is an asylum for all nations. But let them try it once, and they will soon find our prisons filled with sincere but unfortunate polygamists; they will soon find that, with the exception of one, all their wives, however dear to their hearts, will be torn from their embrace. Is this freedom and liberty! Is this the kind of asylum held out to the oppressed of all nations!! Must they relinquish the dearest and most sacred rights ever enjoyed by man, and break asunder the family ties of conjugal affection and love, in order to be made partakers of our hospitality? Boast not, O proud America, of the liberality of thy institutions, when such illiberal laws as these curse

thy soil! After having been subjected to the loss of his family, well might the honest patriarchal orientalist exclaim, "Give me my wives and my children, and let America keep her professed liberty for others whose minds are already trammelled under the whims and superstitions of Papist and Protestant religions! Give me my wives and my children, and I will return to my native country, where the sacred rights of the domestic circle are not invaded and torn asunder by legislative enactments! Give me my wives and my children, for without them the sound of liberty has lost its sweetness in my ears! Give me my wives and my children, and I am willing to endure the hardships of the Old World, in order to escape from the restrictive, superstitious, oppressive laws of the New!" These would be the feelings of millions of the inhabitants of the Old World, should they emigrate to our country and have their families broken up, and they be imprisoned for polygamy by our unconstitutional State laws. Why will not American citizens, then, rise up with one accord and repeal those illiberal, oppressive laws, and let the liberties bequeathed to us by the choice blood of our illustrious ancestors be enjoyed to their fullest extent? Why will not America welcome the oppressed, downtrodden sons of the Old World to enjoy the luxuries of our soil, and the great privileges of our sacred Constitution, without tearing from their embrace that which is dearer than life, the moment that they set foot upon our shores?

(To be continued.)

Trans. ROBYN DDU.

PRE-EXISTENCE OF MAN.

[Continued from page 220.]

62. If man before the fall, had no knowledge of misery, it is evident that he also must have been ignorant of the nature of happiness; for although placed in circumstances where there is no misery, yet he does not realize that this condition is a condition of happiness: no one could explain to him the nature of happiness:

the idea of happiness never could enter his mind until he could form an idea of a state or condition of an opposite nature. If we should conceive of a being placed in circumstances where a continuous stream of light shone upon him, whose intensity never varied—if we should conceive him as never closing his eyes upon this light, it would be impossible for him to know the nature of darkness; and it would be equally impossible for him to form any idea that he was enjoying light: light could not be explained to him, as something opposite to darkness; and though he should dwell in that light eternally, he never could appreciate it; he could not contrast his condition in the light, with the condition of another in darkness; for he would have no idea what darkness was: in order to understand the difference between light and darkness, and appreciate the blessings of the one, contrasted with the disagreeableness of the other, he must experience the two opposite states. So likewise, in reference to the idea of happiness; in order to determine in his own mind what happiness is, he must be able to contrast it with misery, but if he has no idea of misery, he could not make the contrast, and consequently he could form no idea in his own mind that his state was a state of happiness. The word happiness would be a vague term of which he could form no idea of the meaning. Hence, the state of our first parents before the fall, must have been a kind of neutral state, having no knowledge of happiness or misery, neither enjoying the one nor suffering the other, not appreciating their condition, for they could not contrast it with any opposite condition. It was necessary, therefore, for them to experience pain or misery, that they might discern and appreciate happiness.

63. The Lord being perfect in goodness, could not, consistently with this great attribute of His nature, inflict pain or misery upon innocent beings, like our first parents. If he had made them subject to pain, his work could not have been pronounced very good: and if he had inflicted pain upon them while in their innocent state, all the Heavens would have considered Him unjust, and impeached his goodness. Pain or misery must be the result of transgression. All pain in the universe originated in transgression.

But our first parents, while innocent, knew neither good nor evil: they knew that God had given a law in regard to the fruit of a certain tree which they were told was "the tree of knowledge of good and evil." The mere name of this tree gave them no idea of the nature of either good or evil. They knew that God had given them a command not to eat of the fruit; but they did not know that obedience to this law was good, and that disobedience to it was evil. If they had been told that to obey the law was good, and that to disobey it was evil, they could not have understood the terms; good and evil were words without meaning to them. It was true, they were told of the penalty which should be inflicted upon them if they transgressed the law. But they could form no idea of the nature of death, so far as the sensation was concerned; and therefore they stood in no fear of death. If God had seen proper to have told them before the fall, that death would be a dissolution of body and spirit, that their bodies would return to dust, and that their spirits would be miserable, yet they could not have understood that such a state of things would be misery; they could have formed no idea of the evils of death, or that it would be of any disadvantage to them to have their bodies and spirits separated. To stand in fear of a penalty would indicate that the being who thus feared, must have some idea of misery; but as our first parents knew no misery, because they knew no evil, it was impossible for them to have any fears in regard to the consequences resulting from disobedience. Hence they were agents or subjects capable of being enticed to disobey the law, without any fear. They had never been frowned upon by their Father, therefore they could not conceive the nature of a frown. All their acts, prior to knowing good and evil, must have been, to a certain extent, without any merit or demerit. If they had done any acts which would have been considered good if performed by beings who knew good, yet, because of their ignorance of the nature of good, such acts would be considered either good or bad. Therefore, they, while in this state of ignorance, could do no good, for they knew not the nature of good; neither could they learn the nature of good, without transgressing the law, and thus

learning the nature of evil; then, and not till then, they would learn by experience, that one species of acts was good, and that another species was evil.

64. Without a knowledge of good and evil, of happiness and misery, they could have no conception of justice and mercy. A sense of justice implies not only a knowledge of the penalty which should be inflicted upon the evil doer. An understanding of the nature of mercy implies an understanding of justice; and without a knowledge of the latter, no conceptions could be formed of the nature of the former. Our first parents, in this state, had never seen anyone suffering the demands of justice under the penalty of a broken law; they never had seen mercy offered to a being in such a condition. Justice and mercy would be words to them without a meaning: the ideas of their nature could not, in their innocent state, enter into their hearts. Language would be altogether inadequate to give them the least notion of these qualities; they could only be learned by tasting good and evil, by partaking of happiness and misery.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

PRAISE OF ZION.

TUNE—"Rule Britannia."

O ZION, Zion, put on thy strength,
 Before thee terrible Babel will bend;
 The day of glory will be to thee,—
 And high thy praise will sound forever.
 Sing, Zion, sing;
 May thy hallelujah now,
 Echo throughout the great existence.

Let all thy enemies come,
 Greatly thirsting after thy blood,
 With the power of thy praise they will all perish,
 From fear—they shall all be gone.

 Sing, Zion, sing;
 May thy hallelujah now,
 Echo throughout the great existence.

Daughter of Zion, be glad,
 And rejoice—saying ha, ha;
 The great day of thy freedom is nigh,—
 O, burst into endless song.
 Sing, Zion, sing;
 May thy hallelujah now,
 Echo throughout the great existence.

The pride of great Babel will fall,
 She will fall, she will fall lower than the ground!
 And the Saints will sing without pain,
 On the marriage day of the Lamb's bride.
 Sing, Zion, sing;
 May thy hallelujah now,
 Echo throughout the great existence.

I now see the blessed day,
 On the eyelids of dawn's shining light;
 It will come,—its beautiful ray
 Which sparks all the songs of heaven.
 Sing, Zion, sing;
 May thy hallelujah now,
 Echo throughout the great existence.

May it hasten, O may it hasten,
 That is my petition, that is my cry,
 And bring forth the will of God,
 And in his love forever live.
 And I shall sing,
 In my great happiness,
 Despite the enemy everywhere.

Llanelli.

DEWI ELFED.

TURKISH PROVERBS.

A SMALL stone will often cause a great stir.
 A foolish friend is sometimes more harmful than a wise enemy.
 No one will make his mouth sweeter by saying the word "honey."
 If a man wishes to live in peace, he must be blind, deaf, and mute.
 Do good, and throw it to the sea; if the fish do not recognize it,
 God will.
 He who fears God, has no reason to fear man.
 If your enemy is as small as a gnat, consider him as big as an
 elephant.
 Those who know the most are those who are deceived the least.
 The man who weeps over everyone, will soon be without eyes.

More learning is obtained through conversing than through books.
A true friend is worth more than a relative.
He who borrows a horse seldom rides.
Do not trust in the whiteness of his headdress; he purchased the soap on credit.
Death is a black camel, and it bows down before every man's door.

MISCELLANEOUS, &c.

FROM THE VALLEY.—The latest news informs us that the 4th of July was celebrated in the usual manner, and that the Saints enjoyed themselves as well as ever. The morning was spent in parading, and the afternoon in meetings of different kinds. It is reported also that the Indians are showing an inclination toward doing harm to the inhabitants of the valleys, and all necessary preparations are being made to oppose them, and every settlement is being secured against them. More detailed accounts are in number 42 of the “Star.”


IT is said that A. W. Babbitt, Esq., Editor of the “Western Bugle,” Iowa, was appointed to be the Provincial Secretary for the Territory of Utah.

DEATH.—Death is feared and avoided by the wicked, like a rock from which they wish to escape every minute of their lives; but the pious man looks forward with cheerfulness to death, like a port of eternal peace and happiness, which he hopes to reach soon in safety.

OVERCOME your passions; it will be more glorious for you to gain supremacy over your own hearts, than to take possession of a fortified city.

PAYMENTS FROM OCTOBER 1 TO OCTOBER 6.—Flintshire, £1 1s 1c; Hirwaun, 3s 4c; Georgetown, 5s; Cwmbach, 11s.—Total, £4 9s 5c.

APPOINTMENT.—Elder Thomas Morgan was appointed to preside over the Breconshire Conference, in the place of John D. Roberts.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
The cause of the various sects.....	229
Celestial Marriage.....	232
Pre-existence of Man	239
Praise of Zion	242
Turkish Proverbs	243
Miscellaneous, &c.....	244

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

OCTOBER 15, 1853.

[VOL. VI.

BAPTISM.

CONVERSATION AMONG A SPRINKLER, A BAPTIST, AND A SAINT.

SPRINKLER—I do not consider there to be anything of importance in baptism; but it is true that we ought to follow the examples given us by Christ and his apostles. To get at the root of the matter is the objective; for what benefit can there be in a little or a lot of water?

Baptist—Nothing of importance in baptism, is it? Yes, there is the greatest importance in it, and that you and I will see in the next world. But that there is no importance in the sprinkling of little children, I do believe; but don't tell me that there is no importance in the baptism which Christ established, for I cannot allow you to do so. That is entirely against my grain.

Sprinkler—You Baptists put far too much importance in baptism: several times I have heard your preachers insisting that no one can enter into the kingdom of heaven, without being immersed by you. Dear me! that is an old and hateful doctrine. What, do you suppose that no one but the Baptists are saved! Let us allow that immersion is fine (which I don't believe for a minute), but you ought not to condemn everyone who is of a different opinion. You wish to set yourselves out as the infallible ones, knowing it all. But where did you get all your knowledge and your certainty? Do we not have the same Bible as you? and we can read,

and judge for ourselves, as you do. You have not seen the ancient apostles baptizing any more than we do: the same story informs you that immersing adults is the proper form of administering baptism, that shows us that sprinkling little children, as well as adults, is the proper form. Now, the entire debate depends on understanding the original language; and you know that the Sprinklers have men just as learned as the Baptists have to understand that. Therefore, how can you be so much more certain than we?

Saint—Indeed, that is quite good reasoning. But I don't want to say anything now; rather I shall listen to you further, for I love to hear men reasoning in a wise manner.

Baptist—There is no way to place too much importance on baptism, but perhaps our preachers sometimes say too much in preaching it. Even though baptism is the door to the kingdom of heaven, yet we believe that other denominations are saved just as we are, but they do not go in through the right door. They must climb in some other way, or perhaps God has opened a new door. But with respect to our infallibility, I tell you that we claim no such thing: rather we believe that the scripture is infallible, and it cannot be depicting two baptisms, when it says there is one baptism. It is true that other denominations have many very learned men, but some of them are forced to admit that our manner of baptism is the right one; and therefore, it is no wonder that we appear to be so determined with our subject. The majority of the learned men admit that the most common meaning of the Greek word for baptizing is immersion or sinking, and that it never stands for sprinkling. Also, The Rev. J. Evans, earlier from Rhuddlan, said that even the Welsh word *bedydd* originates from *grave* and *sink*, which would make the meaning of baptism sinking into a grave. Everything cotestifies that immersion is the proper manner.

Sprinkler—I do not doubt that men say many things, but I believe that more than half of what they say is left unproved. I myself heard the late Rev. J. Edwards, Carmarthen, once say on the bank of a brook there, that the meaning of the Welsh word *bedydd* was to immerse, since it originates from *bed*, river, or water, and *ydd*, an active suffix, which would signify *rivering*! But what if we believed

everyone's notion! Dr. Owain Pugh, on the other hand, says that its meaning is "gift from God;" which signifies neither immersion nor sprinkling. But if the Baptists believe that immersion is the meaning of baptizing, why do they put *immersion* in its place in their translation of the Testament? It would be very easy for me to invent some other origins for the word, to signify sprinkling; but I prefer not to do so; for too much has already been done to blind the eyes of the people. Your observation about two baptisms is quite fair, for there cannot be more than one from God; and I am glad to understand that you are not so presumptuous as to think that no one but the Baptists are saved.

Baptist—We do not rely much on the meaning of the Welsh word *bedydd*, rather on the meaning of the Greek word, *baptizo*. The chief meaning of this word is immersion. There are many other words also in connection with this that prove beyond argument that that is its meaning; such as "baptizing *in* the Jordan," going "down *to the* water," "coming up *out of the* water," "baptizing in the cloud and in the sea," "we were buried therefore by baptism," &c. Now, what man who has sense, has read these expressions in the scripture, and does not see that immersion is the only proper way.

Sprinkler—But, on the other hand, what do you think about "baptizing *with* water," "Rebecca going *to the* fountain," without getting wet; baptizing in the house of the keeper of the prison, with no mention of going outside; and baptizing all Judea, and the land around the Jordan, by one man, and in freezing weather. Also, the Red Sea baptism could not have been immersion, for they walked across it on dry ground: and consequently, they must have sprinkled, by the tops of the waves dripping on them. And you must admit that little children were there also, and that they were baptized; and it is reasonable that the keeper of the prison, and Lydia, and others that could be named had little children. And is it not commanded to "teach *all nations*, baptizing them?" and how can that be done, without baptizing little children? Indeed, there are as many reasons to be found against the Baptists, as they have against the Sprinklers.

Baptist—But you do not have one definite verse for sprinkling children. If you can show a definite verse, we will give the matter up.

We have definite verses to prove that only believers were subject to baptism. "Whoever *believes*, and is baptized;" and since little children cannot believe, they should not be baptized. "Then they that gladly received his word were baptized;" and those were not little children. It is true that you have an account of a family receiving baptism; but a family can exist without having little children. Furthermore, with respect to the Red Sea baptism, I can say that that was a figurative baptism, and that it was a foreshadowing of our baptism. You, Mr. Saint, believe the same as we do about baptism, don't you? Let us hear a little of your thinking about this subject.

Saint—Well, indeed, friends, I have greatly enjoyed listening to you; but I tell that you are just as far from agreeing with one another, as you were before beginning to debate. It seems to me that the two of you are very steeped in the opinions of your fathers, and that you do not wish to give in to one another. If you were to read more of the scriptures, and less of the commentaries, you would no doubt see the matter far more clearly. We have all been reared in too much of the traditions of men, to be able to understand the scriptures, not having anyone like Phillip of old, full of revelation, by our side to instruct us. Certainly there is but one true baptism, and that one is divinely ordained; and men must be authorized by God to perform it. It is possible for another baptism to be administered in the same way as the true one, without its being a true baptism. Such a baptism was administered to the twelve disciples in Ephesus; if not, Paul would not have baptized them a second time: it was proved that the one who had baptized them was a deceiver, for he had not promised the Holy Ghost, which all the servants of God always promised. Thus, it is entirely possible that one of your two baptisms is no more true than that one. It seems to me that neither the Sprinklers nor the Baptists have certainty on the one hand or the other, but that they administer baptism as they judge best, and according to their understanding of the scriptures. If God had authorized them to baptize, he would have been sure to show them the correct way, instead of their arguing with one another all the time; and if God had shown them the correct way, they would have received sure knowledge, and there would be no debate about it. The preachers of

the Latter-day Saints have received revelation from God, and have been authorized to administer baptism; consequently, they rely in no way on their previous opinions, but they understand the scriptures by the ray of light they have received. Revelation from God is the key to understand all that is mentioned about baptism in the scriptures. We know that immersion is the proper form of administering it, and that believers are the only subjects; thus, by knowing that beforehand, it is very easy for us to understand every reference made to baptism in the scriptures. We know also that baptism is for the remission of sins, and that all are required to bring forth fruits appropriate for repentance; and we know that all must be “born of water,” before they can enter into the kingdom of God. Since one is baptized for the remission of sins, there is no need to baptize little children; and that “*all nations*” must be taught and baptized, is not any proof that little children are baptized. Teaching *all* the nations means teaching everyone in *every* nation who are objects of teaching; and the same thing can be said about baptism, namely baptizing those who believe the teaching. Furthermore, the words “baptizing with water” are used to distinguish between that and “baptizing with fire;” and not to indicate sprinkling or immersion. And with respect to the baptism of the family of the keeper of the prison, we read in Acts xvi, 33, 34, that he, after washing the stripes of the apostles, and being baptized, “brought them into his house,” which proves that they had gone out to be baptized. Furthermore, with respect to the three thousand who were baptized, it is quite simple to account for that when we remember that “seventy others,” besides the twelve, had the authority to baptize; and therefore, there was plenty of time to baptize them all. And in regards to the host that John baptized, there is no account of his baptizing more than he could; he had his time before him, and if he baptized many, he had a lot of time. But with regard to the Red Sea baptism, it seems to me that the two of you are completely wrong. Could not the Israelites, after crossing the sea, have received baptism in it on the other side in an orderly fashion, and also been covered by the cloud or the column of fire, which could have been a baptism of the Spirit? But it is not reasonable for the little children to be baptized, since baptism is for the remission of sins; and if there

were little children in the families that you mentioned, they must have been old enough to believe, before they could receive baptism. But lest I should abuse your patience at present, I shall encourage one of you to read the pamphlet published by the Saints in Merthyr, on the topic of Baptism. That treats the subject with greater detail than time permits me to do at present. Thus, I shall be silent after asking you in the words of Paul, "Have ye received the Holy Ghost, since ye believed?" If not, it is time you obeyed the true baptism, with which the Holy Ghost is promised, so that you may receive knowledge for yourselves by receiving it. It is true that you can be as honest as those disciples in Ephesus; but it is possible for the most honest often to be misled erroneously. Therefore, put this to the test for yourselves; for those who do the will of God, according to the words of Christ, shall know of the doctrine, whether it is of God or not. I have briefly made known my mind; you may judge for yourselves.

Baptist—Well, you have said many things worthy of attention, and I promise to look into them, when I have time. The hour is late, and perhaps it is better for me to leave.

Sprinkler—All right, then, we shall leave, for I have been completely convinced.

Saint—Come by, then, to receive your baptism; "for he who believes, and is baptized, shall be saved."

SIGNS OF THE LAST DAYS.

[From the "Star of Gomer," for January, 1827.]

CHRIST'S ANSWER to his disciples, when they asked him, "What shall be the sign of thy coming to destroy the temple and Jerusalem; and of the end of the world?" was "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and they shall deceive many; yes, if it were possible the very elect." Indeed, great is the deception that has been in every age of the world, in temporal matters, through trickery and telling lies, as two sons of perdition stood against Naboth for his earthly inheritance, namely his vineyard; but these things, nor other things of the same nature,

do not merit comparison with the great loss of deceiving the soul, which is of greater worth than the whole world; and therefore, says the King of Zion, "Take heed that no man deceive you." We are to understand, from Christ's teaching, that the self-same signs existed before the frightful destruction of Jerusalem and the end of the world. As it was in Noah's time too, so will be the coming of the Son of man. Great was the activity in the age before the flood, eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. In the same way in the time of Lot, they were buying and selling, planting and building, but the day that Lot went out from the city the Lord rained fire and brimstone down from heaven, and destroyed them all. The things mentioned are not illegal activities in the proper places; but Christ is showing that these things will be in full flow before his second coming; yes, right up to the day that the sign of the Son of man appears in the clouds of heaven.

God never wrought destruction on the world, a country, or a city, without a warning. For instance, it can be seen that Noah was the righteous witness warning the world before the flood; Lot was righteous in Sodom; Jeremiah warned before the enslavement in Babylon; Jonah warned the Ninevans; Moses and Aaron revealed the Lord's Burden to the Egyptians. When the Lord reveals that destruction is coming, the devil meanwhile through his instruments, which are many, with all his power to deceive, contradicts God's word, because he has great wrath, and knows he has only a little time. Before Ahab king of Israel was deceived, he was warned by one of the Lord's true prophets, but he did not listen to him, because he had four hundred with one voice saying things more in tune with his mind. There was a host of them in the time of Jeremiah contradicting, and pleasing the nation by deceiving them and telling untruths, &c. According to the testimony of the truth, God will give his gospel to every kindred, tongue, and nation on the entire face of the earth, and then the end will come; as it was preached according to the words of Christ before the destruction of Jerusalem. Paul says, "That which ye

have heard, and which was preached to every creature which is under heaven; verily its sound, and its words went unto the ends of the world." And when the Lord reveals the order of worship to sinners, so as to teach them and warn them to flee from his wrath, the enemy, through his instruments, sets up his religion as closely as he can, without being entirely so, to Jehovah's religion, to gain the advantage of catching and deceiving men's souls; as Jannes and Jambres opposed Moses, by doing the same thing, in order to deceive and catch Pharaoh in their net, so too are there some in every age who stand against the truth. When Jehovah, under the old covenant, revealed, through a vision or a dream, his will to his people in order to warn them, the devil also sent his servants, who stood shamelessly in front of their fellowmen, and said they were messengers from God, or that it was the Lord who sent them, when the Lord did not send them; and one tell his dream, and another his vision, in order to deceive men's souls. Great was their progress, their respect, and their success, because their teaching was in accordance with nature, deriving from the idea of the flesh, and contemplating how to please the world. It was in these people, namely the prophets, the teachers, and the most eminent, that the trouble started. I shall go, says the prophet, to the great men, and I shall converse with them; for they knew the way of the Lord, and the opinion of their God: but these people also broke the yoke; and everyone in the same way, wanting to be seen and to collect wealth. The leaders giving their opinion for gain, and the priests teach for wages, and the prophets divine for money, and everyone loves presents. These things were the fruits of their thinking. It is amazing how wise they were in Jerusalem before its destruction, preaching in every street, praying in order to be seen, receiving respect and glory from each other, and elevating to a great height the traditions of the fathers, and teaching instead of doctrine the commandments of men, thereby trampling on the laws of Zion; very careful about what they wore, making the *phylacteries* wide, so as to be suitable objects in the eyes of their fellows to be called *Mr.* and *Sir* in the marketplaces. These things were a sign to the

disciples of the destruction of Jerusalem; and by the same token of the end of this world.

The signs of this age reach the same extent as the signs of the destruction of the world in the time of Noah, of the destruction of Sodom and Gomorrah, and of the destruction of Jerusalem. What appears in the present day clearly reveals that He is near, and at the doors. The one kingdom against the other,—famine, and plagues, and earthquakes in places,—and the leaders of the nations in a quandary about how they can quell the complaint of their fellow-creatures.—(*All this is the beginning of troubles.*) And in the face of everything, the distress of the last days seems clear, pride holding its head up high, men boastful, fond of money, blasphemers, respecting persons, breaking covenants, traitors, hot-blooded, loving sweet lust more than they love God; also slanderous, revilers, jealous, rising one against the other, with the love of truth growing cold. Indeed, Mr. Gomer, reading the scriptures, which are a divine, infallible rule for every man, sober and impartial, one sees a great difference between the laws of Christ and his holy apostles and the laws of many religionists of this age. The world has gone by the name *Christian World*, and ever since has taught morality before knowing the Covenant, which deceives the soul, since such doctrine leads men to put their trust in their own actions, or in their superiority over others. They commonly go to great lengths to take care what they wear so as to merit respect, and what they say so that the world may speak well of them. They pay more respect, and bring more zeal to men's commandments than they do to the doctrine and commandments of Christ and his holy apostles. There is no scriptural basis for calling anyone Christian except those who profess the faith, and willingly agree to keep everything commanded by Christ: and woe betide the world when men put light in place of darkness, and sweet for bitter; and shout that there is delight and peace, when destruction is near and at the doors.

Here I rest my case, yours,

R. FROM THE NORTH.

PRE-EXISTENCE OF MAN.

[Continued from page 242.]

65. LOVE and hatred must have been sensations unknown prior to the knowledge of good and evil. Hatred is excited by something possessing disagreeable qualities; but, as all things were very good, there was nothing calculated to excite this passion: no evil qualities were, as yet, discerned by them: such sensations could not be produced in them, without inflicting more or less pain; but the sensation of pain could not be awakened without doing evil; therefore, it was impossible for them to have the sensation of hatred, before knowing evil. But a being who has no knowledge of hatred can have no knowledge of love; for love being the opposite of hatred, can only be understood by contrast. In order to love, a being must perceive something good in the object loved, but as Adam had no idea of good, he could not love anything because it possessed the quality of goodness, and therefore, he could not form any idea of the nature of love. Love and hatred, then, are sensations derived from the knowledge of good and evil.

66. If the knowledge of good and evil, of happiness and misery, of justice and mercy, of love and hatred, had no place in the minds of our first parents, prior to the fall, it is evident that they were totally deficient of the qualities necessary to the enjoyment of the society of beings of a superior order: they were totally unqualified to converse, and reason, and associate, with any degree of satisfaction, with beings who were in the possession of all this knowledge; they were totally inadequate to hold any power or authority among those who knew good and evil; they were entirely unqualified to sit in judgment upon transgressors—to discern the nature of crime—to punish the guilty—to show mercy to the afflicted—to love good and hate evil: for the want of experimental knowledge they could not, for a moment, have been entrusted with the exercise of any of these important functions. And thus we perceive, as we have already stated in a former paragraph, that there are certain truths which could

only be learned by experience; while there are other truths which can be acquired by reason, reflection, observation, and revelation. But experimental truths are just as necessary as those acquired by a different process.

67. Thus we see that the knowledge of our first parents was extremely limited. Though the Lord had formed Eve, and brought her to Adam, yet it is extremely doubtful whether, in their innocent state, they could love or hate each other. It is difficult for us to conceive how conjugal love could exist between the two sexes, when they had no knowledge of good or evil, of joy or misery. That feeling of joy which now exists between husband and wife, they must have been strangers to. It is also extremely doubtful whether they, in their state of ignorance, could propagate a mortal species. Shame or modesty was something that they had no idea of; hence, we read that, "They were both naked, the man and his wife, and were not ashamed" (Gen. ii, 25). They, being immortal, and having no blood flowing within their systems, and being destitute of the idea of love and hatred, of sexual affection, and of every principle resulting from a knowledge of good and evil, were unqualified, as yet, to fulfill that great command, to, "Be fruitful and multiply and replenish the earth" (Gen. i, 28); provided that the command had reference to a mortal posterity of flesh and bones. Flesh and bones are made out of blood; and without blood, flesh and bones could not be begotten and born; now, as blood is the natural life, and contains within itself mortality and death, it is evident that Adam and Eve had not that mortal fluid flowing within their immortal systems; and yet, without blood, they never could have begotten children of flesh and bones. If it were the design of the Almighty, that man, in his second estate, should beget bodies or tabernacles only, and not spirits, then it was impossible for them to fulfill that design until after the fall. The spirits were already begotten in heaven; these spirits required tabernacles; it may have been the duty of man in this world to beget these tabernacles, that innocent spirits from the spirit world

might take up their abode in them. This work, man, in this world, could not do, unless blood circulated within his arteries and veins. Now, the Lord could not, consistently with his goodness, organize blood within the system of man, and thus subject him to death. He therefore made him immortal, by organizing, in connection with his flesh and bones, an immortal fluid of a more refined nature than that of blood—a fluid of spirit.

68. In order that man might have the exceedingly great privilege granted to him of knowing good and evil, happiness and misery, justice and mercy, love and hatred, of multiplying and replenishing the earth, with bodies or tabernacles for the spirits—the Lord formed the tree of knowledge, and so constructed its fruit, that if taken in the system, it would destroy the immortality thereof, and cause blood to usurp the place of the spiritual fluid, and thus, by our first parents partaking of the tree, they would place themselves in a condition to propagate their species, or in other words, bodies of flesh. But did the Lord command them to eat of this fruit? No: such a command would have been inconsistent with His goodness. It was perfectly consistent with his attributes to make the tree: it was perfectly right that he should plant it in the midst of the garden, where Adam and his wife could not fail to behold it, as they passed to and fro eating of the various fruits with which the garden abounded. But knowing that the fruit contained mortality and death within it, he did not feel justified to let Adam and Eve partake of it without giving them a warning of the consequences which would follow. The Heavens would have considered the Lord unjust inasmuch as He had made the tree and placed it within the reach of man, if He had neglected to caution him not to eat of it. Therefore the Lord gave a strict command that our first parents should not eat of the fruit, telling them that they should surely die, if they did partake of it. The Lord having a foreknowledge of all things, knew that Adam and Eve would, because of their great ignorance, be easily enticed to disobey this commandment, he, therefore, suffered Satan to enter into the

body of a certain beast, called a serpent, and to speak through the serpent, and entice our first parents to eat the forbidden fruit. (See Joseph Smith's inspired translation of the third chapter of Gen.) They yielded to the temptation: the Lord now could inflict upon them pain, and misery, and death, and still be just; for they had disobeyed his command. They were now made mortal by their own acts. Blood now flowed within their systems, and they had placed themselves in a condition to "multiply and replenish the earth" with a mortal posterity. Although the command was given before the Fall for man to multiply, yet the Lord very well knew that man could not fulfill this command, so far as mortality was concerned, until he should through his own act, acquire a knowledge of good and evil, and introduce a change into his own system adapted to that end. Therefore, the first great command was given according to the foreknowledge of God in relation to the fall, knowing that man would suffer the penalties of eating the forbidden fruit, and knowing that while under that penalty he would be prepared to beget a fleshly offspring. From all the circumstances, it appears plain to us, that the Lord never intended our first parents to multiply mortal tabernacles until after they should, by their own acts, gain a knowledge of good and evil, and be prepared to govern children, according to the principles of justice and mercy, and the nature of right and wrong. It would seem too, that the command to multiply was given to all the children of men, both male and female, on the sixth day; and as Adam and Eve were not formed temporally until the seventh day, the command must have been given while they were in the spirit world, and it is not at all likely that they remembered the command after entering their tabernacles. In the Book of Abraham, the Lord has not told us that he gave a positive command for man to multiply; but while counseling upon the subject on the sixth day, the Gods said, "We will cause them to be fruitful, and multiply, and replenish the earth." This was not a command, but merely a declaration of what the Gods would do. "We will cause them to be fruitful," &c. Now we

have already seen what plan was adopted to cause them to multiply; it was by placing before them "the tree of knowledge," that they, through the exercise of their own agency, might be endowed with the requisite qualifications, not only to bring forth mortal children, but to govern them according to the laws of good and evil.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

EMIGRATION.

[From the "Millennial Star," Oct. 22, 1853.]

THE Saints are looking forward to the approaching season for emigration, with a great degree of anxiety. Each succeeding year plainly manifests a more deeply rooted determination to hasten away, and escape the fury of the gathering tempest, which is already filling the hearts of rulers with fear, and causing both politicians and philosophers to prognosticate evil of the kingdoms that are, and affirm the approaching day of their departed greatness and glory. A spirit seems to be brooding over the nations of the Eastern hemisphere, almost instinctively urging them to insurrection and blood, or to emigrate to distant lands, particularly to the American Continent, which is the land of Zion. The Saints, above all other people, are desirous of escaping the evil by flight. Their inducements both temporally and spiritually are greater than others possess, and their exertions are reasonably expected to be proportionately great. No Saint who has the liberty and means of gathering, and appreciates the bearing of it is destined to have upon his every future interest, can tarry without feeling that the time is irredeemably lost to him. Those who cannot appreciate the importance of it, nor take warning by the universal flight, may have their senses quickened, in some unexpected moment, by the evil day that will soon overtake them.

Many are inquiring if they can emigrate, the coming winter, for ten pounds, as the Saints did last winter. In answer to this question, we can only say, for the present, let all the Saints, who possibly can, gather their ten pounds each, and we shall do all in our power to see them emigrated.

The Saints could not be fitted out for the plains, the past season, for ten pounds each, but money was loaned to effect their emigration through to the Valley. We are not aware but that our credit is as good now as it was last year, and, if it continues so, we purpose to emigrate every faithful Saint who can raise that amount, and who wants to go to Zion. The precise terms upon which we shall undertake the emigration of the ten-pound companies, we are not prepared to state, but they will be made known sufficiently early for the Saints to adopt the counsel which may be given upon the subject.

In the meantime, the question is—Who can raise ten pounds, and who wants to emigrate? If the Presidents of Conferences could learn about the number that will emigrate from their Conferences, by raising ten pounds or more each, and furnish us with the information by the first of December, or before, it would greatly aid us in forwarding the necessary arrangements.

BOOK DEBTS, *STAR*, &c.

[From the "Millennial Star," Oct. 22, 1853.]

WE trust there will be no lack of exertion on the part of Agents and Presidents, during the remaining portion of the year, to liquidate, as near as possible, the debts which have been contracted with our office. This, we are satisfied, can only be effected by a universal willingness to *act*, and promptitude on the part of the Saints. We have a double object in view, in pressing this matter at the present time, which is not only to better the condition of the Conferences, by freeing them of debt, but we are authorized to use all such means as may come into our hands, before the close of the year, for the benefit of the coming emigration. Everything that has a bearing upon this subject, is of importance to us. Two or three thousand pounds of the money now lying in debts, could be so appropriated as to effect the emigration of hundreds from this land the coming season. If the Conferences will make arrangements to throw this amount into our hands before the close of the year, it shall be appropriated to their advantage. The British Saints will find this privilege granted by the Presidency in Zion, worth availing themselves of.

MISCELLANEOUS, &c.

GIFTS of nature, and artistic achievements, are valuable only when put to the task of increasing virtue, or when they are governed by the rules of honor.


THE true friend opens his heart without guile, counsels justly, assists readily, ventures fearlessly, takes all things patiently, defends with bravery, and continues unchanged to the end.


COMPARISON.


(Translation.)

Like a small boat when it lightly cuts
Through the tide of the foaming, furious sea,
Sailing stoutly through the rolling waves
Which splash, singing their mournful song,
Loudly against its husk-like sides.
So too the Christian on life's stormy sea,—
While breasting its perilous waves he sings:
On the anchor of Faith he rests his broken vessel,
And the angry waves of adversity, rising fiercely,
Rock him, but still do not sink him. (1840.)

PAYMENTS FROM OCTOBER 7 TO OCTOBER 13.—West Glamorgan, £1 13s 4c; Aberdare, 5s; Aberamman, 3s 4c; Dowlais, 10s 2c; Rhymney, 18s; Georgetown, 5s 2c; Merthyr, 10s; Ffynnon Tydfil, 5s; Cwmbach, 14s.—Total, £5 4s.

 We have for sale some Hymn Books in the most beautiful binding, in morocco, price 3s 6c each.

 We wish to inform our Distributors, that we are not at fault, if the packets do not arrive regularly; it is the fault of others. They leave our office promptly; nevertheless, we will do our best to correct the negligent.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Baptism	245
Signs of the Last Days.....	250
Pre-existence of Man	254
Emigration.....	258
Book Debts, Star, &c	259
Miscellaneous, &c.....	260

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

OCTOBER 22, 1853.

[VOL. VI.

THE PERPETUAL EMIGRATING FUND.

[From the "Millennial Star," Oct. 22, 1853.]

It becomes, almost daily, more and more apparent, that the hearts of the poor Saints are being effectually turned to the Perpetual Emigrating Fund Company, as their only hope of deliverance from Babylon's shores. The signal success which has attended the execution of measures adopted by that company, since its organization, and especially the two past years, in what has been done for the British Saints, causes them to rely most implicitly upon its ability, through the blessings of God, to effect the object it has in view.

The many appeals which are being made to us for aid from that source, are certainly calculated to enlist our deepest sympathy, but when we come to the test, we find it requires something more than sympathetic feelings to effect the emigration of the poor. The Saints must know that the extent of our labors in this respect, depends mainly upon their liberality in supplying us with means. Who would not do their utmost to contribute for the glorious work which is being done by the means of the Perpetual Emigrating Fund?

We can now announce to the Saints that the President in Zion has arranged to put into our hands a considerable amount of means, to be applied for the emigration of the poor from this country, the coming season. This we are sure will make the hearts

of the Saints leap for joy, that the Lord is thus increasing the facilities for gathering, and we hope the Saints in Britain will afford us a most liberal assurance, before this year closes, that they appreciate such timely aid from the land of Zion, by contributing their hundreds and thousands to swell the sum. This could easily be done by a united exertion from the many who are so deeply interested.

Several of the adjoining Missions are now contributing to this Fund, where there is no authorized Agent of the Company, to direct their appropriations, and that all such may know what is expected of us, relating to them, we here insert a letter of appointment, received from the President and Secretary of the Perpetual Emigrating Fund Company.

“Great Salt Lake City, September 30, 1852.

“This certifies that Elder Samuel W. Richards is appointed and authorized to act as Agent of the Perpetual Emigrating Fund Company, in Great Britain and adjacent countries, to aid the emigration of poor Saints to the valleys of the mountains, to receive donations to the Fund, and disburse the same as he shall deem proper. And the Saints universally, who desire to promote the cause of truth, and roll on the work of the last days, are requested to hearken to his counsel, so shall the blessings of our God rest upon them and him, and the work of the Lord be prospered in his hands.

“BRIGHAM YOUNG, *President of the P. E. F. Company.*

“WILLARD RICHARDS, *Secretary.*”

We therefore take the liberty to request the Presidents of Missions, to whom this letter is applicable, to furnish us with an account of the means they have in hand, belonging to the Perpetual Emigrating Fund Company, sufficiently early for us to advise an appropriation of them the coming emigration season. We trust that all Saints in all countries will ever feel a deep interest in promoting the work of gathering, by liberally contributing of their means to aid the Company's operations.

Any amount of donations which the Presidents of the British Conferences may forward to us by the middle of December next, will be included in the amount appropriated to their respective Conferences at the close of the year.

In looking over the list of donations which have been made to this

Fund in Britain, we see several private donations amounting from £100 to upwards of £200 each. This manifests the deep interest some have felt for its prosperity, and affords a worthy example for others to follow, which we are assured they will do, and thereby secure to themselves the blessings of God and of his people.

[Let the Welsh Presidents understand, that that which is asked above, from Wales, is to be sent to President W. S. Phillips, so that he may, in behalf of others, send it in time to Liverpool. Do this also with respect to that which appeared in the last TRUMPET.—EDITOR.]

CELESTIAL MARRIAGE.

[Continued from page 239.]

THE object of laws is to prohibit every practice which is calculated to injure individuals or society. But in what respect are individuals or society injured by the practice of a plurality of wives? We answer, in no respect whatever. The objector may say that such a practice is calculated in some instances to produce poverty, and bring distress upon the family, and, therefore, should be considered criminal, and prohibited by law. We reply, that there are many practices which bring poverty and distress, and yet those practices are perfectly lawful. For instance, the slaveholder may reduce himself to poverty, by accumulating slaves, and by a mismanagement of them! Would the southern States consider this to be a crime? Would they prohibit by law the purchase of slaves, because, in some instances, it reduced the purchaser to poverty, and brought distress upon himself and family? And again; a man may bring poverty and distress upon himself and family by unwisely employing mechanics, clerks, day laborers, &c. Would any of the States or Territories consider this criminal? Would they enact laws to prohibit the hiring of mechanics and laborers, because, in some instances, it reduces to poverty? Another instance; many persons by marrying one wife reduce themselves from a state of wealth to abject poverty, yet no State would for such a reason, denounce the marriage of one wife as criminal, and prohibit it by

law. We might multiply any amount of instances where poverty and distress are brought upon families by the practice of things which are perfectly justifiable by the law. Because a plurality of wives may, in some instances, reduce a family to poverty, is no reason, therefore, why it should be prohibited by law, any more than thousands of other practices which may produce the same result. But in the most of cases, the plurality system would have a contrary tendency; instead of diminishing the wealth of a family it would increase it. A large number, bound together by the strong ties of family affection, and taking hold of business in a united capacity, will be able, most frequently, to accomplish more than the same number of individuals acting separately, and covered only by individual interest. A union of interest and action is admitted by all to be more powerful in its results, than disunion. A numerous family of children are calculated to accumulate wealth, or to accomplish any other object, by their united energy, more than a small family. Hence, the Psalmist says, "Children are an heritage of the Lord. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." Psalm cxxvii. Instead of a large family being a disadvantage in point of wealth or strength, they are of great advantage. Therefore, so far as this cause has any bearing, it would be more just for the States to prohibit the one-wife system, than to prohibit the system of plurality.

Sometimes objections are urged against the plurality system, by saying, that it takes away the rights of women, and, therefore, it should be prohibited by law. But what rights of women does it take away? If several women voluntarily, and from their own choice, and with the consent of their relatives, wish to unite their destinies with one man, what rights have been taken away? what injuries have been sustained, either by themselves, or by society in general? We answer, none at all. On the other hand, the rights of women are destroyed and taken from them in prohibiting them, by law to have the man of their choice, that are compelled, by legislative enactments, to relinquish all hopes of marrying a man upon whom their affections are placed, and obliged, if they marry at all, to go contrary to every feeling of their nature—to be united with one for

whom they have no love. How many thousands of women there are who would rather remain single all their days, than to accept the offers of many profligate young men for whom they entertain no other feelings but those of disgust. Could these same women have their rights which naturally belong to them, but which our illiberal State governments have deprived them of, they would unite their destinies with good men, and be infinitely more happy under the plurality system, than they would be to remain in a state of celibacy, or to be united with some wicked profligates. Give women their rights; let them marry the man of their choice, Where pure affection exists, there let them consummate that affection by freely uniting themselves in the sacred bonds of matrimony with the man whom they love, and who loves them sufficiently to make them the partners of his bosom for life. Anything short of this is illiberal, and destroys the rights of women.

It is said that plurality destroys the rights of the first wife, and, therefore, should not be tolerated by law. This depends on circumstances. If a man has been foolish enough to make a contract with a woman previous to their marriage, that he will never marry another while she lives, then it would be taking away her rights to violate that contract without her consent. Such a man, under such a contract, should not be permitted by the laws of the States to break his agreement, for in so doing, he would take away the rights which he has guaranteed to her. But if a man marry a woman without binding himself by such a contract, or if he marry her with an understanding that he can marry others when he thinks proper so to do, then there are no rights of the first wife taken away, nor no contracts broken. The first wife, under these circumstances, enjoys all the rights that she had any reason to expect. When she gave herself to her husband, it was not by compulsion; she freely and voluntarily consented to be his, with the full understanding that he might marry others, whenever he chose. A woman, under these circumstances is divested of no rights, only what she has voluntarily surrendered. She prefers rather to be united with such a man, though she may share but a measure of his attention, than to live a life of celibacy, or be obliged to marry one whom she loves less.

Therefore the objection against plurality upon this ground is wholly without foundation.

Another objection is urged against plurality by pretending that it corrupts the morals of society, and, therefore, it is argued that it should be considered a crime, and be prohibited by law. But we ask what morals of society does it corrupt? Morality is only another name for virtue, goodness, and righteousness. Immorality is its opposite—that is, viciousness, evil, unrighteousness. To be moral is to be innocent of crime; to be immoral is to be guilty of crime. It can neither be shown from reason nor the word of God, that plurality is criminal, and hence it cannot be immoral, and therefore the morals of society are not in the least endangered by its practice. On the contrary, plurality is a great and powerful antidote against immorality. How many hundreds of thousands of women there are, who, in consequence of having no opportunities of marriage, yield themselves up to a life of profligacy, and become notoriously immoral and unvirtuous. If these same females had not been deprived of the rights which all should enjoy under our glorious Constitution, they might have united themselves to some virtuous, good men, and been happy as their second or third wives, and thus been saved from temptations and evils into which they have fallen. Look at the misery and wretchedness of thousands of females in almost every city in America and Europe—inquire into the causes of their shameful and criminal course of life, and it will be found that in nine cases out of ten, they were driven to that state of degradation for the want of a protector—a husband in whom they could center their affections, and on whom they could rely for a support. Would it not have been far better for these females to have been honorably connected in marriage according to the plurality system, than to have plunged themselves into the vortex of irretrievable ruin? What an immense amount of immorality and consequent suffering would have been prevented, had the State governments not been influenced by the corrupt traditions of apostate Christianity in prohibiting plurality, and denouncing it criminal! But this order of things would not only

prevent females from becoming public prostitutes, but would promote virtue among the males. Because of the vast numbers of unvirtuous females with which the nations are cursed, many young men neglect marriage, and seek to gratify their sexual propensities by unlawful and sinful connections. If no public female prostitutes existed, or if they rarely could be found, the natural consequences would be, that young men, instead of abandoning themselves to prostitution would seek to unite themselves in honorable marriage with the partners of their choice. Plurality, therefore, not only would be a preventative against female prostitution, but would diminish the causes or means of prostitution on the part of males.

(To be continued.)

Trans. ROBYN DDU.

PRE-EXISTENCE OF MAN.

[Continued from page 258.]

69. THAT our first parents would have had no mortal children if they had not partaken of the forbidden fruit, is not only reasonable, but it is clearly revealed in the Book of Mormon. The prophet Lehi says, "If Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were in, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are that they might have joy." (2 Book of Nephi, chap. 1, page 51). The same doctrine is also revealed in the inspired translation of the book of Genesis. "And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord, from the way towards the garden

of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

“And after many days an angel of the Lord appeared unto Adam, saying, “Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent, and call upon God in the name of the Son for evermore.

“And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying I am Jesus Christ from the beginning, henceforth and forever, that as thou hast fallen, thou mayest be redeemed; and all mankind, even as many as will.

“And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

“And Eve, his wife, heard all these things, and was glad, saying, “Were it not for our transgression, *we should never have had seed*, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters.”

70. The prophet Enoch also reveals the same doctrine in his celebrated discourse on the subject of the Gospel, as revealed to Adam after he was driven out from the garden of Eden. “And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of Heaven, and he is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of Heaven?

“The heavens hath he made: the earth is His footstool, and the

foundation thereof is his: Behold, he hath laid it; an host of men hath he brought in upon the face thereof. And death hath come upon our fathers: nevertheless we know them, and cannot deny; and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.

“And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence: and he said unto them, *Because that Adam fell we are*; and by his fall came death; and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him: and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

“And he called upon our father Adam by his own voice, saying, I am God: I made the world and men before they were. And He also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under Heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask it shall be given.

“And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized by water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

“And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves, and I have given

unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God; for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of his Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

“I give unto you a commandment to teach these things freely unto your children, saying, that, *Inasmuch as they were born into the world by the fall which bringeth death, by Water and Blood, and the Spirit which I have made, and so become of dust a living soul*, even so ye must be born again of Water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of Heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; for by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified, that in you is given the record of heaven;—the Comforter;—the peaceable things of immortal glory; the Truth of all things;—that which quickeneth all things, which maketh alive all things;—that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

“And now, behold, I say unto you, this is the plan of salvation unto all men: the Blood of mine Only Begotten which shall come in the meridian of time. And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are in the earth, and things which are under the earth both above and beneath; all things bear record of me.

“And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: And thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the

inner man: And he heard a voice out of Heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever. And thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons, Amen.”*

71. From all these quotations we learn, that if it had not been for the fall of our first parents, they never could have had mortal children. Eve said, “*Were it not for our transgression, we should never have had seed.*” Enoch said, “*Because that Adam fell we are.*” Lehi said, “*Adam fell that men might be.*” The Lord said to Adam:—“Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts.” And again, the Lord said in relation to these children, “They were born into the world by the fall which bringeth death, by Water, and Blood, and the Spirit which I have made, and so become of dust a living soul.” The “Water and Blood,” properly united, form the flesh and bones of an infant; the spirit from Heaven, uniting with the “Water and Blood,” animates the body, and thus it becomes “of dust a living soul.”

72. Adam said, “Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things, and was glad, saying, Were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.” How great reason had our first parents to bless and praise God that he had made and placed the tree of knowledge in a position where they could eat of it; for though they brought upon themselves the penalty of their disobedience, and were placed, with their posterity, in a state of suffering, yet it was far better for them to endure the suffering, and even to die, than to have remained in the state that they were in before the fall. Indeed, it would have been better for them to have suffered a hundredfold more than

* Revealed to Joseph Smith, the Seer, Dec. 1830, as part of the Inspired Translation of the Book of Genesis.

what they did, than to have always remained in a state of profound ignorance of good and evil—than to have forever been in a state incapable of knowing or appreciating joy or happiness—a state wherein the idea of justice and mercy could never have entered into their hearts. It was not the design of the Lord that man should remain in such depths of ignorance. Well might Adam and Eve bless God for their transgression; for all the sufferings that they endured in consequence of it were not worthy to be compared with the infinitely important knowledge gained, and the joys which flowed through that knowledge. Christ was considered as a “Lamb slain from the foundation of the world,” to atone for the original sin of Adam. Therefore, by his transgression, he obtained knowledge indispensably necessary to his exaltation and happiness; and by the atonement his sin was forgiven, and he restored to the favor of God, possessing the requisite qualifications to enjoy his redemption, and the society of beings who knew good and evil. “The Lord God said, Behold, the man is become as one of us, to know good and evil” (Gen. iii, 22). God and the heavenly host had attained to the knowledge of good and evil, and therefore they were capable of enjoying happiness, and judging righteously according to the principles of right and wrong, justice and mercy. Adam, by his transgression, had become like one of the Gods to know good and evil. Now can it be supposed, for a moment, that the Lord did not wish Adam to become like himself? Was He not desirous that he should learn how to distinguish between that which was good, and that which was evil? Or did he design that man should forever be deprived of that information which alone could give him joy? Was not the Only Begotten Son willing, even before the world was made, to be sent forth in the meridian of time to suffer and die, in order to atone for a transgression which would place Adam in the same condition as the Gods in respect to good and evil? The Son did not consider death to be too great a sacrifice, in order that man might be raised from the very depths of ignorance, and be placed on an equal footing with the Gods, as far as it regards good and evil, and all their accompanying consequences.

73. It is true, if the Savior had not proposed to die to atone for Adam's sin, then there would have been no way of forgiveness; and justice would have consigned Adam to endless misery and banishment from the presence of his Father, without any hopes of the resurrection of his body, or a redemption of his spirit from the power of the Devil: hence, if God had not contrived a plan of redemption, it would have been better for Adam not to have fallen; it would have been better for him to have remained in profound ignorance of good and evil, happiness and misery, than to have been miserable forever like the fallen angels. But God having devised a plan of redemption, it was far better for Adam to transgress, and suffer the penalties of that transgression for a season, than to remain in a state wherein he could never know good and evil, like the Gods—wherein he could never appreciate the happiness of heaven, or know the joys of eternal life—wherein he could not understand the nature of justice and mercy, of right and wrong—wherein he could never be entrusted with any authority, or power, or rule over beings who were in possession of this superior knowledge—and wherein he could never have had children, and therefore the great family of spirits in Heaven would have been disappointed in their anxious longing expectations to receive bodies. Therefore, I lift up my heart in praise and thanksgiving before the Lord; yea, I bless God with all my soul, that our first parents did transgress, and bring suffering, and misery, and death, upon the world; for, because of this transgression my spirit has been permitted to come from Heaven, and enter a tabernacle of flesh and bones—because of this transgression, I am permitted to know, in this life, good and evil, joy and misery, justice and mercy, love and hatred—because of this transgression, I learn by experience things which I never could have learned in any other way—because of this transgression, I shall enjoy the words of eternal life in this world, and the fullness of eternal life in the world to come.

74. There was another tree in the garden of Eden, whose fruit possessed qualities of an opposite nature to that of the tree of knowledge. It was called "the Tree of Life." This tree was calculated

to produce endless life; it would change mortality into immortality, as may be seen from the following passages:—"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii., 22—24). If our first parents, after having transgressed, and become subject to death, had been permitted to eat of that, the consequences would have been of the most fearful nature, and they would have been ruined forever. The act would not only have affected man, but it would have affected God; His word would have been void, for the sentence of death had already passed, and they were told that they should "surely die." The fruit of the Tree of Life would have caused them to live forever, and God's word would have failed: not only so, but they would have lived forever in misery; for the plan of salvation which was to be brought about by the shedding of blood or by the death of the Savior, would have been frustrated. If Adam had placed himself in a condition that he could not die, his children would have been placed in the same condition also; (that is, provided that it was possible for him to have begotten children of flesh and bones under such circumstances;) hence, the Messiah, according to the flesh, could not have died: forasmuch as all the children would have been immortal, His fleshly body would have been immortal also, and without blood; thus there could have been no atonement by the shedding of blood. Therefore, man would have remained in his fallen state forever, being subject to the Devil who had overcome him, being dead spiritually, without any possibility or hopes of recovery, being miserable forever like the fallen angels. It is very doubtful, whether our first parents, if they had partaken of the tree of life, after the fall, could have brought forth children of flesh and bones; for blood which is essential to the organization of fleshly bodies, would have been eradicated from their systems. Therefore, the Lord, knowing the evil consequences

which would follow if they partook of the Tree of Life, carefully guarded the same by Cherubims and a flaming sword.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

COMPARISON.

A SMALL boy went to the field one day, and he saw some sheep and little lambs, which attracted his love greatly; but he felt sorry for them because there was a thorn bush there that pulled away bits of their wool; and he returned home determined to cut down the thorn bush. The next day, he went out with his axe in hand, directly to the thorn bush; but on a twig of it, he saw a fair-colored bird pulling wool away, and then flying with it to its nest. At that time, he saw the wisdom of the Creator in placing the thorn bush to snag the wool of the sheep, for the little birds to build their nests, and consequently he left the thorn bush alone.

There are many in the church of Christ, that see different things as harmful, much like the little boy saw the thorn bush, things that also serve some good purpose or other. They wish at one time for things in the church to be the complete opposite to the way they are; but at another time, they rejoice that they are as they are, like the man who said that pumpkins ought to grow on the strong oak tree, and acorns on the weak stems of the pumpkins: but one day he went to sleep under an oak tree; and an acorn fell on his head, at which time he gave sincere thanks to the Creator that it was not pumpkins, rather acorns, that grew on the oak tree. This teaches us not to judge the things of God by our own limited wisdom, and to believe that all things work together for the good of those who love God.

W. LEWIS.

EPITAPH

The grave possesses fine eloquence,
 It teaches in its lessons,
 More effectively than a wise
 Theologian can preach;
 Hark what it says, O foolish men,
 Who live in total impiety;
 It is speaking to you,
 Listen carefully to its call. (1842).

MISCELLANEOUS, &c.

COAL.—We are informed by a letter from Elias Morris, of Iron County, Utah Territory, to his brother Richard Morris of Merthyr, that brothers Eliezer Edwards and Thomas Rowlands, as they went to one of the *canyons*, discovered a vein of coal eight feet wide, and that a good road to it eight miles long is now finished.


DISTRIBUTING PAMPHLETS.—Now, while the season for preaching out-of-doors has ended (as President Samuel W. Richards, in the “Star,” Oct. 29, 1853, observes), is the best time for distributing pamphlets, going from house to house, and using every opportunity to converse about the divine religion we profess. We hope our brothers and sisters will take the suggestion, and distribute many pamphlets during this season, taking into consideration that they do not know when they will have an invitation to leave this Babylon, and start to Zion. As we go there, there will be nothing more lovely for our thoughts, than that we have done our duty toward our fellowmen.

PRAYERS for the return of England to Papism have been printed in several languages on the continent, and they are being distributed among the people.

A TEST of a man’s good nature would be to wake him in the middle of the night, and ask him for the loan of a pound.

KEEPING A SECRET.—A man went in great haste to his neighbor, and revealed to him an important secret, and as he left he put him under strict orders not to tell anyone on earth,—And the neighbor replied, “You may rest easy, you can count on me to keep it *as well as you have.*”

PAYMENTS FROM OCTOBER 14 TO OCTOBER 20.—Monmouthshire, £5; Denbighshire, £1; Pontypridd, 16s; Llanfabon, 6s 8c; Hirwaun, 4s 6c; Georgetown, 5s 1c.—Total, £7 12s 3c.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
The Perpetual Emigrating Fund.....	261
Celestial Marriage.....	263
Pre-existence of Man	267
Comparison	275
Epitaph.....	275
Miscellaneous, &c.....	276

MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

OCTOBER 29, 1853.

[VOL. VI.

TO THE REVERENDS OF THE BAPTISTS AGAIN.

*Their accusations against DEWI ELFED JONES and his congregation,
clarified.*

ESTEEMED BROTHER DAVIS,—Inasmuch as I several times humbly invited the Reverends, and their having refused after all, from shame, to publish the accusations because of which I severed my connection with the Baptists, at this point I shall do that myself, and they can stare and snarl, for their anger has still not abated, although I have been fair, even very fair with them also, in private and in public, with words and by letters, all with every good wish; for I pity them in their wretched condition. I grieve for some of them who have already believed, but the profit and the salary keep them from joining with the Saints; others are hindered by worldly honors and bloated egos. It is a shame that men like these are such *cowards*, that they fear to stand on the side of the truth. Good heavens, brethren and Welshmen, overcome the obstacles, and come to the Church of Jesus Christ, trusting in the God of the Saints, and you shall have freedom and strength, that you may rejoice and be glad under every circumstance; I know that, and my wish is that you may come to possess eternal life. Others of them oppose the truth, stubbornly resisting in clumsy obstinance, as if they insisted, despite everything, on twisting judgment and justice, and trampling the truth underfoot as rubbish, completely

contemptuous that the God of the Saints is determined to "take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." That, alas, is the condition of hundreds of them nowadays. O, if only they would mend their ways, and return to the Lord.

Why will man not work justice with man? Why do men, and also their preachers, trample the innocent underfoot? Why do they love to conspire to afflict and destroy whoever loves to work justice at the gate, and defend truth on the streets? Why were the transactions of the Aberdare Quarterly Meeting not made public earlier? Did they want to blindfold the eyes of those who did not know otherwise? Did they want to blind men as does their father, lest the truth shine for them, and they turn and come back, and live? Was it because they feared that by so doing the hope for their profit would cease? that their merchandising would end? and their glory would dwindle in shame and disgrace? I know of some of them who were too polite to deny that, and that others were too full of the swelling of conceited false pride, to understand the meaning of the word *shallow*, and it may appropriately be said of many of them in the words of the English poet,—

"Thy shallow centre to thy utmost skin."

That is how things are, whatever may be said; it is true, as the White Poet says,—

"Whoever denies that, let him take it further,
And let him deny that the sun rises."

Henceforth, ZION'S TRUMPET may give the cry all over Wales, of the account as short as I can make it, of the incidental circumstances of the invention of the Quarterly Attack, or in other words, the *Madness Conference* of the Baptist Reverends of Glamorgan.

About the beginning of the year 1850, I was hurrying along with the construction of our chapel, the Gwawr Chapel, Aberamman, near Aberdare, encountering many obstacles, even from my fellow reverends. The doctrine I was teaching upset them continually. Yet in connection with the congregation, I went forward through it all, and we believed that God was on our side, so that no obstacle stood in our way, any more than sweepings or

chaff stand in the way of a whirlwind. I traveled night and day, through Monmouth and Glamorgan, and I took up a general collection, from the believers, as well as the unbelievers, and every denomination without distinction, through village and town, and district and province, toward paying the debt. I strove with others of the assistant preachers, and the members (some of which are now Saints), with all my energy, until at times I was nearly too worn out to stand, sit, lie, or sleep, even on a feather bed. My diary provides further details about this. In about eight months, or fewer, we paid, of the building expenses, £340, apart from paying for the *deeds*. All the figures are available today. I received some letters from different places in the South and the North, promising assistance to me, if I would pay them a visit and preach to them. I was often sent for then, by various churches, far and near, to baptize and lay on hands, for they believed that they would not be received properly into the church without that: that is the belief and practice of hundreds of the Baptists to this day. The two Colleges are opposed to it and many of the Reverends practice it out of necessity, just for the pay!! I know them very well; others hiss them away with contempt. Some of their members joined with us in the Gwawr Chapel, in order to receive the laying on of hands; they could not sleep well until they received that. That enraged the Reverends fiercely. Sometimes, I saw from fifteen to twenty at once, coming for the purpose of having me lay hands on them, and they often testified that their consciences were more free afterwards. Because of that, the Reverends became infuriated, and frantic, and rushed together after dark, and that is where they, and the deacons, and others, planned the best way to put a stop to such a thing; the cock often crowed before they dispersed; it is vile to relate the things that were done by them in secret. Small *Committees* were held here and there in secret; the Reverends were completely consumed, and his reverence from Aberdare was as unstable as a *powder keg*, and half mad. And for their part the Saints smiled under their hats as they observed this, saying, "*Poor fellows*, what a pity, the poor things are in the dark, and perhaps this will be an opportunity for the honest-in-heart to come out of their midst with dispatch."

Delegates or spies were sent then in secret, to listen and scrutinize what I said and what I preached; traps were set up for me, trying to make me an "offender for a word." It was frequently entertaining to see them listening; they gazed out of the corner of their eyes, their heads half-turned, with the lower lip pursed over the upper, and sometimes like the cock with one side of its head uppermost observing the movement of the kite, and their guilt made them obvious to all. Countless times I saw this. These men cannot look a man in the eye, but rather focus on the area of the heart, and that, perhaps, because of their tendency to spill blood. These are cruel men; let every good man be saved from them. Brother David Rees sometimes used to say to me, "Brother Jones, what if you were to give those spies (Sunday evening) a tidbit, to give the boys over there something to do." "Very well," I said, "I've had my eye on them for quite a while; they shall have a tidbit which will be beneficial, whatever use they make of it; I shall give them a taste of *the hired hands* and the *flock, respecting persons for gain*, and *preacherly inconsistencies*," &c. Then when they had had a good mouthful, they would be gulping, stooping, and looking towards the door; and when I had scarcely finished preaching, they would run out half strangled, as fast as their legs could carry them to their reverends, and would spit it out to them, shouting, "Heresy, heresy, of the worst kind." And I would be lambasted and abused worse than the "negro,"—letters going hither and thither, and everyone forming his own plan to silence me. And some say, "Make haste, dear brothers, to do something about that little Aberamman man,—he is leading the whole country astray,—he is doing us great harm,—men dote on his every move; you can bet your life, that the end of this man and his congregation will be to become Saints; many of the old Saints listen to him every Sunday, and goodness knows what the results will be in the long run; and take hold if you can of his Meeting House, it will be a pity if he takes that and everything to the Saints."

At this time also, many of my own congregation, as well as several in the community churches, quietly encouraged me to baptize them a second time, because they did not believe in the one who had baptized them previously, because he was against "baptism for the forgiveness of sins, and the laying on of hands," as practiced by me. Some people also have dismounted from their horses, while traveling

on the road, and desired me to lay hands on them, lest if they saw them, their ministers might excommunicate them.

Many from the churches at this time, were inclined to obey the truth, and be baptized a second time for the forgiveness of sins. No different doctrine would satisfy them. When the Reverends saw this, they became very angry; writing volumes would be inadequate to indicate their horrible enmity, their anger, and their treachery, their shocking deceits, their malicious lies, together with the great ills they did me in every manner of means. O! how I was smeared at that time; I can barely look at and read, in my diary, what I suffered, even though I was at that time not in the church of God of the Saints. Thanks be for a state in which I receive strength under all persecution. They have now devised a plan to put a stop to the influence, and get rid of me from the place to some distant spot. And the path they took towards this was, to call a Three-monthly Meeting in Aberdare; this they did, and the majority of the ministers and preachers of Glamorgan, and some of the Reverends of Monmouth also, came to the meeting. They regarded this as one of the most interesting meetings, insofar as they (so they said) were coming out for, and in the name of their God against the errors of the country, along with the poisonous heresies of Jones Aberamman and his Congregation. They sent a messenger to us the other evening, to request our attendance at the Conference of the Reverends and Church Missions, the next day at ten o'clock. The messenger informed us too, that there were quarrels in their midst because of the doctrine that I preached, and that certain things needed to be decided between the two Congregations. I wrote them a note immediately, announcing that we would be in the *Conference*, and they received the letter about half an hour after I wrote it. The Sanhedrin of Reverends sat, and cast an eye over the letter, and the old Theological Reverend from Hengoed, in their midst, set the standard of faith. The little note touched them deeply, because it included *that what they wanted was not to have any effect on the rights of our church.*"* They were also critical because I wrote too much like some apostle. Here follows the content of the letter, a copy of which is before me.

* Every church has the inherent right to judge for itself about its circumstances and its discipline, in line with the rule of the Baptists' Profession of Faith, and no minister has the right to sit in judgment on the doctrine of another.

THE CHURCH OF JESUS CHRIST IN ABERAMMAN, TO THE BAPTIST
CHURCH. IN ABERDARE.

Aberamman, Aberdare, November 5, 1850.

Respected Brethren,—We are sorry to hear that anyone in your midst is causing you distress, as was indicated to us about you, by what you sent us to report on your trouble, namely that there was contention in your midst. We thank God that we know nothing of the sort, amongst us in this church which is in Gwawr Chapel, Aberamman. And may the God of peace keep us in the unity of the Spirit, and the bond of peace, until the day of Christ. May you therefore be assured, that there is nothing in this church, at present, which calls upon us to seek the help of any church, minister, or ministers, to organize or decide on our behalf anything which we cannot easily achieve ourselves, and we hope it will remain so. And our prayer to our Father for you, is for your release from all contention, and that you will avoid the stubborn arguments of men with corrupt minds, and discussion about words, which is of no avail, except to bring the listeners low, and breed disputes. Whatever help we can offer you, in order to remove your present tribulation, in a Conference, or any other opportunity, we are always prepared to help you. And our advice to you at this time is to clear out the old yeast, so that you may be new dough. And the Lord spare you from every evil deed, and keep you for his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Signed for the Church, in Gwawr Chapel, Aberamman, by my own hand.

DEWI ELFED JONES.

After expressing their opinion on the letter, they decided, before they closed their eyes in sleep, that they should write what they called my heresies, and they called the spies in secret, as witnesses to them; and so, after they had set everything down neatly, on a sheet of paper, to be set forth the next day, as accusations against me; and if I was to admit to any of the accusatory statements, that I and my Congregation were to be excommunicated, without even permission for me to speak *one word* to defend my principles! because my doctrine destroyed like a cancer. Also, that nothing was to be published in the public domain, but only that the association between us was to be broken, which was done in the "Baptist" for October, 1850.

It was on Wednesday, October 6th, 1850, that this unforgettable meeting was held. I and several members went to the meeting; and soon after we got there, I realized that a treacherous, and deceitful, plan had been formulated against us, and written on a piece of paper in front of the chairman, about twenty or more things (thirteen, they said), as accusations against me. I was refused the paper to *copy*, although I ardently desired to have it. So now, here follows a list of the accusations in the face of "the sun and the light of truth." Saying and preaching the following:—

1. Denying the Bible.
2. Going against five items of the Letter of the Assembly, and saying it should be burned.
3. Baptizing for the *forgiveness of sins*.
4. Setting *store* by the laying on of hands.
5. Preaching that the Holy Spirit cannot be received without baptism.
6. Through baptism being born of water.
7. Preaching on overly complicated matters, and teaching them to others by chatting to them about them, in secret fellowships.
8. The doctrine of the millennium, and the restoration of all to its primal state.
9. Christ's personal reign on earth.
10. Calling myself an apostle.
11. Judging the Ministers sermons to be heretical.
12. A tendency in my sermons to steal, and turn the churches into Saints.
13. That three Persons in the Divinity cannot be one Person.
14. That receiving the Holy Spirit is by the laying on of hands.
15. That where the Spirit of God is, there is the ability to perform miracles.
16. That the New Testament is not enough to save a man for eternal life.
17. That God pours out blessings, and gives revelations from heaven as in the old days.
18. That the Ministers had filthy lucre in mind when preaching, and that they were completely devoid of the Spirit and power of God.

The above, along with many other things, which I do not recall at present, were the accusations they brought against me. I sat quietly in their midst while many of them were read and spoken. Then I rose and asked for the paper, in order to make a copy of it, and they refused fearfully, hiding it carefully on the table, under the hat of one of the Reverends, by the hand of the Reverend from Hirwaen. *All right*, I said; I have heard many of them before, and no doubt I shall soon come to know what was on the paper; but I remember most of them. They asked me if I admitted some of them. I replied that I admitted most of them, but not all of them. "That is enough," said one of them, "just admitting one is enough to condemn you." Things had got quite rowdy by now, and I asked permission to defend my principles. And then the chairman, D. Jones, Cardiff, sat, with his hands stretched out above the table, and his little face as white as the wall, and in his childish voice said, "Prevent the man from speaking, prevent the man from saying a word!!!!" I told him very kindly, that that was beneficial for him, and them, because I knew they were all incapable of disproving my principles. Then and there, a sort of fearful shiver went through them all. The chairman knew well enough that he had neither strength nor understanding to withstand them. The Reverend from Aberdare, a little while before this, had told me personally that he would rather be under the devil's claws than mine; that indicates that he must have great respect for his father, for him to entrust so much to the mercy of his paws. *Well done*. When they saw I was capable of defending myself, willy-nilly, they shouted with one indignant cry, "Out with him, out with him," reaching hands towards my face, in order to push me out. In this uproar, I asked for an hour to speak to the Reverend from Hengoed, since he was the eldest there; and they refused that to me, and to all the elders who were with me in the meeting!! yes, they refused me *one* half-hour, even though I had every right to that, like any other Reverend. And, said B. E., Hirwaen, "A full day is insufficient for you to speak, once you start." And again he said, with a hostile smile, "He has been blaming Jones, Cardiff, as the Secretary of the Glamorgan Assembly, for his awkwardness in the register of Assistant Baptists, on the Assembly Letter. He has also been critical of one of the best sermons I ever gave, at least I consider

it a very tidy little sermon: I preached it in Merthyr, in a big meeting in the Tabernacle; also in Aberdare, when setting apart deacons, and in the Llwyni Assembly: you know the text, '*Turn your faces,*' &c. He insisted that I said where to turn the face, how, and to whom, and a lot of nonsense like that." "That's how he is," said the Reverend from Aberdare, "he has seduced the boys I have, so that they insist on my splitting hairs, before I can satisfy them; and it is to Jones Aberamman's service that they want to go all the time: this is making light of weighty matters." "Yes," said the Reverend from Dowlais, "he incorporated a Church at Troedyrhiw, near us in Merthyr, when there were ministers nearer to them, who could have done it as well as you, Jones, apart from the laying on of hands, and the like." The fist of his right arm was at that time stretched towards my left eye. "Yes, certainly, you see," said the Reverend from Zion, Merthyr, "I am ashamed to think about the laying on of hands;" while at the same time having to practice it in his own church. "There it is," said the Rev. from Aberdare again, "he has split a church in Cwmbach in two, with his doctrine and his laying on of hands." "Well, brethren," said the Reverend from Trefforest, "since brother Richards of Pontypridd is very ill in bed, he wished me to announce to you, that he begs you to do something in relation to the *man* from Aberamman and his congregation, didn't he, Mister Jenkins?"* "Yes of course," he said. "Dear brethren," said Jenkins, the Theologian from Hengoed, "I am pleased to see so much zeal in you for the doctrine which is according to divinity; and I am thankful that there are such brave boys, and young men in the field today, battling against the heresies of the age; remain brave in the cause of truth, and do not let any heresies, and unhealthy doctrines, slide in secret into your churches. It is a delight for me to see such good men rising up, in place of us the old ministers, who are almost dropping into the great beyond." At that, the place erupted in one thunderous voice among the Reverends (the others were all as silent as the grave), shouting "Out with him, and let him and his congregation be expelled; we must be rid of the heretics," &c. D. Richards, Josuah Evans, John Johns, and others begged to be allowed to defend, and they were ordered to be silent

*A merchant from Pontypridd.

at once, or to go out!! And contrary to the rules of the Assembly, they proposed excommunicating me, making a definite injunction against voting by raising the right hand on my side!!! All this time I was standing, gazing at the jealous, cruel look of the Reverends: I believed they would suck my blood if they could; my mind turned to the high priest's court. I put my trust in God; I considered calmly that they were angry with me, because I preached the truth: I felt myself swell with the desire to speak for it. I looked at them all with pity, and my heart wishing their happiness. But, their cruelty towards me was great; in the middle of them I raised my hand as testimony that I was leaving them; and I said, O evil and perverse men, let my soul never ever come into your fellowship. What I have preached, will stay with you, so that you will not be free of it while you live; and I shall preach even in front of the doors of your houses, and I shall not cease to preach the truth even if I had to die because of it. With these words, I felt my spirit was huge, my mind at rest, my heart joyful, and a tear or two of pity about to spring from my eyes. Within a second, there was great shouting, "Throw him out, go to fetch the *police* to throw him out;" "out with him," "out with them;" and some sound of moans and groans spilling out of the bellies of the others, saying, "O yes, out with him." And when I had grabbed my hat, which was on the table under the pulpit, I said, Well, behold this, I never thought before that truth from my lips was so strong, and that I had caused so much alarm to such a great number of the Reverends of the sluggish and pompous bellies. "Out with him, out with him," they replied; and as I was leaving, I said, Is there "crucify him, crucify him" too? It is just as well for me that it is not the time of Bloody Mary, nor of bloody Elizabeth either, at present. My betters suffered a hundred times worse treatment a thousand times. *I am well pleased.* And after my other brothers and I went out, we cheered each other up, and went joyfully out of sight of the council, as we were considered worthy of being persecuted for the truth. Hundreds looked at us, some for us, and some against us.—There it is for you, brother Davis, and all who read the TRUMPET, a small taste of the story of my troubles with the Baptists, among whom I ministered for years, and of whose union I was a member for twenty-eight years, and that continuously from my

boyhood. I felt more freedom on the day in question, than I had felt before in my whole life. It *faintly* resembled the glorious freedom I felt later, on the happy, blessed day I joined the Latter-day Saints.

The night of the Three-monthly Struggle in Aberdare, I preached in Gwawr Chapel, Aberamman, from Isaiah xxix, 13—16. I composed the following hymn, and we sang it triumphantly.

“ ’Neath the enemy’s great oppression,
 I run on tiresome journey;
 A battling army follows me,
 In carnage—most ugly work:
 The horrid cry of evil’s children,
 Is loud for treason and betrayal,
 O my God, be a help to me,
 Be my shield, O Father.

“Through thy strength, at the edge of the sword
 I’ll laugh with no more worries;
 I’ll go through flames if I have Thee,
 I’ll challenge arrow, sword, and wound;
 Invincible strength and might
 Are the powers of God’s Spirit,
 Protected by Him, I’ll stand firm
 For the truth while I shall live.”

Llanelli.

DEWI ELFED.

P. S. The account of the Cruelties which were visited upon me, from this time until many months after I joined the Saints, shall appear in a future issue, if you can spare the room for it.

THE SAINTS AND THE INDIANS.

MR. EDITOR,—I understand that the news received through the “Star” lately, with respect to the attacks of the neighboring Indians on the Saints in the Territory of Utah, tends to frighten people away from imagined consequences, and other publications do not lessen the horror of the mental image. For my part, I shall say, that I do not perceive any particular reason for the Saints, here or there, to fear some great storm from there; for it cannot be anything but a “*splash in a wash hand basin*,” in comparison with a storm on the Atlantic Ocean.

The Saints in the Valley are far more numerous than the Indians

that are troubling them, far more prepared for war, more capable and braver, and in nearly every settlement they have strong forts constructed, where their enemies cannot reach until a host of soldiers from the City could be obtained.

Some imagine that the *Utahs* will succeed in getting help from some neighboring tribes, and thus they will exile the Saints from the country. In answer to that, I shall say, that all the signs I saw while in their midst were quite the contrary; and there is one neighboring tribe, the closest of all, by the name of "Shoshonees," who are far more numerous than the *Utahs*, and who, because of an old animosity, are more eager to destroy them than to help them. I know, by experience, that it is President Young who has been keeping the "staff of peace" between the two factions; and no doubt, if he were to allow it, the former would in but a short time, annihilate the troublemakers from the face of this earth. But the *Utahs* understand that, and they feel that way themselves. I had a huge task one time, when I was sent to request that Walker and his braves face the others to bury the hatchet, to remove those fears. Under these circumstances, then, the "Saints in Utah are not defenseless in the hands of savages;" but God, and plenty of good men are on their side, despite the ugly cry of all the wolves.

D. JONES.

PRE-EXISTENCE OF MAN.

[Continued from page 275.]

75. As the children of Adam were conceived in sin, and born into the world by the fall, they became subject to the same penalty, inflicted upon Adam, that is, they became subject to death, as saith the Apostle Paul, "By one man sin entered into the world, and death by sin" (Rom. V, 12). Also, in another passage, he says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv, 22). These passages clearly prove that the sin of Adam brought death upon all his posterity. Was it just that

all of Adam's children should suffer death because of his sin? Or did death come upon the children, not because justice required it, but as a natural result following Adam's sin, which could not be avoided? Misery and woe are frequently entailed upon posterity by the wickedness of parents. Diseases, contracted by the licentious conduct of parents, become hereditary, and are transferred to the children for many generations. Now, the parents who, by their sins, brought upon themselves misery and wretchedness, suffer the penalty of their own doings as a matter of justice; they have been unvirtuous and have sinned, justice punishes them with loathsome, painful diseases: these diseases are inherited by the children; they suffer in body equally with the parents. No one will pretend to say, that justice requires the children to suffer; that these aggravating complaints are justly inherited; no one would, for one moment, suppose that justice could not be magnified nor exercise its claims, unless the children were afflicted for their parents' sin. All would, at once, say that the sufferings of the children were unjustly inflicted, as a consequence of the sin of the parents; a consequence too, which could not well be avoided. So likewise, death came into our world by the transgression of our parents; they justly suffered that calamity; but death became hereditary. Adam transferred death to his posterity, not for any sin that they had committed, but as a consequence of his own sin. Adam was the means of their suffering death unjustly, as the legitimate consequence of his own sin. Justice, therefore, does not demand that any of the posterity of Adam should die, because of his sin. Justice demanded that Adam only should die. But the posterity of Adam do suffer death, not because justice requires it, but because death is hereditary, and follows as a natural result of the fall, in the same manner as certain diseases are unjustly inherited by children; as a natural result of the licentiousness of their parents.

76. Adam not only was to receive a temporal death, or a dissolution of body and spirit, but he became dead spiritually; he was banished from the garden of Eden, and from the presence of the Lord: he became subject to the will of the Devil, by whom he had been overcome; he was dead as to everything pertaining

to righteousness or happiness; no act of his could ever atone for his sin; no plan that he could devise would ever enable him to recover himself from his lost and fallen state; no scheme that he could form would reorganize his body from the dust, and bring it up from the grave. To dust his body must return, there, for aught he knew, to sleep the eternal sleep of death. No sound of redemption was at first sounded in his ear; no tidings to kindle a ray of hope within his breast: the darkness of despair sat coldly on his brow, while a never ending future opened its horrible gates to his hopeless vision. Death sat enthroned in his mortal tabernacle—and the spirit must be torn from its earthly covering, and bound in everlasting chains of darkness under the dominion of the fallen angels. The death passed upon Adam, then, was an endless death of both body and spirit—the body to molder in dust to rise no more—the spirit to dwell in endless darkness and misery. This was the penalty, when considered separate and apart from the atonement.

But this is not all. Both a temporal and spiritual death was inherited by all his descendants. And if God had not provided a plan of redemption, all mankind would have been miserable forever, because of the consequences entailed upon them by the sin of their first parents; their misery and wretchedness would have been as great as though they themselves had committed the sin. Their spirits, though pure and innocent, before they entered the body, would become contaminated by entering a fallen tabernacle; not contaminated by their own sins, but by their connection with a body brought into the world by the fall, earthly, fallen, imperfect, and corrupt in its nature. A spirit, having entered such a tabernacle, though it may commit no personal sins, is unfit to return again into the presence of a holy Being, unless there is an atonement made; hence, without an atonement, all infants would have been endlessly lost, because of the natural consequences of Adam's sin. It is true, justice would not demand that any spirit should suffer because of the sins of its parents, but the first parents brought this endless death of body and spirit upon their offspring unjustly, as a natural evil resulting

from the fall, that could not be otherwise. They suffer it, not as a penalty for Adam's sin, but as an infant suffers disease inherited through the unvirtuous conduct of its progenitors. If it should be supposed, however, that the spirits, being innocent, were forbidden to leave their habitation, and come down and enter into fallen tabernacles, under the penalty of spiritual death; and if it should also be supposed, that these spirits, being agents, came in violation of the law, then the nature of the foregoing reasonings would be, in some measure, changed, and each one would suffer, if it were not for the atonement, an endless spiritual death as a result of his own disobedience to the commandment not to enter a fallen tabernacle. But as there is no account of any such law being enacted, intended as a warning to spirits not to defile themselves by entering a fallen body; it therefore must be concluded, that the sufferings and death of both spirit and body are hereditary evils, entailed unjustly upon us by our first parents. These hereditary sufferings give us a knowledge of evil, the same as partaking of the forbidden fruit gave Adam a knowledge of the same principle. These hereditary sufferings also give us a knowledge of justice, in the same manner as Adam learned the nature of justice, by suffering for his own transgressions. Adam caused his offspring to partake of the bitter unjustly, and without their consent or agency, and they thus learn the nature of misery; while he, himself, learned the nature of bitter or misery justly as a penalty for his own sin.

(To be continued.)

Llanelli.

Trans. D. E. JONES.

MISCELLANEOUS, &c.

ONE month in the school of affliction will teach more than all the educational systems of Aristotle in seven years; for no one can form a correct opinion of human cases, unless he has suffered blows and perceived the deceit of the world.

PRAY frequently, for your sin constantly; repent soon, lest you die suddenly; he who repents out of an inability to act, is not repenting of sin until he refuses it; and he who loses his ability to commit his sin, is not leaving sin, rather sin is leaving him.

CONTENTMENT is the most genuine wealth; and covetousness is the greatest poverty. He who is the owner of much is not rich, rather he who has sufficient. He who covets more is poor; for he has no heart to enjoy that which he has in his possession.


THE good and generous man is blessed in and of himself, not depending on destiny; he is kind to his friend, restrained by his enemy, religiously just, tireless in his labor, and he fulfills all his duties conscientiously and with perseverance.

WHAT IS HOPE?

What is hope? This much I know,
That life without it would be a burden:
To support me above the world's waves.
It is ever my safe vessel
This is the expectation I have
Of many pleasures to enjoy;
And the man who does not thus expect,
Will find his life a heavy load. (1842.)

PAYMENTS FROM OCTOBER 21 TO OCTOBER 27.—Monmouthshire, 1s 8¼c; Llanelli, £5; Anglesey, 2s 6c (from W. S.), and 10s (from J. W.); Pontfaen, 2s 2c; Cardiff, 17s; Aberamman, 5s; Hirwaun, 2s 1c; Georgetown, 5s 1c; Troedyrhiw, 4s.—Total, £7 9s 6¼c.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held, on the 13th of November; Denbighshire, on the 20th; Conway Valley, on the 27th; Anglesey, on the 4th of December; Merionethshire, on the 11th.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
To the Reverends of the Baptists again.....	277
The Saints and the Indians	287
Pre-existence of Man	288
Miscellaneous, &c.....	291

MERTHYR TYDFIL:

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

NOVEMBER 5, 1853.

[VOL. VI.

PRE-EXISTENCE OF MAN.

[Continued from page 291.]

77. In the preceding paragraph, we have examined the doleful effects resulting from Adam's sin, when considered without any reference to the atonement; from which it will be perceived, first, that Adam's sin placed him and his descendants under the captivity and power of the Devil, wherein all mankind became spiritually dead forever; having perished from that which is good, they became subject to the will of the Devil, and thus became lost eternally. Secondly, that Adam's sin shut all mankind out from the presence of God, no more to return. Thirdly, that Adam's sin brought death into the world, even the death of the body, or in other words, an eternal separation of body and spirit, the body returning to dust to rise no more, and the spirit remaining in chains of darkness to be happy no more. These fearful consequences resulted from the Fall. From these consequences man could not redeem himself; the chains of everlasting darkness encircled him about, and he could not rend them asunder; he had lost all power, and was in hopeless despair. But suddenly, a voice from on high penetrated the depths of eternal night, with which he was surrounded; it was not the harsh voice of malicious fiends, grinning horribly at their captive victim: but it was the voice of

mercy which broke harmoniously upon the ear; it was the voice of compassion which gently whispered peace to the despairing soul; it was the voice of hope—the voice of love—the voice of one bringing glad tidings of great joy—the voice of a compassionate Father, proclaiming Redemption through His Only Begotten Son. Despair fled away—hope sprang up in the heart—joy lighted up the countenance—and man by faith beheld himself redeemed through the death and sacrifice of the First Born; redeemed from that endless spiritual death which was entailed by the fall; his body redeemed from an endless sleep in the grave; his spirit redeemed from an endless subjection to the power of the Devil. He beheld, by faith, the body restored from the dust—the spirit restored to the body—mortality restored to immortality—and man restored to the presence of his Father. Thus we see, that “in Adam all die” temporally, spiritually, and eternally; and that “in Christ all are made alive,” temporally, spiritually, and eternally, so far, at least, as the original sin is concerned.

78. Christ is the life and the light of the world. Without His atonement, no life nor light could have approached us; naught but eternal darkness, and death, and misery could have reigned. As all this misery came by the unrighteous acts of one man, even so all the redemption, and light, and life, restored to the world, came by one Being who was as “a Lamb slain from the foundation of the world.” As the children of Adam had no agency in committing the original sin, even so they are redeemed unconditionally and universally from the effects of that sin; otherwise those effects would have never had an end. Redemption from the original sin was through Christ, that is, through free grace alone without works; no works were required of man in order that free grace might become effectual in his recovery from the effects of the sin of his first parents. None of the posterity of Adam, as a condition of redemption from that sin, are required to repent, or believe, or be baptized, or do anything else; all conditions on the part of man are entirely excluded. The atonement alone, without works, has made all mankind in their

infant state, alive in Christ; hence the great wickedness of baptizing little children, for they are already free from Adam's sin, because of Christ. Baptism was instituted as one of the conditions through which remission of our own personal sins, is granted, because of the atonement; but the atonement requires no baptism, nor any other condition, in order to remit the original sin, or redeem us therefrom. The original sin was forgiven nearly six thousand years ago, or soon after it was committed; Adam was the one who committed the sin, and Adam was the one who obtained forgiveness of the same; the descendants of Adam are affected by that sin, but are not guilty of committing it; therefore they need no forgiveness, no faith, no repentance, no baptism for the remission of that sin: hence it is a solemn mockery before God to baptize little children; and God will not hold parents guiltless who suffer this abominable thing to be practiced in their families, and the Lord God will punish those men who practice this great wickedness in his name; for will the Lord receive at our hands that which he has not commanded? And will he suffer us to go unpunished, if we use his name in vain, and practice abominations in his name? Therefore, we say unto all such, let these evil practices cease from before the Lord, lest he smite you by the rod of his mouth, and by his wrath, and you perish out of the earth, and also from his presence.

79. Man, having learned good and evil by the fall, and having an atonement provided by which he became in his infant state innocent before God, was placed in a condition in which he could act for himself, either to do good or evil, and a probation was given him. Now, the Lord did not see proper to redeem man from the effects of the fall immediately; therefore, the time preceding death, became a probationary state, or a state of trial: laws were given to govern him, adapted to the nature and degree of his knowledge: he was commanded to do good and not evil: penalties were affixed to the laws given him. All mankind, as they grow up from infancy to years of accountability, transgress these laws, and subject themselves to the penalty thereof, which is a second

death. This second death will not be inflicted until all mankind are redeemed from the first death, and restored in their immortal state into the presence of their Judge, to be judged by the revealed law, according to their works, whether they be good or evil. Were it not that Christ suffered for the sins committed by the posterity of Adam, as well as for the original sin, no flesh that sins could be saved; for sin conceives in the hearts of all as they grow up to know good and evil. Therefore, if the atonement reached no further than the original sin, every soul who sinned against the second law would die a second spiritual death: he would again be placed in a condition without hope; he would again perish from that which is good, and become miserable, both body and spirit, forever: it is true, his body would not return the second time to dust, but he would be banished the second time from the presence of his Judge, where both body and spirit would be miserable forever; where no ray of hope could ever break upon his mind. Such must have been the consequences, if the original sin was the only sin atoned for: under these circumstances, none but infants and those who died without knowledge enough to sin could be saved. All the rest would be irrecoverably lost.

80. But Christ died, not only to redeem mankind from the original sin, but to redeem them from the penalty of their own individual sins, not unconditionally, but conditionally. Though Christ has suffered both in body and spirit, the pains of all the human family, to atone for all their sins, yet this atonement cannot take effect upon them, unless they believe in Him, repent of their sins, and are immersed in water in the name of the Lord Jesus, for the remission of sins, and are confirmed by the laying on of hands for the reception of the Holy Ghost, and continue in faithfulness unto the end; on such the second death will have no power. But those who will not repent, and who reject the plan of salvation, must suffer the penalty of the law even according to the decree which God hath made. Such will be punished with everlasting destruction from the presence of the Lord, and from the glory of

his power. But as God will reward and punish all men according to their works, whether good or evil, there will be different degrees of happiness and glory, to answer the ends of the atonement, and different degrees of punishment and misery, to answer the ends of justice. And thus the love, and mercy, and justice of God will be magnified before all the heavenly host, and before all men.

81. Redemption from the original sin is universal and unconditional; redemption from our personal sins is conditional. The first is brought about by free grace alone without works. The second is brought about by free grace through works. The former is a universal salvation; the latter is a salvation of those only who receive the Gospel. Redemption from Adam's sin restores us back into the presence of God; redemption from our own sins retains us in the presence of God in a state of never ending happiness. Those who reject a redemption from the second death, will be compelled to receive a redemption from the first death. As Christ was lifted up by wicked men upon the cross, so shall wicked men be lifted up from the grave to stand before Him, to be judged for all their wicked deeds. As Christ was judged and rejected by sinners, so shall sinners be judged and rejected by Him. Thus all things are planned in wisdom, in righteousness, and in holiness, for the redemption and happiness of man, and also for his damnation and misery; that mercy and justice may each have their claims, and God be perfect in all his attributes.

How great and wonderful are the works of the Almighty, as displayed in the creation and government of man! What infinite wisdom is manifested in his redemption! How great the inducements held out to fallen man to reclaim and restore him to happiness! How merciful, and yet how just is the great Judge of all the earth, in meting out rewards and punishments according to the works of men!

82. Having shown that man had a pre-existence in the heavens before the foundation of this world, that he was an intelligent, moral agent, governed by laws, that he kept his first estate, that this

earth was organized for his residence, wherein he had the privilege of being associated with a tabernacle or body, that this is the second estate, in which he encounters new trials under new conditions, which, if he overcomes, and keeps the higher laws adapted to this state of being, will prepare him for a further advancement in the attributes and perfections of his Heavenly Father from whom he originated, and by whom he was begotten, long anterior to his present existence; having shown that the fall was necessary that he might become like the Gods, knowing good and evil, and that redemption was necessary that he might know how to appreciate happiness, by its contrast with misery, we will next inquire into the nature, origin, and extent of his capacities as a moral and intelligent being.

83. *First.* What is the nature of the capacities of man? Man has the capacities of self-motion, of thinking, feeling, hating, loving, enjoying, suffering, remembering, reasoning, and many other qualities, too numerous to mention. Of all the qualities possessed by man, that of self-motion appears to us the most marvelous. All motions, excepting those of living beings, are said to be of a mechanical nature—that is, produced by matter's acting upon matter; all mechanical operations, in their origin, are the results of a living, self-moving force. The great laws of nature, themselves, are the results of this force. There is no other force in the universe. Those qualities which are called mechanical forces, gravitating forces, chemical forces, &c., are not forces, but only effects. The force which produces these effects is hidden from the view of mortals. A living, intelligent, self-moving force, is the origin of all the motions and laws of nature. Man has this capacity of self-motion, and exercises it to a small extent, in the moving of his limbs and body. But to enter into the investigation, in this treatise, of the nature of self-moving forces in general, would be foreign to the subject under consideration. For further information upon this interesting, though recondite principle, our readers are referred to our treatise, entitled *Great First Cause, or the Self-Moving Forces of the*

Universe. The nature of thinking, remembering, and all the other capacities of man which we have named, are already familiar to the understanding of everyone. No one will dispute, but what man possesses all these qualities.

84. *Secondly.* Whence originated these capacities? When we speak of capacities we mean the original elementary capacities of the mind. We are well aware that metaphysicians consider many of the qualities named to be of a secondary or compound nature, growing out of the combinations of qualities still more original. All this we are willing to admit; but these secondary qualities, if analyzed, will be found in all instances to be the result of the combination of simple, elementary, original capacities. The question is, whence originated these elementary qualities of the mind? We answer, they are eternal. The capacities of all spiritual substance are eternal as the substance to which they belong. There is no substance in the universe which feels and thinks now, but what has eternally possessed that capacity. These capacities may be suspended for a season, but never can be annihilated. A substance which has not these capacities now, must eternally remain without them. The amount of matter in space can never be increased nor diminished, neither can there be a new elementary capacity added to this matter. For the arguments sustaining the eternity of matter and its capacities, see our treatise referred to in the preceding paragraph. Admitting the eternity of the capacities, then the materials of which our spirits are composed, must have been capable of thinking, moving, willing, &c., before they were organized in the womb of the celestial female. Preceding that period there was an endless duration, and each particle of our spirits had an eternal existence, and was in possession of eternal existence, and was in possession of eternal capacities. Now can it be supposed, for one moment, that these particles were inactive and dormant from all eternity until they received their organization in the form of the infant spirit? Can we suppose that particles possessed of the power to move themselves, would not have exerted that power during the endless

duration preceding their organization? If they were once organized in the vegetable kingdom, and then disorganized by becoming the food of celestial animals, and then again reorganized in the form of the spirits of animals, which is a higher sphere of being, then, is it unreasonable to suppose that the same particles have, from all eternity, been passing through an endless chain of unions and disunions, organizations and disorganizations, until at length they are permitted to enter into the highest and most exalted sphere of organization in the image and likeness of God? A transmigration of the same particles of spirits from a lower to a higher organization, is demonstrated from the fact that the same particles exist in a diffused, scattered state, mingled with other matter; next, they exist in a united form, growing out of the earth in the shape of grass, herbs, and trees; and after this, these vegetables become food for celestial animals, and these same particles are organized into their offspring, and thus form the spirits of animals. Here, then, is apparently a transmigration of the same particles of spirit, from an inferior to a superior organization, wherein their condition is improved, and their sphere of action enlarged. Who shall set any bounds to this upward tendency of spirit? Who shall prescribe limits to its progression? If it abide the laws and conditions of its several states of existence, who shall say that it will not progress until it shall gain the very summit of perfection, and exist in all the glorious beauty of the image of God?

85. When, therefore, the infant spirit is first born in the heavenly world, that is not a commencement of its capacities. Each particle eternally existed prior to this organization; each was enabled to perceive its own existence; each had the power of self-motion; each was an intelligent, living being of itself, having no knowledge of the particular thoughts, feelings, and emotions of other particles with which it never had been in union. Each particle was independent of every other particle as one individual person is of another. In this independent, separate condition, it was capable of being governed by laws adapted to the amount of

knowledge and experience it had gained during its past eternal existence. Each particle that complies with the laws prescribed for its rule of action, is permitted to rise in the scale of existence; for, by obeying the law, it gains more knowledge, and is thus prepared to act in a higher sphere, and under a superior law. How many different laws these particles have acted under during the endless school of experience through which they have passed is not known to us. What degree of knowledge they have obtained by experience, previous to their organization in the womb of the celestial female, is not revealed. One thing is certain, the particles that enter into the organization of the infant spirit, are placed in a new sphere of action; the laws to govern them in this new and superior condition must be different from any laws under which they had previously acted.

(*To be continued.*) *Trans.* D. E. JONES.

CELESTIAL MARRIAGE.

[Continued from page 267.]

YOUNG men abandon themselves to vice and immorality in proportion to the amount of temptation and evil influences with which they are surrounded. Diminish the causes, and the effects are diminished also; and if the cause be destroyed the effect ceases. Let our State laws permit plurality, and it will seldom be the case that a female will yield to prostitution, preferring lawful marriage to a life of degradation and suffering. The army of degraded females, receiving little or no accession to their numbers, would soon be diminished and eventually destroyed by their own folly and wickedness, and thus, the causes of temptation having, in a great degree, ceased, young men would walk in a more healthy atmosphere, and not be constantly allured, as they are now, from the paths of virtue. Plurality would also diminish greatly the temptations which beset the paths of married men, as well as those who are young; they would no longer

be under the temptation to keep a mistress secretly, and to break the marriage covenant, and thus sin against their wives and against God. How many thousands there are who practice this great abomination. And why do they do it? Because they are compelled by our bigoted State laws to confine themselves to one wife. Had they the liberty which four-fifths of the other nations have, and which the Bible and our National Constitution guarantee, they could marry a plurality of wives, and be compelled to support them and their children, instead of having their secret mistresses, and turning them away when they get tired of them. Which, think you, a woman would prefer? Would she rather live in adultery with a man, subject at any moment, to be turned away, penniless and unprotected, or to be lawfully united with him in honorable wedlock? Would she not infinitely prefer the latter to the former? If plurality existed, it would be very seldom that women would consent to be mistresses. Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the immoralities which now exist. How long shall the State governments be cursed with such illiberal laws! When will the people awake to a consciousness of their duties, and repeal those acts which have resulted in so much evil! When will they learn to be freemen according to the spirit of the Constitution, and no longer fetter themselves with the chains of superstition, handed down from the dark ages of Popery! Arise! Americans, arise! break every yoke that tends to bondage! Assume the dignified position of American citizens! Maintain inviolate the choice liberties of your country—the liberties so dearly purchased by your illustrious ancestors! let not the galling chains of priestcraft bind the nation's conscience! let not the bigoted traditions and customs of Apostate religions influence your legislative departments! let not the judgment and wisdom of your great statesmen be swayed from the important principles of liberty, so dear to every American heart! let no laws be enacted denouncing as a crime, that which reason, morality, and the word of God approve, as a virtue! let no laws

prohibit you from the enjoyments arising from domestic relations which are reasonable, moral, virtuous, pure, and good! If your fathers have been in bondage to Romish superstitions, remember that you are free! Yes, free from religious intolerance! free from all nations under heaven! free to enjoy all blessings, unmolested, which God has ordained for man, unless you, yourselves, prefer laws tending to bondage, rather than liberty!

Another objection to plurality is made by pretending that it is calculated to excite jealousies in families, and, therefore, it is argued to be criminal, and should be prohibited by law. If several women mutually agree to be the wives of the same man, and he treats them with impartiality, we see no cause existing for jealousy. Each receives all the attention which she expected to receive, when she entered into the matrimonial contract. If jealousies should arise, they would be of an entirely different nature from those occasioned by unlawful steps taken by a husband. If a husband violates the laws of virtue, by unlawful connections, the wife loses confidence in him; and when confidence is gone, peace and quietness are gone, and the foundation of happiness is destroyed in the family. Not so, when jealousies arise between members of the same family. Each wife knows that the other wives are as much entitled to the attention of the husband as she herself; she knows that such attentions are not criminal, therefore, she does not lose confidence in him; though she may consider him partial, in some respects, yet she has the consolation to know that his attentions towards them are strictly virtuous. Confidence being retained, the elements of happiness are retained. Jealousies, arising from unvirtuous conduct, are mingled with a consciousness of the guilt of the individual; while those arising from the other cause have no such distressing reflections; the first is cruel as the grave, gnawing, like the worm that never dies, at the very heartstrings of enjoyment and peace, while the latter is only a partial, transitory evil which is speedily dissipated by the kindness and attention of the husband. Plurality, as we have already stated,

is a great preventative of unvirtuous connections, and therefore is a remedy against the jealousies arising from such causes. And as for the other kind of jealousy, if it should be stigmatized by that name, it is of trivial importance; like the jealousies which frequently arise between children, it is soon gone. This kind of jealousy is not the result of plurality, but a result of partiality, or supposed partiality. If plurality should be prohibited on account of jealousies which may arise, monogamy or the one-wife system should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, as many thousands do. These kinds of jealousies work far greater evils in society, than what the other kind can possibly do. If the great object be to put a stop by law to the evils arising from jealousies, let laws be enacted, requiring man to have a plurality of wives or else none at all; prohibit the one-wife practice, and you will accomplish much more than you do by prohibiting plurality. But we say, let no prohibitory laws be passed in regard to how many wives a man may or may not have: leave every man free in this respect, and, in a very few years, you would see a great reformation in the morals of the country; you would see not one tenth part of the prostitution that is seen now; you would see females fulfilling the noble purpose of their creation, instead of being abandoned prostitutes, houseless, homeless, and childless, going down to their graves in wretchedness and misery, uncared for and unlamented.

Another objection presented against plurality is, that it is contrary to the customs of American and European nations, and for this cause should be considered criminal, and prohibited by legislative enactments. In reply to this objection, we say that there are many things which are entirely contrary to the general customs of the people, which are not criminal, and which would be a violation of the Constitution to prohibit. The Shakers believe in dancing in their religious assemblies on the Sabbath day; this practice is wholly derogatory to the customs of the nation. Would it be lawful and right

to enact laws prohibiting this practice of the Shakers, on the ground of its being contrary to custom? Another class of individuals believe in the abominable practice of sprinkling infants, actually practicing this abomination in the name of the Lord. This is entirely contrary to the customs of the great majority of this nation. Must this class be prohibited from this practice, because it is contrary to the custom of the nation? The Shakers, and some other communities, have adopted the ancient practice of having all their property as common stock: this is also entirely different from the general custom of the nation; must it, for this reason, be prohibited by law? The Roman Catholics practice many ceremonies and ordinances which the great majority of the nation do not practice. Must their customs be denounced as criminal, and be prohibited by law, because they are different from those of the nation? Each society in the United States have some practices which agree with the national customs, and some which are peculiar to themselves. Would it accord with the spirit of the Constitution to compel each society to cease all of their peculiar practices, because they were not national customs? The Church of Latter-day Saints practice in many respects according to national customs, and in other respects they have their peculiar customs, like all other societies. It matters not how much the peculiar customs of a society may differ from the national ones, providing that they are not immoral, or criminal, or calculated to injure society. The peculiar custom of plurality, practiced by some in Utah, in no way interferes with the rights of any one; it is in no way immoral; it in no way injures the parties themselves, or anyone else; it is in no way unscriptural; it is in no way conflicting with the Constitution; it is in no way violating any of the laws of Utah, or any other laws to which the citizens of that Territory are amenable. Therefore, there is no reason whatever for calling it a crime, or for passing legislative enactments against it.

It is difficult for us to imagine, why State Governments ever consider it necessary to pass laws confining their citizens to one

wife. We can see no causes or necessity whatever for such laws. They are laws founded wholly on custom. Because the European nations, from whom they originated, have been bound down under these illiberal institutions, and have had a yoke placed upon their necks by priestcraft, and by a union of the ecclesiastical with the civil powers, our fathers could not all at once free themselves from these traditionary superstitions. They must follow the customs of their fathers in some respect, however inconsistent they may be. How true is the sentiment that a people who have been long in bondage, or under the influence of erroneous traditions, can only free themselves by degrees. We see this verified in the American nation: they have broken the yoke of tyranny and oppression, and have planted the germs of liberty upon their soil; they call themselves free, but they are only free in part. Their legislative departments are still tinctured with priestcraft, or with the illiberal sentiments imbibed by our fathers under the oppressive institutions of the European powers. This is exemplified by their still following those governments in the prohibition of plurality. The States can render no reason why they follow this erroneous tradition, only to say, "it was the custom of our fathers." Is it not time that legislators and statesmen should begin to inquire into the reason of their laws? It is not sufficient to satisfy the advancing spirit of the age, to tell us that certain laws are enacted, because they are sanctioned by the customs of the dark and tyrannical ages. It is not enough to merely say, we denounce an act as criminal, because the European nations denounce it. If the sons of American freedom are to be prohibited from certain practices which they may consider perfectly innocent, they wish to be informed wherein those practices are criminal: they do not wish to be brought into bondage blindfolded. Neither do they wish to elect legislators to palm upon them the impositions of Popery, because they are customary among other nations. We wish some of our wise statesmen, or some other competent persons, would take up the subject of plurality and show wherein it is immoral, or unscriptural, or criminal. Upon this subject, the people want arguments, not denunciations; reason, not

sophistry; evidence, not popular traditions or customs; they want a clear, lucid demonstration that the practice is evil. If there are no persons competent to the task, they will signify it, by continuing to follow the old custom of denunciation, or at least, by their silence.

(To be continued.)

Trans. ROBYN DDU.

SONG OF THE WIFE TO HER DRUNKEN HUSBAND.

For you, my wedded husband,
 I left a cozy home,
 Where heaven's smiles were surely seen,
 To follow you through the world;
 Where are all the promises
 That you once made to me,
 Which won over my little heart?
 They're scattered on the wind.

When gazing on your beauteous form,
 Rejoicing I would be,
 To think that I was chosen and
 Appropriate to you;
 It was said before I joined with you,
 "Your destiny is sad,"
 But I could see nothing ahead—
 I was blinded by your charm.

I left my home, o happy town,
 The finest place on earth,
 And did not imagine that this
 Could bring sadness to me;
 I have only shadows left,
 The light of my life has fled;
 There are only thorns in my breast,
 Where once there were roses.

I do not blame you for all that,—
 My plea to God is this,
 To see the tempter setting you
 Free from his magic power,
 So you may bend by my coffin
 In solemn repentance,
 And shed a little tear of respect
 For the one in the grave.

Merthyr.

JOHN REYNOLDS, JR.

MISCELLANEOUS, &c.

EFFECTS OF THE CLIMATE.—It is worthy of note that the British cockerel, i.e., the native of that name from Eastern India,—is not small, like the small feathered creature that is called by that name in England, but is a very large bird, and generally tall enough to peck from a dining table.

WOMAN.—Man cannot have anything better than a good woman, nor anything worse than a bad one.

“SENDING a child without education into the world,” says Paley, “is but a little better than turning out a mad dog, or a wild animal on the streets.”

NEW AMERICAN DICTIONARY.—*Cat*—A creature loved by old maids, because it emits sparks when it is rubbed. *Treadmill*—A special place for those who are given acclamation. *Bonnet*—A sort of inverted coal-scuttle, in which ladies' heads are carried. *Adversity*—The life of an unpaid printer. *Nil*—The thorough conscience of a politician. *Umbrellas*—Common ownership. *Independence*—A strong decision to put yourself where you are not wanted. *Storm*—Something that comes after the honeymoon for married people. *Merit*—That which does not receive praise. *Money*—A remarkably difficult fish to catch. *The Grave*—An enormous hole in the ground, which lovers and poets desire to inhabit, but which they take uncommonly good care to avoid. *Decency*—A delightful flower which blooms only in secret places. *Sensitivity*—A faculty which its possessor, by venturing to increase other men's happiness, himself loses.

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CONTENTS.

	PAGE.
Pre-existence of Man	293
Celestial Marriage.....	301
Song of the wife to her drunken husband.....	307
Miscellaneous, &c.....	308

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[VOL. VI.

CELESTIAL MARRIAGE.

[Continued from page 307.]

THE States should not only permit plurality, but enact wise and judicious laws regulating the same. The husband should be compelled by law to provide for his different wives and children, the same as if he had but one. The law should make provisions for each of his wives and children upon his decease, to inherit a share of the property. The law should consider him bound for life to each of his wives, the same as if he had married but one; he should not be considered divorced from either, only through due course of law; and adultery should be the only crime, as our Savior has said, for which a man should be justified in putting away either of his wives. If, instead of abolishing plurality, the States would regulate the same under good and wholesome laws, they would make it far better for the female portion of the community; and thus in time would redeem the nation from the terrible evils of prostitution with which it is now cursed. We have in these arguments set forth what should be tolerated in regard to plurality, so far as the genius of our government and our legislative enactments are concerned. But when we consider marriage in relation to the divine government of heaven, we say, as we have already expressed ourselves, that no man in this nation, nor any other, has a divine right to marry even one wife, much less a plurality, until he becomes righteous

enough to bring up his children according to the law of heaven; and to save himself and his children in the eternal worlds. There is a broad distinction to be made in relation to this thing, between the divine government and human governments; and they should in no wise be confounded in one. Church and State are with the American nation entirely distinct. By the laws of the Church the wicked should have no right nor title to the divine institution of marriage; by the laws of the State they should have the right of marrying as many wives as they please; it is a privilege which they have a right to claim, according to the spirit and genius of the Constitution; it is a violation of the principles of liberty, contained in that sacred document, to limit them to one, when two or more are just as honorable as one. It is true, God has nothing to do with their marriages while in a state of wickedness. Whether they have one wife or a dozen, it is all illegal as far as God is concerned. But to be consistent with the form of government which the nation has adopted, there should be no restrictions in regard to the number.

There is an entire distinction in the Territory of Utah, as in all other Territories, between the civil government, and the various forms of church governments. The civil government of Utah has not seen proper to abridge the liberties of its citizens in regard to the number of wives that they may have. Therefore, the Presbyterians, the Baptists, the Methodists, the Latter-day Saints, and all other denominations, or individuals, whether believers in any creed or unbelievers, who may feel disposed to settle in Utah, have, each and all of them, the liberty of marrying as many wives as they think proper, and the civil government will not interfere with them. But if the Latter-day Saints, or any other denomination in that Territory, feel it their duty to limit the members of their respective churches to one wife, or to none at all (like the Shakers,) under the penalty of disfellowshipment from their churches, they have the most perfect liberty there, as in all other Territories, so to do. If any member of the Latter-day Saints should not be permitted by his Church to marry two wives, he could still, by rebelling against the rules of his Church, go and marry two under the civil law; and the Latter-day

Saint Church could do nothing with him, only to expel him from their fellowship. Any denomination in any State or Territory has the most undoubted rights to prohibit marriage altogether, so far as their Church is concerned; but they have no right to interfere with the civil laws regulating marriages.

The denomination called the Latter-day Saints, in Utah, have no more liberties or privileges granted to them by the civil power, than any other denomination who may choose to settle there. If they constitute the majority of the population, they can elect such individuals as they see proper to the legislative departments: this is not oppression, but is precisely according to the practice of all the other Territorial and State governments. The majority rules—the majority elects: this is the very essence of our national institutions. Utah is not an exception; she is governed, in all respects, by the civil power, and not by the ecclesiastical: the latter is confined wholly to the Churches of the different religious societies who have settled or may settle in the Territory, while the former regulates all by the civil laws. The Latter-day Saints in the capacity of a church have no more voice in the government of Utah than the Methodists, or any other religious denomination. They, as well as all other societies, are obliged to submit to the civil powers.

It is to be hoped that the legislative department in Utah will never be so trammled by the customs of the other territories, as to infringe upon the rights of the domestic relations, limiting and abridging them according to the erroneous superstitions handed down to our day by the nations of apostate Christendom. It is further to be hoped, that they will carefully examine the nature of all customs and practices which have been denounced criminal, and wisely and impartially distinguish between what is in reality criminal, and what is, because of custom, erroneously called so. Such are the kind of legislators that ought to be sought for in every State and Territory.

We have, in the foregoing, answered all the objections against plurality, based on the supposition of its being criminal; and have clearly shown that they are without foundation. We shall next proceed to show that plurality of wives is among the greatest blessings bestowed upon the righteous. It is evidently a great blessing to be

entrusted with power and authority to rule and govern according to the law of righteousness. God is the supreme Ruler of the universe. He rules all beings and things, by laws through which His wisdom and power are made manifest. He exercises supreme power and authority, because He has supreme wisdom and knowledge. It is His glory and happiness to govern all things. If He were deprived of the privilege of governing, He would be deprived of his glory. So it is with all his offspring; they are happy and glorious in proportion to the amount of divine authority and power with which they are entrusted, providing that they exercise the same in righteousness.

God generally entrusts his servants first with wives, and then with children, to see what kind of government they will exercise; if they are found faithful over those which are given to them, He generally grants them more, in order that their posterity may become numerous, and that the dominions of their government may be extended.

A man is better qualified to govern his own offspring than the offspring of others, for he will be influenced to govern for their good, through the parental ties of affection which fathers naturally entertain for their children. The family of patriarchal government, therefore, was wisely instituted of God. He is the Author of parental affection: He incorporated the principle of the bosom of man for the good of the offspring. The principle of parental government, notwithstanding the natural affections, needs to be under the direction and control of the law of God, and the influence of the Holy Spirit. As God is glorified by the accession of numbers into His family, so are His servants glorified by additions to their families. God, therefore, has wisely ordained the plurality of wives, that the families of His faithful servants may be increased even as His own government and kingdoms are increased. That which will enlarge the dominions of the Almighty will glorify Him; and the same things that will glorify God will glorify man. In Isaiah, it is said of Christ, that "of the increase of his government there shall be no end;" and that, as the "Prince of peace," he should sit "upon the throne of David, and upon his

kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. ix, 7). As there will be no end to the increase of the numbers who will come under the governments and dominion of Christ, so there will be no end to the increase of the governments, and dominions, and kingdoms of his servants; for they will be made like Christ, and be one with Him, even as He and the Father are one. The prophet Isaiah, when he saw that Christ should be "cut off out of the land of the living," asked, "Who shall declare His generation?" He then immediately informs us that Christ, himself, should be comforted, in his dying moments, by having a knowledge of his generation unfolded to his vision. "When thou shalt make his soul an offering for sin, he shall see his seed" (Isa. liii). Many have supposed that the seed of Christ or his generation, has reference to those who are born into his kingdom, exclusively. But we must recollect that the inhabitants destined for this earth are limited in numbers; and that, however numerous they may be, who become, on this earth, his adopted sons, yet there will evidently be an end, or a time when no more of mankind will receive the law of adoption; but the increase of Christ's government is to be without end, therefore, there must be a continual increase of his "seed" or "generation" throughout eternal ages: this is what comforted Him in the hour of his greatest sufferings. Now, unless the seed and generation of his servants are also eternally increased, they will not be like him; their dominions and their governments would come to a dead stand; while His was increasing, theirs would be stationary; while He was peopling worlds upon worlds with his generations, and adding kingdoms upon kingdoms, his younger brethren would, according to Gentile notions, sit down upon thrones with only a family of about half a dozen or a dozen, without any possibility of increasing their seed of generations, like their elder Brother.

That generations will continue after this earth passes away, is very evident from many portions of Scripture. Moses says, "Know, therefore, that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and

keep his commandments, to a THOUSAND GENERATIONS" (Deut. vii, 9). At the very least estimate, we cannot call a generation less than twenty years; and even at this low estimate a thousand generations would be twenty thousand years. Now the temporal existence of the earth and mortal man will not continue over seven or eight thousand years, after which the New Earth will be made, inhabited by immortal beings, on which there will be no more death. It will be, therefore, some twelve or thirteen thousand years after the earth passes away before there could be "a thousand generations:" and yet the Prophet Moses informs us that God will keep his covenants with those who keep his commandments, even "to a thousand generations." The generations from Christ back to Adam were, according to the first chapter of Matthew, connected with the Old Testament, only sixty-one in number; while the third of Luke estimates the number to be seventy-five. If there should be seventy-five generations after Christ, before the end of the earth, it would make only one hundred and fifty generations in all: this subtracted from a thousand would leave eight hundred and fifty generations for the New Earth among immortal beings. If the generations among immortal beings are of the same average length as those pertaining to mortality, recorded by Luke, then it will require upwards of forty thousand years before the New Earth would be peopled with eight hundred and fifty generations. The very fact that the Lord has promised to keep his covenant for a thousand generations, shows most clearly that multiplication exists among those who are immortal as well as those who are mortal. This proves clearly the necessity of being married for eternity, as well as time, securing that blessing in this life, that it may be enjoyed in the next.

We have shown in the foregoing that God remembers his Covenants and promises, "to a thousand generations," which proves, beyond all controversy, that generations will continue in eternity among immortal beings. Generations on the New Earth will differ from those on our present earth, in several respects. First, the offspring will be spirits, and not flesh and bones; secondly,

these spirits, though male and female, will not marry nor be given in marriage while on the New Earth, and consequently will not multiply; and lastly, neither parents nor children will be subject to death. Upon this earth, parents are considered the first generation; children, the second; grandchildren, the third; great-grandchildren, the fourth; and so on: but upon the New Earth, generations cannot be estimated after this manner, for the simple reason that there will be no grandchildren nor great-grandchildren, only so far as the tabernacles are concerned, but all will be children. As the immortal parents represent the first generation, their immortal children will represent the second; but there never can be a third nor a fourth, nor any future number of generations on the New Earth.

Before the second generation of the children can have the privilege of raising up an offspring of spirits, called the third generation, they must have a world created for them; receive bodies of flesh and bones upon the same; pass through a second estate similar to the one through which the inhabitants of this earth are now passing; die and be redeemed from the grave, and their world be redeemed, and glorified, and made new, the same as ours will be; and then, they will commence multiplying an offspring of spirits; these will be the third generation, or grandchildren of those who are redeemed and inhabit this earth in its glorified state. There must be a new world created for each successive generation, so that generations among immortal beings will be reckoned according to the genealogy of worlds. Each successive world will be peopled by beings of the same order of generation.

All the inhabitants, destined for this earth, are, so far as their spirits are concerned, of the same generation; all being the sons and daughters of one Father: but so far as their tabernacles are concerned, they are a succession of generations. Generations among immortal beings are of a higher order, being the medium of the organization of spiritual substance in which exist capacities that are infinite in their nature. This higher or more perfect order of generation requires a period of vast duration for the instruction and gradual development of the capacities of the

spiritual offspring; hence the children are permitted to reside on the same world with their parents for many millions of years, before another world is provided for their inheritance; and before they are entrusted with the great and most sacred privilege of marriage for the infinitely important purpose of multiplying their species. Indeed, it would require several thousand millions of years, before a father could raise up an offspring sufficiently numerous to people one world as large as this. And during this vast period of time he could have no grandchildren; all being his own sons and daughters; all being reckoned in the same generation and all remaining with their parents at the old homestead, until, for want of room, a new world was created, and the dominions enlarged, and the children sent abroad to act for themselves, and to prepare to walk in the footsteps of their father, by marrying and multiplying as he has done before them. A thousand generations, therefore, among immortal beings, would embrace a period of many millions of millions of years.

(To be continued.)

Trans. ROBYN DDU.

PRE-EXISTENCE OF MAN.

[Continued from page 301.]

86. THE PARTICLES organized in an infant spirit, can no longer act, or feel, or think, as independent individuals, but the law to control them in their new sphere, requires them to act, and feel, and think, in union, and to be agreed in all things. When the same feelings, the same thoughts, the same emotions, and the same affections pervade every particle existing in the union, the united individuals will consider themselves as one individual; the interest and welfare of each will be the interest and welfare of the whole; if one suffers, they all suffer; if one rejoices, they all rejoice; if one gains any information, it is communicated to all the rest; if one thinks, all the rest think in the same manner: if one feels, they all

feel; in fine, the union of these particles is so perfect, that there can be no state or affection of one, but all the rest are immediately notified of it, and are thus, by sympathy, in the same state or affection. And, therefore, they live, and move, and think, and act, as one being, though in reality, it is a being of beings. So far as the substance is concerned, the spiritual body is a plurality of beings; so far as the attributes or qualities are considered, it is but one being. We should naturally suppose, that individual particles which have been accustomed to act in an individual capacity, would, at first, find it very difficult to act in perfect concord and agreement. Each individual particle must consent, in the first place, to be organized with other similar particles, and after the union has taken place, they must learn, by experience, the necessity of being agreed in all their thoughts, affections, desires, feelings, and acts, that the union may be preserved from all contrary or contending forces, and that harmony may pervade every department of the organized system. Now, to learn all this, there must be a law given of a superior nature to those by which they were formerly governed in their individual capacities as separate particles. A law regulating them when existing out of the organization, would be entirely unsuitable to their new sphere of existence. New laws are wanted, requiring each particle no longer to act in relation to its own individual self, but to act in relation to the welfare and happiness of every other particle in the grand union. All disobedience to this law, by any particle or particles in the organization, would necessarily bring its appropriate punishment; and thus, by suffering the penalties of the law, they would in process of time become marshaled and disciplined to perform their appropriate functions in the spiritual system. The appropriate place for this grand school of experience, is in the heavenly world, where, from the time of their birth as infant spirits, until the time that they are sent into this world to take fleshly tabernacles, the organized particles are instructed and educated in all the laws pertaining to their union, until they are made perfectly ONE in all their attributes and qualities; but not one in substance, for this would be impossible; each particle, though

organized, maintains its own identity in the system. The oneness, therefore, can only consist in the sameness of the qualities which are attained by ages of experience, through strict adherence to the wise and judicious laws given to govern them in their united capacity.

87. The particles organized in an infant spirit, before they had learned the necessity of being perfectly agreed might bring themselves into many disagreeable circumstances which, by a perfect agreement, might have been avoided. For instance, one law of the union is, that when any part of the system has ignorantly, or in any other way, placed itself in disagreeable circumstances, the other part shall take warning and endeavor to avoid those circumstances. To illustrate this law, suppose the particles composing the right hand of a spirit, were placed in contact with certain substances which produced great pain, the perception of this pain is immediately communicated to the particles composing the left hand, they, being inexperienced, give no heed to the friendly warning, and venture into the same difficulty as those in the right hand; they now feel pained, and learn by experience, or by the things which they suffer, that they have violated one of the laws of their union. This places the particles on their guard, and they learn to respect the communications which any portion of the system conveys to the other; they learn that the same thing which will inflict pain on one part of the system, will also inflict pain upon the particles in any other part; and thus when the communication is made from one part of the system to the other, the particles have confidence in the intelligence conveyed, and act accordingly. This confidence is gained by experience. The particles learn by experience that to violate any law given to govern them in their united capacity brings punishment and misery. It is by experience that they learn to act and feel and think alike; it is by experience that they learn to love and hate alike. However unlike they may be in the degrees of knowledge and experience which they had accumulated previous to their union, they, by being placed in the

same organization, are schooled alike, and trained, disciplined, and educated alike, till every particle has the knowledge and experience of every other particle, and thus by experience they learn to be united in all things, and to act with one will in all their operations. To see the perfect union which now exists among the particles composing our spirits, as manifested in thoughts, feelings, desires, and operations, one would almost think that these were the manifestations of one single being or particle, instead of a plurality of beings or particles. But a little reflection will correct this false impression, and show us that these are the manifestations of the same attributes or qualities dwelling in millions of particles, but yielding obedience to the same great laws ordained for the government of the organized union.

88. Besides the laws given to govern each individual particle in its organized capacity, there are other laws given to govern the whole body. These again are of a still higher order; for those laws which regulate the different parts of the organization for the general good of the union, are altogether insufficient to govern the body as a whole. For instance, by the laws regulating each particle, the whole system becomes angry at the same time, if a cause exist exciting that passion; but this law is insufficient to control the passion when it is excited. Another law is required to regulate the action of the whole system while under the passion. Under the first law no one particle has a right to get angry, while the others are pleased; they are bound by law to all get angry at once, or to all be pleased at once, that there may be a perfect agreement in their feelings. Under the second or higher law, the whole body of particles are required to govern the passions excited, in a certain manner, in accordance with the principles of justice and mercy that exist in the bosom of the one who gave the law. The spiritual body in its infancy is entirely ignorant, as a whole, of the nature of justice and mercy, good and evil, and such like qualities; but laws of justice and mercy, of good and evil, being given, the whole body learns to control itself according to those laws. A violation of any of these laws, immediately brings

unhappiness—that is, the being is chastised, according to the nature of the offence, and the penalties annexed to the law; in this manner the system learns, by the things which it suffers, to obey this higher law, which is very different from any of the preceding laws under which the particles have been educated. The nature of justice and mercy, good and evil, are thus actually learned by experience. Obedience to the laws of justice, and suffering the penalties of disobedience, impart, in the course of time, a sense of justice to the particles in their organized capacity: so likewise obedience to the laws of mercy, and the chastisements resulting from the infringement of those laws, soon inform the organized particles concerning the nature of mercy. In like manner, a sense of good and evil, and of all other like qualities, is obtained from the enjoyments resulting from obedience, and the miseries inflicted for disobedience, to the laws given to govern all those qualities and passions. All these qualities, therefore, are gained by experience. The laws, being given and adhered to, discipline and instruct the infant or youthful spirit in the knowledge of things which previously it was entirely ignorant of.

89. As all the infant spirits are instructed under the same laws, they all acquire the same sense of justice, mercy, good, and evil. It is for this cause, that two or more spirits do not form different ideas of the nature of good and evil; so far as they have been properly educated and taught in the same law, one will not call good, evil; or evil, good; and another have a different idea of the same principles. Of course, there will be spirits possessing different degrees of intelligence, depending on the obedience which they have rendered to the various systems of laws under which they have acted during the past ages of eternity, and also depending upon the length of time in which they have been educated and taught in their spiritual organization. But so far as they have acquired knowledge, it has been through the medium of the same laws; consequently, the same degree of knowledge in one, cannot differ in its nature from the same degree of knowledge in another.

90. If one class of spirits were educated under a system of

laws which rewarded them for doing that which we call evil, and punished them for that which we call good, while another class were educated by laws of an opposite nature, these two classes of spirits, when brought together, would have entirely opposite ideas concerning good and evil. The fact that the spirits have, so far as their knowledge extends, the same ideas concerning the nature of justice and mercy, good and evil, virtue and vice—shows most clearly a cause for this sameness. Now, that which is preceded by a cause cannot be eternal; hence, there must have been a time, when this sameness of knowledge was acquired by the particles constituting each spiritual body. The capacities for perceiving this knowledge are eternal; but the exercise of these eternal capacities in acquiring a knowledge of the laws of good and evil, had a beginning. We cannot conceive of millions of beings having the same idea of the nature of good and evil, without introducing a cause to account for this sameness and likeness; and a cause always implies a beginning to the effects which follow. But if millions of beings eternally possessed the same idea of the nature of good and evil, all causes for this sameness of idea would be excluded: they would possess this sameness by changes: if it were eternal, there would be no reason why even two beings should have the same views concerning anything; but when numberless millions of beings are perceived to have the same ideas in regard to the nature of different acts, calling one species of acts good, and another evil, it demonstrates, in the most incontrovertible manner, that these beings did not possess these ideas eternally, but that they acquired them from one common cause, which instructed and enlarged the eternal capacities in the same school of laws, that the same ideas, the same views, and the same knowledge, might pervade the whole, so far as they are instructed. This sameness of ideas will enable them to act in unison not only for their own individual benefit, but for the benefit of the whole community or family of spirits with whom each is associated.

91. While we are obliged to admit the eternity of the substance and its capacities, on the other hand we are compelled

to admit a beginning to the organizations of the particles of this substance; there must also have been a time when the eternal capacities began to know good and evil, justice and mercy, love and hatred; for the sameness of these qualities, existing in the minds of all mankind, shows that they must be derived qualities, and therefore that they could not have possessed them eternally. All must at once see, that the moment a quality or thing is admitted to be eternal, all causes for the nature, or peculiarity, or sameness of the quality, and all causes for the particular magnitude or form of the thing or being, are totally excluded. In regard to that which is eternal, we would have no right to ask the questions, Why it is so? Why does it possess such a quality? Why does it have a certain magnitude? Why does it exist in a certain form? All such questions imply a cause, and, therefore, a beginning. If we were to admit that water was eternal, then it would be entirely inconsistent to ask the question, Why one drop of pure water possessed precisely the same qualities of another. If both drops were eternal, there would, in reality, be no cause of one being of the same nature as the other. As there would be no cause for any two drops, out of an infinite number, to be alike, we would have no reason to infer, prior to experience, that they would taste alike, or extinguish fire alike, or that drops of the same size would weigh alike, or that they would quench thirst alike, or that they would manifest any other qualities alike. If, on the examination of the drops, we found them to possess qualities alike, we would naturally inquire, How came they to be alike? The natural answer would be, they were designed to be alike for purposes beneficial to the universe. But if they were designed to be alike, there must have been a period before that design, and before they were alike, and consequently their present qualities are not eternal, but acquired or derived from some anterior qualities. So it is in relation to the qualities of the human mind. The very fact that all human minds look upon certain acts to be good, and certain others to be evil, shows that the qualities of the mind are in many respects precisely alike. If they were eternal,

there would be no cause for any two, out of all mankind, to have any qualities alike; and no one would be able to infer, prior to experience, that any of the rest of mankind possessed qualities at all resembling his own. If the qualities were eternal, he could not with propriety ask the question, Why a man possessed superior qualities to a brute? Or, Why the constitution of human minds resembled each other? But man finds by experience that there is a resemblance or similarity in the constitution of all human minds, and he naturally asks the question, What is the cause of this likeness? The answer naturally occurs to his own mind that, it was thus designed for the general good of man; and consequently there must have been a time before the design took effect, when the constitutions of our minds were unlike, and, therefore, that the present qualities of our minds are not eternal, but are the results of the combinations of anterior qualities, which in their turn, are again the results of the exercise of the eternal capacities.

(To be continued.) *Trans. D. E. JONES.*

TO THE ACCUSER.

ACCUSER, betrayer of brothers,—a dolt
 Slandrous in anguish,
 Is one who sees upright men,
 As criminals through their posts.

One with poisonous nature,—for all the stir,
 Is this savage rascal;
 Faults and weaknesses he picks
 Eagerly from his brothers.

This is the man with forked tongue,—and his talk
 Is cheerless and prickly;
 A babbler, a veiled tell-tale,
 He is unwise, and churlish.

A curse, not a blessing, is there—to his heart,
In strange secrecy;
If he hears of one unworthy,
He loads him down with sin.

Cap Coch.

JOSEPH P. PROSSER.


MISCELLANEOUS, &c.

THE INDIAN DIFFICULTIES.—The Governor of Utah has sent out his *proclamation* about the Indians, and he warns everyone not to supply them with arms, or anything else that might assist them in any way. We can see it in the “Star,” Number 46, where there is also an account of a secret attack on four of the Saints, through which two of them lost their lives. Nothing else of a particular nature has taken place, since we last mentioned the conflict. There is some talk of building a wall around Salt Lake City, with a ditch outside it. The material to be used is the mud taken from the ditch, mixed with straw, or hay, and gravel, giving it time to dry while building it. This is the cheapest and most durable material that can be had.

THE SCANDINAVIAN MISSION.—We are informed in a letter from Elder John Van Cott, dated Copenhagen, Oct. 20, 1853, that the work is having remarkable success. There were 975 baptized in the past six months, with good signs generally for having as many Saints there as in the British Isles, given enough time. The circulation of the “*Stjerne*” has greatly increased, with a call for pamphlets: also there is a new edition of the Hymns at the press.

You can perceive your own mortality in the mortality of other men; and your own weakness in their sins.

PAYMENTS FROM NOV. 4 TO NOV. 10.—West Glamorgan, £4 10s; Cardiganshire, £3 7s; Liverpool, £2; Dinas, 10s; Georgetown, 5s 2c; Troedyrhiw, 3s.—Total, £10 15s 2c.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Celestial Marriage.....	309
Pre-existence of Man	316
To the Accuser	323
Miscellaneous, &c.....	324

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

NOVEMBER 19, 1853.

[VOL. VI.

LETTER OF A SAINT TO HIS RELATIONS.

DEAR LOVED ONES,—I acknowledge receipt of your letter, and I report to you my happiness in hearing that you are enjoying good health, as we here are too. I love the spirit of inquiry that is in your letter, and also to know that you have gone over so much of the scriptures seeking answers to your questions. I would very much like to make some observations on the contents of your entire letter; but I see that I would need to write a large book before being able to accomplish that. Therefore, I shall strive to make a few observations on some things that are most deserving of attention.

You bring Paul along to prove that there should not be more than one baptism—"One faith, one baptism;" I agree wholeheartedly with Paul; one *true* baptism is needed. If someone has not been baptized properly, we baptize him again. That is what Paul also did (see Acts xix). The twelve disciples who are mentioned there had been baptized before, and, they said, "unto John's baptism." But if John had baptized them, they would have known about the Holy Ghost, for he testified of him. (Matt. iii, 11.) They had been baptized, then, by someone of his disciples—someone who did not have authority. And when they understood that, they were baptized again by Paul. You see from this, that one baptism is not sufficient, whether its manner and its subjects are correct or not, if it is not administered by someone who has

authority. If the commission in Matthew constitutes the authority, all men may baptize if they wish. I was baptized the first time because I did not know any better. I thought at the time that it was correct.

With respect to those who professed religion before the Mormons, we do not condemn them; they will all be judged justly, according to their advantages and their deeds.—If you can show some religious denominations as true followers of the apostles, we can determine that such have the authority to administer all the ordinances, and those who obey them will have claim on the same privileges as the apostolic ones. But no denomination claims to have that except for the Catholics. In the government, no one can take upon himself to be an officer; rather he must be appointed to the office by those who are in authority. Could it be that the kingdom of God is more disorganized than the earthly kingdoms? No, may God forbid. Did the Catholics give authority (if they ever had any authority) to the Anglicans, when they divided from them? and did the Anglicans give authority (if ever they had it) to the denominations that separated from them? It is not likely, for authority is not given with excommunication. It was necessary to receive special authority to administer in the apostolic age, as was already proved concerning baptism; it can be proven that Phillip did not have the authority to lay hands on the eunuch and the Samaritans for them to receive the Spirit: his work was to baptize and preach; but the apostles, and others as well, such as Ananias (see the conversion of Paul) could perform the other; thus, it is necessary in this age also to have authority.

If any of the religious denominations were true, they would receive the same blessings that God promised (see Acts ii, 38, 39; 1 Cor. xii), for many of them are as honest in all things as are many of the Saints. What is the reason, then? Because they are other gospels. Because “they have a form of godliness, but they deny the power thereof” (2 Tim. iii, 5). Because they are “ever learning, but never able to come to the knowledge of the truth.” Who denies “religious power?” Those who believe in all things as did the Apostle—believing in the miracles and all the gifts? or those who deny many of the things the Apostle believed, and wrote for our benefit? Who is

“ever learning,” and failing to agree with one another? Who begs the Spirit of God to administer ordinances of God that are completely contrary to one another? The religious sects, not the Saints. “And for this cause God shall send them strong delusion, that they should believe a lie.” Are such the ones who follow the Apostle in *all things* the ones who are sent delusion? No, if they follow him, and observe the things which he wrote.

“*And these signs shall follow them that BELIEVE*” (Mark xvi, 17, 18). We will believe a lie, if we do not believe that. Christ said that if we could believe, that we could cause mountains to move. Do we believe that? Heaven and earth shall pass away, before his words become powerless. “All things are possible to him that believeth” again. The spiritual gifts were not for us to prove the truth of the Christian religion, &c., but to edify the Saints (see 1 Cor. xiv, 2—5, 12). “And God hath set some in the *church*, first apostles, secondarily prophets, thirdly *teachers*, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (1 Cor. xii, 28). You admit that teachers are necessary now; what are not the other things necessary as well? Apostles are necessary now to look after the church, as in days of old. Do the child’s eyes fulfill all man’s requirements in old age, during his youth, so that they are no longer needed? Are not all the members in the human body meant to continue for as long as they are needed? So it is with the body of Christ also, which is his *church*. If the member of “teachers” is needed now, the members of “prophets,” and “miracles,” “gifts of healings,” diversities of tongues,” &c., are needed also. Love is to continue *forever*, but prophecies and tongues will fail *sometime*, that is the time “that which is perfect is come,” and “that which is in part shall be done away,” for “in part” is what we *know* and *prophesy*. “For (says the apostle) now we see through a glass, darkly; but *then* face to face; *now* I know in part; but *then* shall I know even as also I am known.” Now, seriously, is the New Testament “that which is perfect?” Do we see *face to face*, and the apostle, namely the one who is in heaven, see only through a *glass* or *darkly*!! We see better than *he* who wrote a great part of the Testament! Paul himself was to come to see better

than he did at that time, for he speaks about himself also. When, pray tell, did it come? Was it after he had written that which he had seen before? “But *then* (says Paul about himself) shall I know even as also I am known.” When is “*then*” to be? Paul is to be perfect at that time, remember. He did not see the New Testament gathered together. Paul says in another place—“The trumpet shall sound, and the dead shall be raised incorruptible, and we (the saints) shall be *changed*.” That is the time, then; until that time the gifts are to continue. (See Heb. xi, 40.)

You mention at the end of your letter, that “But though we, *or an angel from heaven*, preach any *other* gospel unto you than that which we have *preached unto you*, let him be accursed. This shows that all who preach contrary to that which Paul preached, is certain to err. The Saints preach nothing except that which was preached by Paul and the other apostles, and they do not “seek to *pervert* the gospel of Christ” (Gal. i, 7); they promise to preach the same things the apostles preached; they lay on hands just as the apostles did for receiving the Holy Ghost; and if anyone is sick, they have a duty to call the elders of the church to them as in days of old.—The only thing that is brought against the Saints is, that they recite the same words as did the apostles.—You will hear from me perhaps in more detail.

CELESTIAL MARRIAGE.

[Continued from page 316.]

The fact being established, that generations will be continued in eternity, we have no reason to conjecture that they will ever cease. If immortal beings can multiply at all, it is perfectly reasonable that this same power should continue with them worlds without end. Some, perhaps, may object against an endless succession of worlds and generations, on the supposition that there will not be a sufficient quantity of matter in existence for such a purpose. This objection would be valid if it could be proved that there was only a finite quantity of materials; for in such a case, the period would

eventually come when the whole quantity would be exhausted, and the increase of worlds and of intelligent beings would necessarily cease: for we cannot, for one moment, admit that the materials themselves could be created. In a boundless space, there is plenty of room for an infinite quantity of materials. It matters not how thinly the elements may be scattered, though there should be millions of miles intervening between each particle, yet if there were no bounds to this widely diffused substance, the quantity would be endless; and if endless, there could be an endless succession of worlds organized out of it, without any possibility of exhausting it. Neither reason nor observation can determine the quantity; for as God did not create the elements, they are necessarily eternal, and therefore exist without a cause. There is no cause for the quantity that exists. Indeed, there is no reason why space contains any substance whatever: much less is there any reason why space contains a large instead of a small, an infinite instead of a finite, quantity.

That there is an infinite quantity of matter in space is certain, from the revealed fact that there is to be no end to the increase of the government of kingdoms of Christ; in order that the increase may be without end, the quantity of materials out of which these kingdoms are formed must be inexhaustible. No objection, therefore can be raised against the endless increase of worlds and of living beings, for the want of sufficient substance.

The affection which exists in the bosom of parents towards their offspring, will be far greater among immortal and celestial beings than what it is here in this world; consequently they will watch over them with the most tender feelings; and ordain laws and rules for their government, adapted to their capacities and wants: and when they create a new world and send their dear children to receive upon the same bodies of flesh and bones, their affection for them will not, in the least, be diminished; they will still be just as anxious for their welfare and happiness as when they dwelt immediately in their presence.

Those among their offspring who are sent to people new worlds, and who obey the law of righteousness, will be more highly

avored than the rebellious. The righteous among them will be entrusted with the watch-care and protection of the children of their celestial or heavenly parents. This is one great reason why the Lord has chosen the righteous in this world, to raise up seed unto him, through the divine institution of marriage. It must be evident to every one, that, when God sends forth his own children from heaven to be born into this world, it must be more pleasing to Him for them to receive tabernacles among the righteous, than among the wicked. This is one reason that He has instituted a plurality of wives among the righteous, that those noble, pure spirits who dwell in the presence of God, may come forth into the world, through the righteous, and be taught in the law of righteousness. When God sends forth these spirits, and entrusts them to the care of the righteous, there is a prospect of their returning again to enjoy the fullness of his glory. But when the spirits from Heaven are born among the wicked, the prospect is that they will be corrupted by the precepts and wicked examples of their fathers, and thus be unprepared to return to the bosom of their Father in heaven. The Father of these spirits, through the love which he has for them, is greatly pleased when he can find a righteous man unto whom he can safely entrust a great number of wives, and make him the father of many children, and by this means save them and bring them to their former home again.

If it were necessary for parents who dwell in the United States, to send forth their beloved offspring to some distant nation, there to abide for many years before they were permitted to return, how great would be their anxiety to place them under the protection of their friends, instead of their enemies. Would not parents feel the most intense desire that their children might be placed under the watch-care of their own dear friends, who would teach them to love and reverence the advice and counsel of their parents? Would they not much rather entrust one hundred of their children to the protection of a kind-hearted, wise friend, than one to an enemy? All will answer, with one accord, *Yes*. If then earthly parents would feel so great a solicitude for the welfare of their absent children, how much greater must be the desire of the Father of spirits, for the welfare of his

own beloved offspring, when he sends them from home to a distant world, to be entrusted to the care of earthly parents. What must be His feelings when those earthly parents are his enemies? When they will, by their own evil influences, destroy those pure and innocent spirits entrusted to their charge! No wonder, then, that the Father of spirits should command his friends to marry a plurality of wives, that those precious jewels from heaven may be educated in the law of righteousness, and in due time safely return to the bosom of their heavenly parents. Instead of condemning his friends because they have a great number of wives and children, He will bless them, and rejoice over them because of their righteousness.

Among all the duties devolving upon mortal man, there is none of more importance than that of marrying in righteousness. The Lord has considered this institution of so much consequence, that He has ordained authority that has the power to determine as to the number of wives a righteous man may have. There is no station in life, however high and responsible, that will exempt the righteous from appealing to this authority. Joash, the king of Israel, though a good man, yet had no right to take a plurality of wives, without the consent of the authority which God had ordained: hence we read that Jehoiada, the priest, "took for him two wives, and he begat sons and daughters" (2 Chron. xxiv, 3). That Joash did right in receiving these two wives is evident from the preceding verse: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest" (verse 2). The whole history of Jehoiada shows that he also was a man of God, and was permitted to live one hundred and thirty years; and when he died, "they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house" (verses 15, 16). These passages prove that the plurality of wives was given to this good man by the authority of heaven. The very first time that Hosea obtained the word of the Lord, it was about getting married. The passage reads thus: "The beginning of the word of the Lord by Hosea. And the Lord said unto Hosea, Go, take unto thee a wife of whoredoms" (Hosea i, 2). In obedience to the word of God, Hosea "went and took Gomer, the daughter of Diblaim" (verse 3). And when this

woman had borne unto Hosea two sons and a daughter, the Lord commanded him to go and take another woman—an adulteress. (iii) Here, then, is the most positive proof that God commanded a holy Prophet to take a plurality of wives. If the beginning of the word of the Lord to Joseph Smith had required him to do the same things that Hosea did, who would have believed in the divinity of his mission?

God has the most undoubted right to command his servants in relation to their domestic concerns; and whatever He dictates is right. There are many things which would be sinful in the sight of God, were they done or practiced without a commandment. The Lord in the days of Noah had forbidden man to shed the blood of his fellow man; yet the Lord commanded Abraham to offer up his son Isaac, and Abraham was justified in attempting to shed his blood. Hosea would have been condemned for marrying two wicked women, had not the Lord commanded him to do it. When a Prophet or servant of God does as he is commanded, he is justified, however contrary it may be to former commandments. If God has the right to command His servants to do directly contrary to what he has formerly commanded, he certainly has the right to dictate them to take a plurality of wives, which is in no way violating any former command.

It was sometimes the case in ancient times, that the husband loved some of his wives more than others, but the Lord gave a law to regulate the giving of the inheritance to the children, in order to prevent all partiality arising from such a cause. It reads thus: "If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated, and if the firstborn son be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is indeed the firstborn; but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his" (Deut. xxi, 15, 16, 17). In making this provision for the security of the inheritance of the firstborn, there is no disapprobation whatever

expressed against the practice of plurality, but on the contrary, the children of each wife are considered perfectly legitimate, and entitled to the proportionate shares of his property, in the same manner as if they were the children of one wife.

We cannot feel justified in closing this article on the subject of marriage, without saying a few words to unmarried females in this Church. You will clearly perceive, from the revelation which God has given, that you can never obtain a fullness of glory, without being married to a righteous man for time and all eternity. If you marry a man who receives not the Gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase to immortal lives. And even the children which you may be favored with in this life, will not be entrusted to your charge in eternity; but you will be left in that world, without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation; they cannot save themselves nor their families; and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the commands of heaven? If not, keep yourselves wholly and entirely from the company of unbelievers. Do you wish the fellowship of the Saints? If you do,

have no fellowship for unbelievers. For after the great light which our Father in heaven has given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away, and cut off all hopes of your future exaltation. No female that has a respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints.

(To be continued.)

Trans. ROBYN DDU.

PRE-EXISTENCE OF MAN.

[Continued from page 323.]

92. *Thirdly.* Having investigated the nature and origin of man's capacities, let us next enquire into the extent of those capacities. It is almost universally supposed that the capacities of man are finite; that is, limited in their nature, and that it is utterly impossible for man to acquire a fullness of all knowledge. But this is a false supposition, without the least shadow of foundation. We shall proceed to prove that the capacities of man are not finite, but infinite. It may be well for us to define the terms *finite* and *infinite*, before we proceed farther. These terms have quite a different sense when used in relation to different things. When used in reference to space or duration, finite signifies space or time included within limits; while infinite signifies boundless space, or endless duration. When used in reference to numbers, the first means a limited number, and the last a number unlimited, or an endless series of numbers. When applied to knowledge, one means to know only in part, while the other is to know in full. When used in reference to capacities, finite signifies a capacity that is stationary, or can only be expanded in a limited degree, while infinite signifies a capacity sufficiently great to grasp a fullness of all knowledge, after which expansion ceases for the want of more to be learned. A being may

have an infinite capacity, and still have only a finite knowledge. We know of no beings having only finite capacities. Angels, men, beasts, birds, fish, and insects, have finite knowledge, but we have no reason to suppose any of them to be limited in their capacities; for aught we know, each and all of them may have capacities capable of receiving infinite knowledge. If we were to suppose that some of these beings are finite in their capacities, then there must be a certain limit of knowledge, beyond which they can never pass: for if they were capable of passing any assigned limits of knowledge, they would be capable of receiving a fullness of all knowledge, which would be infinite.

93. The constitution of our minds is such, that we cannot easily conceive of a being who is capacitated to perceive one truth, but unable to perceive another. It is true, there may be obstacles in the way, by which this being is prevented from acquiring a second truth; but remove all obstacles, and place the being in a favorable condition, the question is, could it not perceive a second, a third, a fourth, or even any number of truths, as well as the first? We can see no possible hindrance to its advancement in knowledge only be interposing obstacles in the way. If the capacity have an existence, which it must have in order to perceive one truth, we cannot conceive how that it could possibly be limited, so as never, under any circumstances, to be able to perceive another. We do not see why a faculty that is capable of discerning that two are more than one, cannot also discern that three are more than two. Some truths are more difficult to be perceived than others, but this is owing, not to the want of capacity, but to the obstacles which intervene between the capacity and the truth to be perceived. Let the intervening obstacles be removed, and the capacity that is able to perceive one truth could perceive all truth. Therefore, wherever a being exists that has any knowledge, however small the amount, that being has infinite capacities, capable of perceiving all things past, present, and to come, just as soon as the intervening barriers are removed. We

are aware that this idea is in opposition to the views of almost all mankind: they have been taught that the capacities, as well as the knowledge of all beings, but God, were finite; and from these false premises they have drawn the conclusion that no beings could ever attain to all the fullness of the knowledge of God. If the premises were granted, the conclusions would be just: but the premises are without foundation, and are evidently false. The capacities of man are not only eternal, but infinite, and he is capable of receiving infinite knowledge. And without infinite knowledge his capacities never will be satisfied.

94. It is frequently said by philosophers, that knowledge which is finite can never be increased so as to become infinite; but this is in direct opposition to fact. Our Savior, when he came into the world, possessed only finite knowledge; hence He is represented as increasing in wisdom and stature. To increase in wisdom evidently proves that He was not at that time in the possession of all wisdom. His wisdom and knowledge were finite. But He afterwards attained a fullness, and as Paul says, "In whom (Christ) are hid all the treasures of wisdom and knowledge." And again, "In him dwelleth all the fulness of the Godhead bodily" (Col. ii, 3, 9). "It pleased the Father that in him should all fullness dwell" (Col. i, 19). John the Baptist bore record that he beheld his glory, and that he was "full of grace and truth" (John i, 14). At the time his Father gave him the Holy Spirit, he, no doubt, received a fullness: for John soon after speaks thus of him: "God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands" (John iii. 34, 35). All the treasures of wisdom, knowledge, and truth, were hid in him; he was full of them: the fullness of the spirit, the fullness of the Godhead and the fullness of power, dwelt in Him: all things were given into his hand. There was no wisdom, nor knowledge, nor power, nor dominions, that the Father possessed, but what Jesus possessed also. In fine, he was one in all the fullness of the attributes and perfections of the Father. It was for this reason that Jesus said,

“I and my Father are one” (John x, 30). Here, then, we have an example of finite knowledge, wisdom, and power, increasing until the same became infinite.

95. As we have one example of finite knowledge being increased to infinity, we have reason to believe that it may be the case in other instances. If the First-born or oldest brother has received a fullness, we see no impropriety in believing that the younger brethren may also receive the same fullness. Paul prayed that the Saints “might be filled with all the fullness of God” (Eph. iii, 19). And Jesus prayed that they all might be made perfect in one, as he and the Father were one (John xvii). When these prayers are answered, they will know as much as the Father and Son know. They will be in the Father and Son, and the Father and Son will be in them, and the Father and Son and all the Saints will be made perfect in one. Hence John says, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him” (1 John iii, 2). Not only like him in body, but also in mind. For then he “shall change our vile body, that it may be fashioned like unto his glorious body” (Philippians iii, 21). Then we shall be perfect as our Father in Heaven is perfect—(Matt. v. 48): then shall we be pure as He is pure, and holy as He is holy; then shall we know as we are known, and see as we are seen: then shall we be heirs of God, and joint heirs with Christ in the inheritance of all things: then shall knowledge in part be done away, and we shall know in full: then there will be no knowledge, or truth, or wisdom in the heights above or in the depths beneath, or in the heavens, or in the heaven of heavens, or in the immensity of space, or in the eternal ages of duration, but what we shall comprehend and know; then there will be no being or beings in existence that will know one particle more than what we know: then our knowledge, and wisdom, and power will be infinite; and cannot, from thenceforth, be increased or expanded in the least degree: then we shall be Gods, because all the fullness of God will dwell within us.

96. It has been most generally believed that the Saints will progress in knowledge to all eternity: but when they become one with the Father and Son, and receive a fullness of their glory, that will be the end of all progression in knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come. All that become like the Father and Son will know as much as they do, and consequently will learn no more. The Father and Son, and all who are like them and one with them, already know as much as any beings in existence know, or ever can know.

97. In the twenty-second paragraph of this article we showed that there could not possibly be but one God, so far as the attributes were concerned, but so far as it regards persons, that there were an immense number of Gods. Now we wish to be distinctly understood that each of the personal Gods has equal knowledge with all the rest; there are none among them that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of but what every other God knows. They are all equal in knowledge, and in wisdom, and in the possession of all truth. None of these Gods are progressing in knowledge: neither can they progress in the acquirement of any truth.

98. Some have gone so far as to say that all the Gods were progressing in truth, and would continue to progress to all eternity, and that some were far in advance of others: but let us examine, for a moment, the absurdity of such a conjecture. If all the gods will be eternally progressing, then it follows, that there must be a boundless infinity of knowledge that no God ever has attained to, or ever can attain to, throughout infinite ages to come: this boundless infinity of knowledge would be entirely out of the reach and control of all the Gods; therefore it would either not be governed at all, or else be governed by something that was infinitely superior to all the Gods—a

something that had all knowledge, and consequently that could not acquire more. Have we any right to say that there is a boundless ocean of materials acting under such superior laws that none of the Gods to all ages of eternity can be able to understand them? We should like to know what Lawgiver gave such superior laws? If it be said that the laws were never given, but that the materials themselves eternally acted according to them, this would not in the least obviate the difficulty; for then there would be a boundless ocean of materials, possessing a knowledge of laws so infinitely superior to the knowledge of all the Gods, that none of them, by progressing for eternal ages, could ever reach it. This is the great absurdity resulting from the vague conjecture that there will be an endless progression in knowledge among all the Gods. Such a conjecture is not only extremely absurd, but it is in direct opposition to what is revealed.

(To be continued.) *Trans. D. E. JONES.*

LETTER TO PRESIDENT W. S. PHILLIPS.

St. George, Abergale, October 30, 1853.

DEAR PRESIDENT.—According to your counsel in the TRUMPET, I am sending this letter to you, to inform you as to the condition of our Conferences. Everyone here is generally strong in the faith, with good unity among the Saints and the officers. There are a few baptisms here, and some of the old Saints are asking for their place in our midst, acknowledging their negligence, &c. We have preached out of doors during the past season, and there are some here and there who believe the gospel, and many who support the principles; we are beginning to adopt the counsel of our presidents, believing that it will be successful, namely distributing pamphlets: we have put aside the morning Sunday school, and have counseled that it be held at five o'clock in the evening, so that the officers can have the morning to distribute pamphlets, and visit those who believe and support the truth, in the places we have preached, so the buds will have a chance to grow, hoping we shall have the privilege of watering them before long; and the sisters are determined to come to the field with us to accomplish this work. We held a Conference Council lately, and

we had everyone in good and solid determination to do the will of the Lord, as it is revealed through his servants the prophets. We are striving to clear the book debt before this year has gone past; over £4 was collected for that purpose, in one small branch a week ago today. There is not one branch here which has not enjoyed the Holy Ghost. That is our current situation, and blessed be the name of the Lord our God for his heavenly gifts.

I received a letter from my father, from Zion, which is full of good news. All of the Welsh in the Valley are well. He says they can subdue the Indians who have been troubling them in a few days, but that the Saints are not seeking to destroy them, but to teach them to be peaceful as far as they can; and the Saints do not fear them. And he says also that brother Haight, and others, who traveled with the Saints through the wilderness, have arrived there safely, but they were not expecting the camp for another six weeks; it was the 28th of August at that time. My regards to you. I am, &c.

JOHN PARRY.


MISCELLANEOUS, &c.

MONEY in your purse will pay your way; wisdom in your head will adorn you; but both, in need, will serve you.

IF there are as many illnesses in your body as a death certificate contains, moderation will cure them all.

MISERLY men labor much to gather riches; and in order to satisfy their greed, they starve themselves.

PAYMENTS FROM NOV. 11 TO NOV. 17.—Pontytypridd, 13s 6c; Aberdare, 3s 9c; Aberamman, 10s; Hirwaun, 4s 10c; Georgetown, 5s 1c; Pendaren, 5s; Troedyrhiw, 2s 3c.—Total, £2 4s 5c.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Letter of a Saint to his relations	325
Celestial Marriage.....	328
Pre-existence of Man	334
Letter to President W. S. Phillips	339
Miscellaneous, &c.....	340

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

NOVEMBER 26, 1853.

[VOL. VI.

CELESTIAL MARRIAGE.

[Continued from page 334.]

MANY will inquire, What will be the condition of those who have died before this light was revealed? We answer that God has made provisions in the laws, ordinances, and plans, instituted before the foundation of the world, to suit the circumstances of every individual. Those who die without hearing a message sent by authority from Heaven, do not reject it; and God has ordained that, in the dispensation of the fullness of times, the living shall officiate for the dead. For this cause God has commanded a Temple to be built, that those ordinances necessary for the salvation and redemption of the dead may be revealed and administered in the same. The word of the Lord which came unto *Joseph the Seer*, shows the importance of these things; it reads as follows:—

“Verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build upon my holy name” (Doctrine

and Covenants, sec. ciii., par. 12).

We understand, by this revelation, that God's people are always commanded to build upon his holy name a house, wherein baptisms, and all other necessary ordinances may be legally administered, not only for the living, but also for, and in the name of, and in behalf of, the dead. If the spirits of the dead who are in prison will hearken unto the messages of those holding the Priesthood, who are sent to their prison-houses to open the prison doors, and set them free; if they will believe in Jesus Christ, and repent of all their sins, and receive the glad tidings of redemption; if they will receive by faith what their friends in the flesh have done for them through the ordinances of God's holy house, namely, the baptisms, confirmations, ordinations, washings, anointings, signs, tokens, keys, and sealing powers which are administered by the living, and unto the living, for, and in the name of, the dead; if they will, with sincerity of faith and humble repentance, believe in and receive all that is done in their behalf, as the living receive what Christ has done, they shall be redeemed from their prisons, and their name shall be recorded among the sanctified in the celestial kingdom, and the records in heaven will be according to the records of God's holy house upon the earth; and that which is done and sealed on the earth, for and in their behalf, will be acknowledged, recorded, and sealed in the Heavens, and will be valid and legal in the great day of the resurrection of the righteous; but the remainder of the spirits who will not receive the glad tidings, and accept of deliverance, shall be kept in chains of darkness unto the judgment of the great day, and their torment shall be as if suffering in flames of fire, where their worm dieth not.

Do you inquire how we are to obtain the genealogies of our fathers, so as to do this work for them which they, then living, had not the opportunity of doing, and which they, as spirits in prison, cannot do? We answer, that it is the duty of all Saints among all nations to search out, as far as possible, your family records, and your genealogies and your kindred, both the living and the dead. And when you have been diligent, and have procured all the

information within your reach, and have gone into the holy Temple of the Most High, and done what is required of the living for the dead, then God will show you, by his Prophets and Seers, and by holy messengers and angels, the genealogies of your fathers, back from generation to generation, unto the beginning, or unto the time when the powers, and keys, and ordinances of the priesthood were upon the earth. When you obtain these genealogies, it will be your duty to receive in the holy Temple, all the ordinances and sealing powers which were instituted in the councils of the Sons of God before the world was, for the salvation, redemption, exaltation, glory, and honor of the dead who died without a knowledge of these things; for you, without your fathers, cannot be made perfect, neither can the ancient fathers who held the priesthood be made perfect without the children.

The time is near at hand when the fathers who hold the priesthood in heaven, will be united with the children who hold the priesthood upon the earth; but there are many generations intervening, who held not the priesthood, but died in their ignorance; the grand chain of Patriarchal government, according to the order of generations, will be broken, and the union will not be complete, unless the hearts of the fathers are turned to seek after the redemption of the generations of their children who have lain down in their graves in the days of darkness; and also unless the hearts of the children are turned towards their fathers. Thus through the united exertions of the Priesthood upon the earth, the intermediate links of the great chain of generation will be restored, and the union of the fathers with the children will be made perfect, and each successive generation will stand in their own order, exercising their Patriarchal authority, and swaying the scepter of righteousness, according to the holy order of the Priesthood forever and ever.

When these holy and sacred institutions are made known to the spirits in prison by holy messengers holding the priesthood, they will be left to their own agency, either to receive or reject these glad tidings, and will be judged according to men in the flesh who have the privilege of hearing the same things. By the same law they

shall be justified, and by the same law they shall be condemned, according to their works; thus God has ordained the same plan for the salvation of both the living and the dead; for those that die in ignorance, as for those who hear it while in the flesh.

Among these sacred and holy things, pertaining to the fullness of the everlasting Priesthood, and the eternal exaltation of the male and female, is that of marriage for eternity, which ordinance was instituted for the benefit of the dead, as well as the living. The proper places for the celebration of this holy institution are in Zion and in her Stakes, and in Jerusalem, to be administered under the direction and by the authority of him whom God ordains to hold the keys of the sealing powers among His people upon the earth. This ordinance, like baptisms for the dead, and numerous other ordinances, belongs more properly to the house of the Lord, and should be attended to therein, as soon as the same can be built.

If a husband has lost his wife by death before he had the opportunity of attending to this holy ordinance, and securing her as his lawful wife for eternity, then it is the duty of the second wife, first, to be sealed or married to the husband for and in the name of the deceased wife for all eternity, and secondly, to be married for time and eternity, herself to the same man. Thus, by this holy ordinance, both the dead and the living wife will be his in the eternal worlds.

But if, previous to marriage for eternity, a woman lose her husband, by death, and marry a second, and if her first husband was a good man, then it is the duty of her second husband to be married to her for all eternity, not for himself, but in the name of her deceased husband, while he, himself, can only be married to her for time; and he is obliged to enter into a covenant to deliver her up, with all her children, to her deceased husband, in the morning of the first resurrection. In this case, the second husband would have no wife, only for time, neither could he retain his children in the eternal worlds, for they, according to the law of heaven, would be given up to the wife and her first husband. Therefore, it would be the duty of the second husband to marry a second wife for time and eternity; for by marrying her for time, he could raise up an

offspring which would bear up his name, not only on the earth, but, with their mother, they would be legally his in the resurrection. The husband, in this case, must necessarily have two wives living at the same time, or else be deprived of a wife and family in the eternal state.

If a widower marry a widow, and each desires to have his or her former partner in the next world; then it is necessary that there should be three ceremonies of marriage; first, that which secures the widower to his deceased wife; second, that which secures the widow to her deceased husband; and third, that which constitutes the widower and widow husband and wife for time only. In this case, as in all others, the children in the resurrection go into the same family with the mother, the reason of this is, because the woman can only have a limited number of children here in this life, while the man, not being limited by the law of God to one wife, can have many children; therefore it is not according to the order of heaven, that the few children which a woman can have should be taken from her, providing that she has a husband for eternity.

If the husband and wife both die in this Church, before they have secured each other for eternity, then it is the duty of their kindred or friends in the Church to attend to the holy ordinance of marriage in their behalf, that what is done for them by the living, according to the ordinance and authority of heaven, may be recorded in the sacred archives, in their behalf, in the day when the records or books shall be opened; for then it shall be done for them, according to their works, and the works of their friends who have acted for them, and the works of the priesthood whose acts are recorded on earth and in heaven. God will in that day acknowledge the authority which he has ordained, and the works that they have performed in his name, and according to His word.

If husbands or wives die before they have the opportunity of being baptized into this Church, then it is necessary, before the ordinance of marriage can be administered in their behalf, that the living should attend to baptisms, and confirmations, and ordinations, and washings, and anointings, and all other institutions ordained of

God, for and in the name of the deceased, and last of all the sealing powers of marriage, and the blessings connected therewith, that the dead may in all things be justified, and sanctified, and exalted, and glorified, and made kings, and priests, and Gods, through the same laws and ordinances as the living; they being agents in the world of spirits, to receive or to reject that which is done for them, the same as the living.

In like manner, our progenitors, back from generation to generation, will have the privilege of redemption, and of exaltation, and of wives and children, through the keys of the everlasting priesthood sent down from heaven, and conferred upon the living for the salvation of the nations on earth, and of the generations of the dead, that all in time and in eternity both in the flesh and out of the flesh that will hear and receive the same, may be gathered in one, and glorified together, and made perfect in one; and thus shall all generations, both those in heaven, and those upon the earth, as well as those redeemed from prison, be united and welded together by their appropriate links, under Adam, the grand Patriarch of all generations, the Prince of all, and the father of all, under the counsel and direction of the holy One who is from all eternity, the Father of lights, who is in all, and over all, and through all things, the life and glory of all things, and the power by which all things will be governed, whether they be patriarchs of families, principalities or kingdoms, thrones or dominions; all will bow in humble reverence before Him, and give Him glory forever and ever.

The husband is the head of the family, and it is his duty to govern his wife or wives, and children, according to the law of righteousness; and it is the duty of his wives to be subject unto him in all things, even as the Church is subject unto Christ. This is clearly revealed in the declaration of the Lord to Eve immediately after the fall. It was said unto her, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16). This divine institution in the order of family government, was intended as an everlasting order, to be continued in all generations. Each wife should seek counsel from her husband, and obey the same with all meekness and patience in all things. This order

of things is only applicable in the families of the righteous; for God has nothing to do with the families of the wicked, only to bring them to judgment for all their wicked deeds. But the families of the righteous are under the most sacred obligations to give the most earnest heed to all the counsels of the head of the family; and he is bound, by the heaviest responsibilities, to counsel with sobriety, meekness, wisdom, and prudence, exercising forbearance, patience, and long suffering, showing mercy and compassion when it is required, but to be strict and unyielding in the enforcement of all things calculated for the good of the family; he should never suffer himself to be moved to the right hand nor to the left from the principles of righteousness, either by the smiles or tears of wives or children. He should be fixed and immovable as the throne of heaven, in every right and holy principle. But when he can in righteousness yield to the desires of his family, let him do so, and by kindness and love nourish and cherish them, as the Lord does the Church; and in so doing, they will love and honor him as a husband and a father.

The wife should never follow her own judgment in preference to that of her husband; for if her husband desires to do right, but errs in judgment, the Lord will bless her in endeavoring to carry out his counsels; for God has placed him at the head, and though he may err in judgment, yet God will not justify the wife in disregarding his instructions and counsels; for greater is the sin of rebellion, than the errors which arise for the want of judgment; therefore, she would be condemned for suffering her will to arise against his. Be obedient, and God will cause all things to work for good; and He will correct the errors of the husband, in due time, by the authorities of the priesthood; and if he govern his family in unrighteousness, and the wife is obedient, the sin will be upon his head, and if he repent not, when he is reproved, he will be disfellowshipped, after which, the woman is not under the same obligations to abide by all his counsels, as in the days of his righteousness. As we have already observed, the law of strict obedience, on the part of the wife and children, is only applicable in families who are in the Church of God, and in full fellowship. Rebellion in families is as sinful as rebellion against

the authorities ordained in the Church; and the wife will lose the spirit of God in refusing to obey the counsel of her husband, just the same as members of the Church would in rebelling against the counsels imparted to them by the priesthood.

Family government is the first order of government established on the earth. The different members of a family should seek to be one in all things; for if they are not one, how can it be expected that different families can become one? If the members of the same family will not be subject to the order ordained of God for their government, they certainly could not be united with other families under the government of the priesthood, with any expectation of preserving peace. God designs to make all the families of heaven one with the families of the righteous upon the earth. In order to accomplish this, the most perfect order of family government must be adopted. Husbands must govern their wives and children in righteousness, and wives and children must learn to honor and respect the counsels of the head of the family. And when every family becomes one in all things, they will be prepared to unite themselves together under a more general form of government.

(To be continued.)

Trans. ROBYN DDU.

PRE-EXISTENCE OF MAN.

[Continued from page 339.]

99. WE SHALL now show from the revelations given through *Joseph the Seer*, that God and his Son, Jesus Christ, are in possession of all knowledge, and that there is no more truth for them to learn; and we shall show also that the Saints will attain to the same fullness, and know as much as they know. First, we will give Enoch's testimony concerning God, the Father: "And it came to pass that the God of Heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep, and shed forth their tears as rain upon the mountains? And Enoch said

unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity, and naught but peace, justice, and truth, is the habitation of thy throne; and mercy shall go before thy face and have no end: how is it that thou canst weep?" Connected with the reply, the Almighty said to Enoch, "Behold, I am God; Man of holiness is my name; Man of counsel is my name; and Endless and Eternal is my name also. Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also." (See Joseph Smith's translation of the Book of Genesis, published in "The Pearl of Great Price.") The Being whom Enoch here addressed, and who conversed with him, is represented in the same connection as the Father of Christ. This being is declared to be "from all eternity," and the creations that He had made were so immensely numerous, that the particles of dust in a million of earths like this, "would not be a BEGINNING to the number." This shows that his creations are endless, or in other words infinite in number. Now a finite number cannot, in one sense, be a beginning to an infinite number. The vast number of particles contained in millions of worlds, is still only a finite number, and is therefore limited; but an endless series of worlds is not limited, and therefore can have no beginning; and no finite number, however great, can be the beginning of something that has no beginning. This endless number of worlds are all held and controlled by the power of God, the Father of Christ. And to show that He has a full knowledge of them all, He exclaims, "Mine eye can pierce them also." The perceptive powers of his vision must be infinite, or he could not look upon an infinite number of creations. It shows still

further that his “eye can pierce them” all at the same instant; for if He were obliged to withdraw his vision from one in order to look upon another, He never could have time to behold them all. If He were to observe each only for the short period of one second, He could not behold even a beginning of the endless number in as many millions of ages, as there are particles of dust in the visible universe; but as His “eye can pierce them” all, he must necessarily have the power of beholding them all at the same instant. Moreover, He is present with them all, for Enoch, in speaking to the Lord in regard to the immensity of the numbers of his creations, exclaims “Thou art there, and thy bosom is there.” Being present in all, beholding them all, and governing them all, he must necessarily have a knowledge of them all. And as the number of worlds is infinite, His knowledge must be infinite, and, therefore, He knows all things, and can know no more. This agrees with what this same Being said to Moses.

“And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name, for I am without beginning of days or end of years; and is not this Endless? And, behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease; wherefore no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is, and shall be the Savior, for he is full of grace and truth; but there is no God besides me, and all things are present with me, for I know them all.” (See “Pearl of Great Price.”) Here the Father of Christ declares that His “works are without end,” that “all things are present” with Him, and that He knows them all.

The same idea is conveyed in another revelation, as follows: “Judgment goeth before the face of Him who sitteth upon the throne, and governeth and executeth all things; He comprehendeth

all things, and all things are before Him, and all things are round about Him; and He is above all things, and in all things, and is through all things, and is round about all things, and all things are by Him, and of Him, even God, forever and ever" (Doc. and Cov., sec. vii, par. 10). As "He comprehendeth all things," His knowledge must be infinite; therefore, the vague conjecture that God the Father, can progress eternally in knowledge, is, as we have shown, not only absurd, but directly opposed to the revelations which He has given.

100. We shall next prove by the new revelations, that the Only Begotten Son is in possession of equal knowledge with the Father. "And I, John, saw that He (Christ) received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until He received a fullness, and thus He was called the Son of God, because he received not of the fullness at first" (Doc. and Cov., sec. lxxxiii, par. 2). What was this fullness here mentioned? Jesus answers this question: "I am the Spirit of truth, and John bore record of me, saying, He received a fullness of truth, yea, even of all truth." But what is truth? "Truth is the knowledge of things as they are, and as they were, and as they are to come" (par. 4). John was not satisfied with telling us that Jesus received a fullness of truth, but he repeats the idea, "yea, even of *all* truth," or in other words, He received a fullness of the knowledge of all "things as they are, and as they were, and as they are to come." No power of language could be able to express the idea in clearer or more forcible terms. And now we ask, is there any other truth or knowledge in existence, that Jesus could learn? We fearlessly answer, No. A fullness of all truth embraces, first, a knowledge of all "things as they are" in their present condition, or, in other words, a knowledge of all the worlds that now exist throughout the boundless immensity of space, and of all the materials of nature, whether organized or unorganized, and of all their relations, and dependencies, and laws, and operations, whether animate or inanimate, intelligent or unintelligent; it embraces

a knowledge of every thought and desire, of every feeling and emotion, that exists among all the countless swarms of living beings in all worlds; it grasps within its infinite capacity the present state of every individual particle, its properties and qualities, in all planets and suns, and systems and universes, in the boundless heights and depths of infinity itself. But this is not all; it takes in the past as well as the present; a fullness of all truth embraces an endless duration that is past—a boundless ocean of space—an infinity of materials—the eternal and unceasing operations of each particle—a knowledge of the exact condition of the universe as a whole, and in all its parts in every successive instant from the present back through endless ages without beginning. But we must not stop here; the fullness of all truth embraces a knowledge of all things to come; of all worlds that shall be organized, redeemed, and glorified, of all the eternal laws, operations, and changes of every particle of substance in existence in every successive moment throughout eternal ages that will have no end. This, in connection with the present and the past, is what constitutes “all truth”—this is the infinite knowledge dwelling in Christ; and this is what He received when a fullness was given unto Him. John informs us of the period when this fullness was granted. “And I, John, bare record, and lo! the Heavens were opened, and the Holy Ghost descended upon Him, in the form of a dove, and sat upon Him, and there came a voice out of heaven, saying, This is my beloved Son. And I, John, bare record that He received a fullness of the glory of the Father; and He received all power, both in heaven and on earth, and the glory of the Father was with Him, for He dwelt in Him” (par. 2). It is this fullness of truth that is God, and that is personified, and called by the different names which the Lord has appropriated to himself: it is this fullness of truth that constitutes the one only true and living God, and besides Him there is no God. He dwells in countless myriads of Temples, and is in all worlds at the same instant. He is in all, and over all, and through all things and the power by which they are governed. He is in the personage of the

Father in all of his fullness, even the Spirit of truth. God is Truth, and Truth is God, and the material universe is his tabernacles; men are designed to be his tabernacles or temples, if they will receive Him. Jesus says, "I am in the Father, and the Father in me, and the Father and I are one: the Father, because He gave me of His fullness" (par. 1). Jesus was called the Son "because he received not of the fullness at the first;" and he was called the Father because he afterwards did receive it. Thus the name of Father is given to the Son, not because of the tabernacle, but because of the fullness of truth, which is the Father dwelling therein.

(To be continued.)

Trans. D. E. JONES.

THE EMIGRATION.

WE understand from the *Star* for this week, that £10 per head will not be sufficient to emigrate in companies this season, but one must have £13 per head. Money had to be borrowed for the last emigration, which was to be paid back by the Saints after reaching the end of their journey. President Young approved the measures of President S. W. Richards in connection with the last emigration.

Since the Presidency in Zion have arranged for a considerable amount of money to be used for the Perpetual Emigrating Fund next season, it is not considered wise to depend on the Presidency for assistance for the ordinary emigration. This will require all the arrangements to be made for the entire cost of the journey, which will not be less than £13 per head. All, therefore, who emigrate the coming season by their own means, under similar arrangements to those of the £10 companies of last season, will be required to furnish £13 each, which will be considered, from past year's experience, sufficient to defray all expenses under a wise organization. Of this amount, £8 should be sent to Liverpool, through the President of Wales, before the 25th of December next, that it may be forwarded for the purchasing of teams, &c.

Answers to many of the questions relative to emigration can be obtained in the *Star* and the TRUMPET for last year, which particularly the Pastors and the Presidents should read, so they may give counsel to the Saints.

The time of embarkation will be about the same as last winter, commencing in January, and ending in March.

THE PERPETUAL EMIGRATING FUND.

THIS fund appears destined to accomplish a great work in the gathering of Israel. The coming winter will greatly extend its operations. In a communication received from the President of this Fund Company, there are about 170 persons designated to be forwarded by the fund, which shows that Saints in Zion are feeling after the gathering of the Saints of this country.

President S. W. Richards does not wish for the advantages for emigrating to be less than they have been; and therefore, he purposes to emigrate those who can raise only £10 each, under the regulations of the Perpetual Emigrating Fund Company. They will be required to sign bonds, obligating themselves to pay the full cost of their passage to the Company in the Valley; and the £10 received here will be placed to their *credit*, on settlement, if they desire. It will require the same amount of money (£13) to fit out the Fund emigrants, as other companies, and a similar outfit will be provided. No one, therefore, will be expected to join the Fund emigrants, who is able to furnish the sum of £13, without putting that amount into the Company's hands, at or before the time of embarkation. Those who emigrate by the Emigrating Fund, or by the £13 companies, will not be allowed more than 100 pounds of *luggage* upon the plains. All persons who intend emigrating under the Perpetual Emigrating Fund Company's arrangements, by furnishing £10, should forward to President Phillips £8 each, at their earliest convenience; and the remaining £2 in Liverpool at the time of embarkation.

To gather those who can raise only £10 (which will constitute a great portion of the next emigration), the Presidency in Liverpool will be under the necessity of obtaining money to supply the deficiency of £3 per head. This can be done to the advantage of those who wish to

take their money with them to the Valley, by giving the same amount to President Richards, and taking his *draft* upon President Brigham Young. This is the safest method of transmitting money; for there is danger of losing it otherwise. If all did this, doubtless a great deal of general good could be done too.

There are many Saints who have money lying in the Bank, at a very trifling interest, awaiting a convenient time to emigrate. It would be greatly to the interest of such to put their monies in the hands of the Emigrating Fund Company, and they would be ready for them when they emigrate. Who, with the least spark of faith in the latter-day work, would not esteem the Kingdom of God as the safest place for his treasures? If the treasure is in the kingdom of God, it may be possible to find the heart there also.

A word is also said for another class of Saints—those who intend to raise £10 or £13, and emigrate under the direction of the Emigrating Fund Company. Who of these have got faith to make a *donation* of their money to the Fund, instead of expecting it back on the other side? The Company is willing to supply them with what is lacking, without which they would have to remain another year. Why should they not then be willing to assist others in turn?

We hope that the Presidents and the Elders will teach these principles to the Saints, by looking to the Star for the observations of President Richards in greater detail; for this small piece is but an abridgement of that which he wrote in the Star for this week.

VERSES.

AN ugly traitor is the man who loves—weakness
 In a man where'er he goes;
 This feeds his appetite better
 A hundred times than his dinner.

He flatters for a penny,—full of wile,
 Or perverse grumbling;
 And carries his sword under his cloak,
 As a two-faced corpse.

Llanelli.

DEWI ELFED.


MISCELLANEOUS, &c.


THE EMIGRATION.—We are now ready to receive the deposit of one pound from those who are not emigrating by means of the Fund, or the £13 Companies. The others will pay their deposit in the £8 that is required in advance.—Those who wish to make arrangements for teams, &c., themselves, are instructed to send the means through Liverpool, to the Overseers of the Church in St. Louis, and their teams will be ready on the Frontiers. No less than £45 will be needed to have one wagon, two yoke of oxen, and two cows. The above sum should reach Liverpool, at the latest, on the 25th of December. Those emigrants can purchase their own provisions in the States.

THE first shipload of Saints will sail from Liverpool, about the 20th of next January.

TO THE PRESIDENTS AND THE DISTRIBUTORS.—Since there is so very much debt outstanding for Welsh and English Books, we plead for you to make every effort in your power to clear it all by the end of the year; because the Church needs the money in, to be used for various causes. We would be delighted to leave the old country, with all the debt paid. We trust that there is no need to add anything at present, but that all will feel inclined to do their best in this regard.

PAYMENTS FROM NOV. 18 TO NOV. 24.—Pontytypridd, 10s; Aberamman, 3s; Dowlais, 5s; Rhymney, 4s; Georgetown, 5s 2c.—Total, £1 7s 1c.

 Brother R. Morris begs for everyone to call for the books he had bound for them, between now and the end of the year, since he intends to emigrate.—Many books are on hand with us also, and we beg the same thing. They will need to be sold for whatever can be obtained for them, and pay the remainder back, if they are not called for between now and then.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil*.

CONTENTS.

	PAGE.
Celestial Marriage.....	341
Pre-existence of Man	348
The Emigration.....	353
The Perpetual Emigrating Fund.....	354
Verses.....	355
Miscellaneous, &c.....	356

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

DECEMBER 3, 1853.

[VOL. VI.

EXCERPTS FROM THE SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND
THE BRITISH ISLES,—GREETING.

[From the "Seer."]

BRETHREN of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church, who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

* * * * *

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro-Biology," "Spirit Rappings," "Table Movings," "Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the scriptures predict.

* * * * *

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but leave novels and fictitious works behind to satisfy the perverted appetites of the children of

darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points; do, at such times, as wisdom shall direct, and be sure to connect your defense with such plain principles of doctrine as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

* * * * * * *

The signs of the times are portentous, and clearly indicate the downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation, entitled "*The Word of Wisdom*;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill-spent life; when the destroying angel will teach them that every word of God means something, and that none of

his sayings can be neglected with impunity. There must be a great reformation among all the Saints I regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others, who call themselves Saints, who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spew them out of his mouth, as corrupt fruit which has lost its flavor.

There are others, whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait a while before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God, or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away, and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency,—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst

of clouds and thick darkness—a long and dreary night awaits them; but upon such as fear the Lord, and keep his commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more go down; and God will be unto them an everlasting light, which shall shine forevermore.

ORSON PRATT.

Washington, Oct. 1, 1853.

PRE-EXISTENCE OF MAN.

[Continued from page 353.]

101. WE shall now proceed to show, from new revelations, that the Saints are to have equal knowledge with the Father and Son. We now only know in part; so far as truth dwells in us, so far as the Father and son dwell within us. Hear what Jesus says: “Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost: and the Father and I are one: I am in the Father, and the Father in me; and inasmuch as ye have received me, ye are in me and I in you; wherefore I am in your midst, and I am the good Shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall; and the day cometh that you shall hear my voice, and see me, and know that I am” (Doc. and Cov., sec. xvii, par. 8). We are in this revelation represented as only little children, not able, as yet, to bear all things, but are commanded to grow in grace and in truth; and are told that inasmuch as we had received Him we were in Him, and He in us. As the Father and son are called Truth, inasmuch as we receive truth, they dwell within us. Where only a small degree of light and truth dwells within us, there only a small portion of the Father and Son abide in us; as we increase from grace to grace,

and from truth to truth, so do we in like manner inherit greater, and still greater, portions of God; and when we receive a fullness of all truth, then all the fullness of God dwells in us, even the Father and Son. The fullness of all Truth in us will make us Gods, equal in all things with the personages of the Father and the Son; and we could not be otherwise than equal, for He is the same God who dwells in us, that dwells in them; instead of dwelling in two tabernacles, under the names of the Father and Son, He will then dwell in the additional tabernacles of the Saints. And wherever He dwells in fullness, there would necessarily be equality, in wisdom, power, glory, and dominion.

102. We will quote another extract in order to show how we are to attain this fullness. "And it shall come to pass, that if you are faithful, you shall receive the fullness of the record of John. I give unto you these sayings, that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of His fullness, for if you keep my commandments you shall receive of His fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace" (Doc. and Cov., sec. lxxxiii, par. 3). The fullness is to be obtained on condition of keeping His commandments. That we are to receive a fullness in the same sense that He received it, is evident from the fact that when we obtain that blessing, Jesus says, that we should be glorified in Him as he was in the Father. In the next paragraph we have a still stronger evidence; Jesus says, "John bore record of me, saying, He received a fullness of truth, yea, even of all truth, and no man receiveth a fullness, unless he keepeth His commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth, and knoweth all things." This is as plain as language can make it. When this promise is realized the Saints will know all things past, present, and to come; and there will be no being in existence, that will be in advance of them in knowledge and wisdom. Again,

Jesus says, "If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things." And still again, "The day shall come when you shall comprehend even God; being quickened in Him and by Him" (Doc. and Cov. sec. vii, par. 12, 18). It is not necessary to multiply passages, for the revelations, both ancient and modern, are very full upon this point. Enough has been quoted to demonstrate that the light of the Saints will grow brighter and brighter until the perfect day, at which time their light will be full, and cannot from thenceforth be increased in brilliancy. How much more satisfactory it is to the mind to contemplate millions on millions of glorified worlds, each peopled with myriads of beings filled with all the fullness of God or Truth, than it is to suppose them all progressing in knowledge, without a possibility of ever attaining to a fullness worlds without end. This perfection and equality in knowledge among the Gods of all ages and worlds, serves to produce a perfect oneness among them all. Having equal knowledge, they would of course have equal wisdom and equal power, and would act with the most perfect union, and harmony, and concert in all things. But what inextricable difficulties and confusion there would be, if they differed in knowledge, and all of them were progressing. The oneness, so necessary for the peace and good order of the heavenly worlds, could not exist; one for the want of the requisite knowledge would undo what another of superior knowledge had done; upon the progressing principle, they never could be made perfect in one, worlds without end. Thus we have abundantly proved that the capacities of man are not only eternal, but infinite.

103. An infinite quantity of self-moving, intelligent matter, possessed of infinite capacities, and existing eternally, must have been engaged in an endless series of operations. It matters not how far we may, in the imagination of our minds, go back into the infinite depths of past duration, we are still obliged to admit, that every

particle of matter which now exists, existed then; that it was then capable of exercising the eternal capacities of its nature, and of progressing onward and upward, until it should be perfected in all the fullness of wisdom, knowledge and truth. An endless series of operations excludes a first operation. If it be assumed that there was a period when matter first began to act, then the succession of acts would be finite, and not endless, and there would have been an endless duration preceding that first act, during which, all things would have been in a quiescent state, or state of absolute rest. To suppose that all the spiritual matter of the universe, which is now so powerful and active, has once been eternally at rest, would seem to be absurd in the highest degree. Every thing now is in motion; every thing is highly active: every thing is acting under some law, or guided by some motive or will. Such a thing as an inactive particle of matter is not known in the universe. If all substance once existed eternally without action, what prompted it to make the first effort? How came the first particle to move itself? Why, after an endless past duration, should it all at once conclude to move? Why should intelligent, thinking materials, capable of self-motion, have existed from all eternity, without exercising their capacities? No one, therefore, upon candid reflection, can suppose for one moment, that there was a beginning to the operations or actions of substance. There could not have been a first act or first operation. The succession of acts and operations must have been endless.

104. Having shown, in the preceding paragraph, that there must have been an endless series of operations among the self-moving, intelligent materials of nature, let us next inquire into the nature of these operations. These operations may have been extremely simple, or they may have been abstruse and intricate in their nature: they may have been the effect of each individual particle acting at random under no particular system of laws, or they may have been the results of a combination of large masses of substances acting under wise and judicious laws: they may

have acted in a disorganized capacity, or they may have acted in the capacity of organized worlds, and personages, and beings, something similar to what now exists. Simple operations at random without law, would exhibit but a small degree of intelligence; while operations such as now exist, would show something that had infinite wisdom, knowledge, and power; in other words, it would prove the existence of a God. If this endless series of operations has always been conducted with the same wisdom and power which now characterize the workings of the universe, then there must have always been a fullness of knowledge and truth existing somewhere, either in organized or disorganized substances. We cannot prove from the present appearances of nature that there has always been a God. The present exhibitions of nature only prove that there is now a God, and that there has been a God for many ages past which is clearly proved by His works, many of which can be proved to be many thousands of years old. But when we go back to ages still more remote in antiquity, nature does not inform us whether there was in those ages a God having a fullness of knowledge or not. We have been informed, in preceding paragraphs, that men, through obedience, attain to the fullness of all knowledge, and become Gods. Now there is a time before each man obtains this fullness which constitutes him a God. Personal Gods, then, have a beginning: they exist first as spirits, then as men clothed with mortal flesh, then as Gods clothed with immortal tabernacles. If one God can have a beginning, the question arises, May not all other Gods have had a beginning? The operations and appearances of the universe only teach us that there has been a God for a few ages past; and if we had no other light, the question would very naturally occur was there not a first God? And if so, at what period of time did he attain to a fullness of truth, and become God? What was the condition of the universe before any of the substances of nature attained this fullness? In the absence of revelation in regard to the past eternity of God, such questions

as the foregoing would unavoidably arise in the mind.

105. If there ever were a period when none of the substances of nature possessed a fullness of truth, then previously to that period the universe would have been governed by laws inferior to those which now obtain. But it seems altogether unlikely that among an infinite quantity of materials, possessing infinite capacities, there should be none which had perfected themselves in knowledge and truth, though they had had an endless duration in which to have accomplished it. It seems far more consistent to believe that infinite knowledge has from all eternity existed somewhere, either in organized personages or in disorganized materials.

106. We shall now prove, by revelation given through *Joseph the Seer*, that there has been a God from all eternity, or in other words, that there is a God who never had a beginning. One revelation commences thus:—"Hearken and listen to the voice of him who is *from all Eternity* to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world" (Doc. and Cov. Sec. lix, par. 1). Here then is positive proof that Jesus Christ is from all Eternity. We are aware that there are some who consider that the words "all Eternity" have reference to a definite period of time. Such suppose that there have been many eternities succeeding each other: if this supposition be correct, then the period expressed by the words "from all Eternity," could not have been without beginning. But it is evident to our mind, that the words were intended to convey the idea of an endless past duration; or in other words, a duration that had no beginning, when speaking in reference to the light and truth that dwelt in Him. That this is the true idea intended to be conveyed, is evident from other declarations of Christ, one of which reads as follows:—"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins." Among the things revealed in this revelation, Jesus says, "Unto myself my works have no end, NEITHER BEGINNING" (Doc. and Cov. sec. x, par. 1, 8). No language could more plainly

prove that Jesus Christ had no beginning. His works “have no end, neither beginning.” There never was a period when Christ began His works: there never was a *first* work that He performed. A series that has no beginning can have no *first* term. A past succession of works that is endless, necessarily excludes a *first* work. As there could not be a first act, it shows most clearly that Jesus Christ must have existed during an endless succession of ages, and that there could not be a *first* age of his existence. This past endless existence of Christ has reference to the fullness of truth, and light, and knowledge, which now dwells in his person. These attributes are personified, and called God: these had no beginning, while his *person* did have a beginning in its organized capacity, being the “Firstborn of every creature.” The attributes of Jesus Christ, or in other words, the fullness of truth, existed for endless ages before His person was formed. Before the spiritual body or personage of Christ was born in the heavenly world, there were innumerable worlds in existence, each peopled with myriads of personages, and each filled with all the fullness of Jesus Christ, or the fullness of truth, which is called by various names, such as God, the Great I AM, the Father, the Son, Jesus Christ, &c. All these names, as well as the personal pronouns He, His, and Him, are applied to the FULLNESS OF TRUTH, wherever it may dwell, whether in one tabernacle or in unnumbered millions. This great God—the FULLNESS OF TRUTH, can dwell in all worlds at the same instant—can be everywhere present—can be in all things, and round about all things, and through all things. He is in the personage of the Father; He is in the personage of the Son; He will be in the personages of all his Saints when they receive of His fullness; and in fine, He is the only living and true God, and besides Him there is no God: He is the only God worshipped by the righteous of all worlds; for He exists in all worlds, and dwells in all his fullness in countless millions of tabernacles. He has no beginning, neither have his works a beginning, but each of his organized tabernacles

had a beginning; each personal spirit was organized out of the elements of spiritual matter.

(To be continued.)

Trans. D. E. JONES.

CELESTIAL MARRIAGE.

[Continued from page 348.]

LOVE should be the predominant, ruling principle in all family governments. There is no danger of the different members of a family loving one another too much. They should love one another with all their hearts, and be willing, if required, to lay down their lives for each other. God is love, and He is the great fountain from which the beings of all world derive this heavenly attribute: it flows out in infinite streams, imparting joy and happiness to the whole universe, so far as it is received, nourished, and cherished by intelligent beings. Love, like all other gifts of God, can be cultivated and increased, or it can be neglected and diminished: it is subject to the control of the other faculties of the mind: it is not a principle such as is often described in novels, which acts irresistibly, forcing all the other powers of the mind into subjection. The love which the sexes have for each other is implanted within them by Him who is the God of Love. God controls this attribute of His nature according to wisdom, justice, mercy, and every other attribute which He possesses. He has prescribed laws for the government of His own attributes; and He never suffers himself to love that which is evil or sinful, but always loves that which is good, and virtuous, and upright: so likewise ought man to control his love by the attributes of his nature, according to the laws which God has given, and never suffer himself to love anything which is evil, or which God has forbidden.

Man should love all the wives which God may give him with a perfect love: it is impossible for him to love them too well, providing that his love is regulated and controlled in all things according to the law of righteousness. But can a man love more

than one wife with all his heart? Yes, he can love each one that God gives him with all his heart; and if he have a hundred, he can love them all with the same intensity that he would love one. It is true, he could not give the same attention to a hundred that he could to one; this would not arise from the want of love, but it would be from the nature of the circumstances. If a man have a dozen children, he can love each one of them as much as he loves one; but he cannot pay the same attention to a plurality of children as he could to one; it is not because his love is divided or weakened by the numbers, but it is because of the circumstances. If God had given a man but one wife, it would be his duty to love her with all his heart; and it would not be his privilege to love any other woman as a wife. But if God confers a plurality of wives upon a man, it would be sinful for him not to love each one with a perfect love, provided that they were all equally worthy of his love. God loves the children of men according to their works, or according to the good qualities which He perceives in them: those who do the best, he loves the best; if they do equally well, he loves them equally. Man should be exercised with the same principle; he should judge in righteousness of the good qualities and desires of his family, and should love those the best who do the best. And if any of his family err, he should still love them the same as God loves His family, though they may sometimes err and go astray. God loves His family, not for their errors and sins, but because He sees that there are good qualities existing in them, and tries to save them from their sins. So man should love his wives, not because of their errors and imperfections, but because God has given them to him, and because they, in the main, desire to do right; therefore, he should love them, and try to save them from their errors; and he should never love one more than another, unless they merit it.

As the man stands at the head of the family, it is his duty to seek diligently for wisdom, to know how to govern his family according to the will of God. Circumstances may sometimes be such that he may bestow his attentions for a time more abundantly upon certain

portions of his family than upon others; this may arise, not from any partiality or superior love which he has for one above that of another, but his judgment or the surrounding circumstances may dictate this to be the wisest course. At another time, he may, perhaps, reverse his attentions, and be apparently partial towards those whom he had seemed for a while to neglect. In all these things, a husband should be guided by his own judgment, enlightened by the spirit of Truth. And in these things he should have no rigid, fixed laws, unalterable, like those of the Medes and Persians. So far as the great principles of righteousness are concerned, he should be fixed and immovable; but in regard to his conduct in his temporal affairs, and in his domestic concerns, he should prescribe no rules that will compel him to act invariably in a certain way. This should be left for circumstances and the wisdom he has, to dictate and control; and both wives and children should be perfectly satisfied to have the head of the family be in reality the head, and do as seemeth to him good; and as we have already stated, if the head of the family errs in some respects, it is better to yield to his will than to arise in rebellion against the order of family government which God has established. If too much partiality be used, and any flagrant violations of the principles of right occur, there are other authorities who can regulate the husband; for this is not the province of the wives and children; it is not for them to dictate to the head, but to pray for and administer to the head, that, peradventure, through their kindness and meekness, and willing obedience, the head may be influenced to do right. Mutual love should exist between a husband and his wives; for, without this, God's order of family government cannot be maintained.

But can several wives love one and the same man as their husband? Yes, if he treat them in a way to merit their confidence and love. There is no more difficulty in several women loving one husband, than there is in several persons loving our Lord and Savior. God is the author of sexual or conjugal love, the same as he is of all other kinds of pure love; and if He unites several women to one man in the sacred bonds of matrimony, it is their duty to cultivate

and increase the heavenly principle of pure love to their husband, until they love him with all their hearts, even as they love God; and he should love them in return, even as he loves God. There is no evil in love; but there is much evil resulting from the want of love. No woman should be united in marriage with a man unless she have some love for him; and if she love him in a small degree, this is capable of being increased to perfection. Any woman who loves righteousness can and does love a man who works righteousness; and she can, by cultivating this love, be happy in his society, as a friend and as a brother; and if she were united to him in marriage, she could love him as a husband; and if he were worthy, her love towards him may be increased until the perfect day. So it is with man. There is not a righteous, good woman in the Church of God but what a righteous man loves as a friend and a sister; and if he were lawfully united to her in marriage, he could love her as a wife; and this love, by cultivation and mutual kindness, would grow stronger and stronger, until they were perfected in love.

But cannot a woman love many men as well as for a man to love many wives? We answer, that love is under the control of both the sexes; they are agents in the cultivation and exercise of this affection, as in the cultivation and exercise of all the other attributes of their nature. A man has no right to love any woman as a wife, unless God shall give her to him in marriage; he has power, as an agent, to limit his love where God limits it; and if he go beyond those limits, he transgresses. So, likewise, a woman is limited by the law of God to one husband; and she has no right to suffer her love to go beyond those limits. Her love is under the control of her agency, and it must be confined where the law of God confines it, otherwise there is transgression. A man loves many wives because God gives him many; and he is required to love them or become a transgressor. If God required a woman to have many husbands, or permitted her to have a plurality, it would then be her duty to cultivate the principle of love towards them all: but this would not be an easy task, unless the woman were made the head of the family; for one cannot serve two

masters. And, as the husband stands as the master of the house, if a woman had two husbands or masters, she would be sure, according to the words of Christ, "to hate the one and love the other," for no one can love and serve two masters; but two can love one master; yes a hundred wives can love one master or husband, for he is their head, even as Christ is the great Master and Head of the Church. As Christ is one, and is the great Bridegroom, being married unto many, so likewise the man, being one husband, one bridegroom, may be married unto many. As the bride of Christ consists of a plurality of persons, so the bride of each of his faithful servants may consist of a plurality of individuals. The bride of Christ, through a plurality of persons, should be one in spirit, in love, and in good works; so likewise the bride of each of his servants, however many persons, should be perfectly one in their love and union of spirit.

What can be more heavenly and God-like than to see a well regulated family, governed in wisdom and righteousness. It is the commencement of heaven on earth! It is an organization destined to be eternal! The first born is represented in Scripture as the beginning of one's strength; how much greater will be his strength when he has a great number of wives and children! A foundation is then laid for a patriarchal kingdom, which shall increase in numbers without end, over which he will reign forever. How great reason has such a man to rejoice! How thankful ought he to be for the wives which God has given him, through whom he can multiply his seed as the stars of heaven! What joy and happiness it must give him to love so numerous a family, and to know that he is loved by them in return!

(To be continued.) *Trans.* ROBYN DDU.

MISCELLANEOUS, &c.

NEWS FROM THE VALLEY.—A letter and newspapers from there, dated Oct. 1, inform us that nothing special to this point has taken place with regard to the Indians, except that five of them were killed, and that they

had killed one of the Saints while standing guard. On the whole, the Indians have been extremely peaceful over the past few weeks, except for stealing some corn, &c. It is reported that the crops are abundant, health is good, and all temporal and spiritual success follows the Saints. If this winter is mild, it is likely that the wall around the Temple will be finished, as well as the mud wall and the ditch around the city; the brethren are very diligent and active with this work, as they are with all other works. All the emigrants are expected to arrive before the middle of October. A. W. Babbit, Esq., the Secretary of the Territory of Utah, arrived on the 26th of September. Governor Young has produced some very lovely grapes, and white onions 18 inches in circumference, together with *peaches* of the best kind.

ALWAYS remember, “that evil conversations corrupt good morals.” Friendship continually leaves its imprint for good or for evil. Alexander the Great learned to get drunk from Leonides; and Nero learned cruelty from his barber.

STRICT integrity is more of an adornment and perfection than excellent understanding; and in order to be worthy of heaven, it is more precious than any other wisdom or knowledge.

TRIAL OF THE POET.

Forward I shall go fearing nothing,
With God as my beloved benefactor;
Amid the dreadful conspiracies of the world,
For Zion is still my song.

There is in hell’s awful protection,
No power ever to kill my love;
While God’s law fills my breast,
I’ll sing to Zion joyously.

DEWI ELFED.

PAYMENTS FROM NOV. 25 TO DEC. 1.—West Glamorgan, £5; Denbighshire, £1; Pontypridd, 5s 6c; Llanfabon, 7s 9c; Aberdare, 11c 6c; Georgetown, 5s 6c.—Total, £7 10s 3c.

CONTENTS.	
	PAGE.
Excerpts from the Second Epistle of Orson Pratt	357
Pre-existence of Man	360
Celestial Marriage	367
Miscellaneous, &c.	371

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

DECEMBER 10, 1853.

[VOL. VI.

PRE-EXISTENCE OF MAN.

[Continued from page 367.]

107. Having proved that Jesus Christ, or the Fullness of Truth, had no beginning, let us next inquire, Whether there always have been personages in which this fullness dwelt? Or whether it or He dwelt in the unorganized particles of substance prior to there being any personages formed? These are rather difficult questions to answer. It is quite probable, that it has been from all eternity about the same as at present; that there has been an endless succession of substances, both organized and unorganized, which have been exalted and glorified, and have received a fullness. It is altogether likely, that there has been an endless succession of worlds, and an endless succession of inhabitants who have peopled those worlds. If so, then there could not be a first world, nor a first person. Though each world, and each person would have a beginning, yet there would be no beginning to the grand chain of succession or genealogy. This may be exemplified, by conceiving the existence of endless straight lines in boundless space; conceive each of these lines to be divided or graduated into an endless number of yards. All can at once see, that there would be a beginning to each of these yards, but there would be no beginning to the endless succession.

So, likewise of endless duration; we can conceive of its being divided into an endless succession of minutes; each of these minutes would have a beginning, but there would be no beginning to the succession. We have already learned from revelation that the works of Jesus Christ had no beginning. Now, let us suppose that each successive work was the organization of a world, and the people of the same. All will at once admit that each world and the inhabitants thereof would have a beginning; but His works, being without a beginning, there could not be a *first* world in this endless succession, nor a *first* father in the endless genealogy.

108. Looking at things through our imperfect minds, we have been accustomed to suppose that all things which are connected by a chain of causes and effects, must eventually terminate in a *First Cause* and in a *First Effect*; for instance, in tracing genealogies, we go back from the son to the father, then to the grandfather, then to the great grandfather, and thus we trace the lineage back, from generation to generation, until we naturally look for a first father pertaining to the human race on this creation, so, likewise, when we trace the genealogy of our spirits. We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father; and so on, from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds, and as a last resort, we wonder, in our minds, how far back the genealogy extends, and how the first world was formed, and the first father was begotten. But why does man seek for a *first*, when revelation informs him that God's works are without beginning? Do you still seek for a *first* link where the chain is endless? Can you conceive of a first year in endless duration? Can you grasp within your comprehension the first mile in an endless right line? All these things you will readily acknowledge have no *first*; why, then do you seek for a *first* personal Father in an

endless genealogy? or for a *first* effect in an endless succession of effects?

109. The Fullness of Truth, dwelling in an endless succession of past generations, would produce an endless succession of personal Gods, each possessing equal wisdom, power, and glory with all the rest. In worshipping any one of these Gods, we worship the whole; and in worshipping the whole, we still worship but one God; for it is the same God who dwells in them all; the personages are only His different dwelling places. After the resurrection, when the Fullness of Truth or God dwells in us, it can then be said of us, as is now said of Christ, that we are “from all eternity to all eternity;” it can then be said of us, that our “works have no end, neither beginning;” it can then be said of us, that we are “in all things, and through all things, and round about all things;” it can then be said of us, that the number of worlds which we have created are more numerous than the particles of dust in a million of earths like this; yea, that this would not be a beginning to the number of our creations; it can be said of us, that we are there in all this infinity of worlds, and that our bosom is there. How, inquire the astonished Saints, can all these things be? How can we be from all eternity? How can we be omnipresent? How can our works be without beginning? We reply, that this will be true in regard to the fullness of God that dwells within us, but not true in regard to our persons; neither is it true in regard to any other persons. God is the light and the life of all things. Our life and our light are now only a part of God, but then, in that glorious day, they will be the whole of God, animating and quickening, and glorifying a new tabernacle. Then we can say one to another, I am in you, and you are in me, and we all are one, even one God, “from everlasting to everlasting.” The Light, and Intelligence, and Truth, which each Saint will then possess in fullness, were not created, neither, indeed, can be, but they were from eternity; and they assisted in the formation of all worlds, and are present in all worlds, governing and controlling the same. Do we realize that our very life and being is constituted and composed of eternal principles? that the beings which we call ourselves are

only parts of one eternal whole? that the attributes of our nature are God's attributes in embryo, placed in new tabernacles, where they are required to improve and perfect themselves by cleaving unto the great fountain of which they are a part? Every additional portion of light which they receive is an additional portion of God; when they are filled with light they are filled with God—that is, God is in them in all of his fullness; and wherever God is, there is Almighty power, and infinite wisdom and knowledge, and all things are subject unto Him, and He possesses all things, and all dominions and worlds are His, for he made them all. It is for this reason that each of the Saints will inherit all things, and be equal, not only in power and glory, but also in dominion. All things present, and all things to come, will be theirs. All things present include all the infinity of worlds which have been created, redeemed, and glorified from all eternity: all things to come include all the worlds which will be created, redeemed and glorified to all eternity. Each of the Saints who receive a fullness of God will be joint-heirs with all the rest in this great common stock inheritance: each one possessing the whole. Consequently, they will be equal in dominion as well as equal in knowledge, power, and glory. This is so fully revealed in revelations, both ancient and modern, that we deem it unnecessary to multiply quotations. Indeed, why should not the same God in one tabernacle inherit just as much as he does in every other tabernacle? If men are tabernacles, and God is the Being who dwells within them, then this One God in each tabernacle must of necessity possess all things; for He made them all.

110. How very different in their nature are light and truth from substance. A substance can only be in one place at a time: while intelligence or truth can be in all worlds at the same instant. A substance cannot be divided, and a part be taken to some other place, without diminishing the original quantity from which it was taken: while different portions of light and truth may be imparted to other beings in other places, without diminishing in the least the fountain from which they are derived. Substances organized

into different persons on separate worlds, become a plurality of substances or persons: while a truth may be imparted to each one of these personages, and still it is but one truth—a unity—and not a plurality of truths. However great the number of truths which may be imparted equally to an infinite number of personages, still the truths are not increased in number by their increased number of dwelling places. In all these characteristics, truth and substance widely differ from each other. As God is Light and Truth, and Light and Truth are God, all the characteristics which belong to one, belong to the other also. An infinite number of tabernacles filled with Truth, contains no more than one filled with the same: so likewise an infinite number of tabernacles filled with God know no more than one knows. Truth is one Truth, though dwelling in millions, so likewise God is one God, though dwelling in countless numbers of tabernacles. This is the reason why we are so repeatedly told, in both ancient and modern revelation, that there is but one God. And whenever a plurality of Gods is mentioned, we may always know that the expression has reference only to the number of tabernacles where this one only true and living God dwells.

111. We have dwelt upon this subject rather longer than what we, at first, intended, because we consider it a principle which should be well understood by the Saints, not only for our own benefit, but that we may be able to teach others correctly; that when we are asked for a reason why we believe in a plurality of Gods, we may be able to set forth our view clearly and plainly in accordance with the revelations which God has given for himself. It is for this purpose that we have dwelt so long upon the pre-existence of man, in order that we may the more clearly understand, not only our heavenly and God-like origin, but, the grand system of laws by which God originates and prepares tabernacles for His own residence, in which the fullness of His wisdom, power, and glory, are manifested. O how great and how marvelous are the ways of God, and his plans which He has adopted for the salvation and glorification of his intelligent offspring! Who

can understand these things without rejoicing by day and by night? And who can understand the works of our God, and the mysteries of his kingdom, unless he is enlightened by the light of the Holy Spirit! Well did the Apostle Paul say, "The natural man knoweth not the things of God, because they are spiritually discerned;" "but God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, even the deep things of God." Well did our Savior say, that the Spirit of Truth should guide his disciples into all Truth—should take of the things of the father, and should shew them unto his people—should shew them things to come, and thus make them revelators and prophets. O that mankind would consider upon these things! O that they would come unto God, like men in days of old, and learn of him now, as they did then! O that they would reflect upon their heavenly origin, and what may be their future destiny if they would only claim, through obedience and faith, the high privileges set before them! O that they knew what belongs to their peace and welfare, both here and hereafter! but they know not—they are like the beast that perisheth, for whom slaughter is prepared, and he knoweth it not: even so, it is with this generation; they know nothing, only what they know naturally; they have denied the necessity of present revelation; therefore, all spiritual light and heavenly knowledge are withheld from them, and they will bring swift destruction upon themselves, and perish in their sins, and this causes my heart to be sorrowful; and I mourn over the hardness of their hearts, and the blindness of their minds, by day and by night; and I labor and toil, and also my brethren, to recover them, but their hearts are fully set within them to do evil, and they must soon be ripened for the destructions decreed upon the nations in the latter days.

112. We have, in this article on pre-existence, traced man back to his origin in the heavenly world, as an infant spirit; we have shown that this spirit was begotten and born, by celestial parents, long anterior to the formation of this creation. We have shown that the great family of spirits had a probation and trial before they came

here—that a third part of them fell, and were cast out of heaven, and were deprived of fleshly bodies; while the remainder have come forth in their successive generations to people this globe: we have shown that, by keeping this their second estate, they will be perfected, glorified, and made Gods like unto their Father God, by whom their spirits were begotten. The dealing of God towards his children, from the time that they are first born in heaven, through all their successive stages of existence, until they are redeemed, perfected, and made Gods, is a pattern after which all other worlds are dealt with. All Gods act upon the same great general principles; and thus, the course of each God is one eternal round. There will, of course, be a variety in all his works, but there will be no great deviations from the general laws which He has ordained. The creation, fall, and redemption of all future worlds with their inhabitants, will be conducted upon the same general plan; so that when one is learned, the great fundamental principles of the science of world making, world governing, and world redemption, will be understood.

113. The Father of our spirits has only been doing that which His progenitors did before Him. Each succeeding generation of Gods follow the example of the preceding ones: each generation have their wives, who raise up from the fruit of their loins immortal spirits: when their families become numerous, they organize new worlds for them, after the former patterns set before them; they place their families upon the same, who fall as the inhabitants of previous worlds have fallen; they are redeemed after the pattern by which more ancient worlds have been redeemed. The inhabitants of each world have their own personal Father, whose attributes they worshiped, and in so doing all worlds worship the same one God, dwelling in all of his fullness in the personages who are the Fathers of each. Thus will worlds and systems of worlds, and gorgeous universes, be multiplied in endless succession through the infinite depths of boundless space; some telestial, some terrestrial, and some celestial, differing in their glory, as the apparent splendor of

the shining luminaries of Heaven differ. All these will swarm with an infinite number of living, moving, animated beings, from the minutest animalcules that sport by millions in a single drop of water, up through every grade of existence to those Almighty, All-wise, and Most Glorious Personages who exist in countless numbers, governing and controlling all things.

Trans. D. E. JONES.

CELESTIAL MARRIAGE.

[Continued from page 371.]

LOVE is a principle, like knowledge, which can be imparted without diminishing the fountain from which it emanates. Love, in other words, begets love. We love that which is congenial to our minds; if we love purity and virtue in ourselves, we will love them in others; and when it is known by others that we love them, because of their virtue and goodness, they will love us for like reasons; thus love, when founded upon true principle, is reciprocal. Virtue loveth virtue, truth embraceth truth, knowledge cleaveth unto knowledge; every good and heavenly attribute of our own nature we love when we see the same manifested by other beings. We love these virtues in either men or women. Sexual love, without the accompanying virtues, is not to be indulged, as it leads to evil. God has ordained that pure and virtuous love should be incorporated with sexual love; that, by the combination of the two, permanent unions in the marriage covenant may be formed, and the species be multiplied in righteousness. Pure and virtuous love should always exist between a husband and each of his wives, as well as sexual love: this will have a tendency to impress more permanently these heavenly principles upon the mind and constitution of the offspring; for the offspring will partake, in a greater or less degree, of the propensities and affections of the parents. How careful, then, ought the parents to be, lest they impress a disposition and tendency in the offspring that are calculated, if not strongly guarded, to ruin and destroy them as they grow up

to act for themselves. God will hold parents accountable for these things, because they are principles over which they, as agents, have control. Every good principle which you would have your children inherit, should be predominant, and reign in your own bosoms; for, though the spirits are pure and heavenly when they enter the infant tabernacle, yet they are extremely susceptible of influences, either for good or for bad. The state of the parents' minds at the time of conception, and the state of the mother's mind during her pregnancy, will be constitutionally impressed upon the offspring, bringing with it consequences which, in a degree, have a bearing upon the future destiny of the child.

Love, with all the other virtues, should predominate in the bosoms of parents, in order that the same virtues may be inherited by the children. They should be infused into the very constitution of the child when in embryo; they should be instilled into the mind from infancy to manhood, that they may become incorporated as fixed and immovable principles in the mind of man governing and controlling all the future actions of his life. In such children parents will have joy; they will be the strength of their patriarchal government; the honor and crown of their old age; their hope and glory in the resurrection; their foundation of an endless increase of kingdoms over whom they will reign forever, and with whom they will be associated as Gods throughout the endless ages of eternity.

Instead of a plurality of wives being a cause of sorrow to females, it is one of the greatest blessings of the last dispensation: it gives them the great privilege of being united to a righteous man, and of rearing a family according to the order of heaven. Instead of being compelled to remain single, or marry a wicked man who will ruin her and her offspring, she can enter a family where peace and salvation reign; where righteousness abounds; where the head of the family stands forth as a patriarch, a prince, and a savior to his whole household; where blessings unspeakable and eternal are sealed upon them and their generations after them; her glory is eternal and her joy is full. Rejoice, then, ye daughters of Zion, that you live in this glorious era! Rejoice for yourselves and for your generations because

of the high honors and privileges conferred upon you! Rejoice that you have entered into blessings which have been withheld for many ages past because of wickedness! Rejoice and sing for gladness of heart in the glorious prospects which open before you! Rejoice in the mountains and dales of Utah! for it is the land of your freedom, where the iron yoke of Romish and Protestant superstitions will be broken from your necks; where you will have the privilege of uniting your eternal destiny with the man of your choice; where virtue will reign triumphant, and the vile seducer be unknown; where confidence shall wax stronger and stronger, being cemented by the love of God! Happy are the daughters of Zion! They would not exchange their condition with the queens of the earth! Worldly honors and worldly riches are not worthy to be compared with the blessings that they enjoy! They love their husbands, and their husbands love them; and this love is far greater than the love which dwells in the hearts of the wicked. The children of Zion love in proportion to the heavenly knowledge which they have received; for love keeps pace with knowledge, and as the one increases so does the other; and when knowledge is perfected, love will be perfected also. The wicked are not capable of loving in as great a degree as the righteous, because they are destitute of the knowledge of God, and do not appreciate wives or children as they ought. They do not fully realize the end and purpose of the Almighty in joining the sexes in holy matrimony; and without a knowledge of these things they cannot love as the righteous; for the love is of God, and they who live nearest to the Lord will love most; and they who love most will be the most happy.

If we should inquire what constitutes the misery of the fallen angels, the answer would be, they are destitute of love; they have ceased to love God; they have ceased to have pure love one towards another; they have ceased to love that which is good. Hatred, malice, revenge, and every evil passion have usurped the place of love; and unhappiness, wretchedness, and misery are the results. Where there is no love, there will be no desire to promote the welfare of others. Instead of desiring that others may be happy, each desires to make

all others miserable like himself; each seeks to gratify that hellish disposition against the Almighty which arises from his extreme hatred of that which is good. For the want of love the torment of each is complete. All the wicked who are entirely overcome by these malicious spirits will have the heavenly principle of love wholly eradicated from their minds, and they will become angels to these infernal fiends, being captivated by them, and compelled to act as they act. They cannot extricate themselves from their power, nor ward off the fiery darts of their malicious tormentors. Such will be the condition of all beings who entirely withdraw themselves from the love of God. As love decreases, wickedness, hatred, and misery increase; and the more wicked individuals or nations become, the less capable are they of loving others and making them happy; and vice versa, the more righteous a people become, the more they are qualified for loving others and rendering them happy. A wicked man can have but little love for his wife, while a righteous man, being filled with the love of God, is sure to manifest this heavenly attribute in every thought and feeling of his heart, and in every word and deed. Love, joy, and innocence will radiate from his very countenance, and be expressed in every look. This will beget confidence in the wife of his bosom, and she will love him in return; for love begets love; happiness imparts happiness; and these heaven-born emotions will continue to increase more and more, until they are perfected and glorified in all the fullness of eternal love itself.

Could wicked and malicious beings, who have eradicated every feeling of love from their bosoms, be permitted to propagate their species, the offspring would partake of all the evil, wicked and malicious nature of their parents. However pure the spirits might be, when permitted to enter such degraded tabernacles, yet, being extremely susceptible to influences, they would speedily partake of all the evil nature which characterized the spirits of the father and mother; thus they would soon become devils incarnated in flesh and bones. Such would be the dreadful consequences of offspring, brought into existence by parents destitute of the principles of love, like the fallen angels. The same consequences, to a certain

degree, would result from the multiplication of wicked parents. In proportion as the pure love of God is eradicated from their hearts, the unholy passions take the place thereof, and the offspring partake of these unlovely principles which are engendered in the nature and constitution of the infant tabernacle, and begin to act upon the pure spirit that takes up its abode therein, forming, modifying, and bending, in a great measure, its inclinations, until by the time that it grows up to know good from evil, it becomes prepared to plunge headlong into all the vices of its ungodly parents; thus the parents, for the want of that holy and pure affection which exists in the bosom of the righteous, not only destroy their own happiness, but impress their own degraded and unlovely passions upon the constitution of their offspring. It is for this reason that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life: it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest, as they increase in years, those heaven-born excellencies so necessary to lead them to happiness and eternal life.

The Celestial male and female, after the resurrection, will be perfected in knowledge, and in holiness, and in pure affection and love: they will know as God knows; be pure as He is pure, and love as He loves: their knowledge, their purity, and their affections, before their celestial glorification, will increase alike, and keep pace with each other, until they are perfected, when they will enjoy in fullness every attribute and affection which God himself enjoys, and will be like Him in all these things. Then, and not till then, will they be permitted to propagate that higher order of being called spirits. As the character of parents in this life is impressed, in a great measure, upon their children, so likewise the character of the

celestial parents, will be incorporated in the very being of their spirit offspring. The unorganized spirit matter will not only take the form or image of the celestial parents, but every particle thereof will begin to develop the germs of all those eternal attributes which dwell in all their fullness in both father and mother.

If beings who are not perfected should have the privilege of propagating a spirit offspring, they could not impress the organized spirit embryo with the elements of those higher attributes which appertain to the celestial; and, consequently, if the germ of the infant spirit were conceived and fashioned in imperfection, the superstructure or infant spirit itself could never advance to perfection. The eternal attributes must be properly developed, in order that they may be properly perfected; this is the reason why none but those who attain to the fullness of celestial glory, and become Gods, will be entrusted with wives, and with power to propagate sons and daughters; that this, the most important of all things—the organization of immortal spirits, may be brought about through the highest, and most exalted, and most glorious personages in the universe, that they may infuse into the very constitution of their beloved children the germs of all the great, and pure, and sublime attributes which are perfected in all their fullness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "He that is Mighty hath done to me great things; and holy is His name." It seems

from this relation that the Holy Ghost accompanied “the Highest” when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumentality of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of “the Highest,” that when “He” should “overshadow” her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, “That which is conceived in her is of the Holy Ghost;” that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called “the Only Begotten of the Father;” that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons and daughters whom he begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Savior unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men

and women was not intended to govern Himself, or to prescribe rules for His own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband for her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

(To be continued.) *Trans.* ROBYN DDU.

THE "TRUMPET" FOR NEXT YEAR.

SINCE the current Volume is coming to an end, we avail ourselves of this opportunity to exhort all the Saints, from the President down to the members, to prepare for the TRUMPET for 1854, by making every effort in their power to earn for it a wide circulation. To give them encouragement in this task, we are pleased to announce that the next volume will be under the able editorship of Elder Dan Jones, who has had great advantages, and many years of experience, to equip him for the work, besides the fact that he dealt with the same work when he was in the country before. We consider that this year's TRUMPET has excelled over all the others, since it contains the splendid essays by Elder Orson Pratt and others; and we believe that many more essays can be expected in the next volume, and that it will excel over this one. The same good paper will be used next year, as has been used this year, and the same new letters.

We beg for information without fail from every Branch and Conference, as to the number to be received next year, by the Saturday before Christmas. The last number of this year will come out on the 31st of December, when we shall surrender our stewardship.

MISCELLANEOUS, &c.


TO THE EMIGRANTS.—We take this opportunity to bring to your minds the directions given by President S. W. Richards, which came out in the *Star* and the TRUMPET. There has been great negligence in sending

information as to how many intend to emigrate from the Conferences, with the £13 and the £10 companies. President Richards requested notification by the 1st of this month, which has prompted us to write at present. There ought to be more attention given to the directions with respect to emigrating from now on: it is required for the emigrants to read and ponder more about that which is published specifically for them. We wish to call the attention of the Presidents to this, and also to remind them of the duties they have in connection to the emigrants, such as counseling them and directing them, for there are many obstacles that arise against them; and you need to pray for them to succeed in their efforts. Let all who are emigrating with the £13 company, send to us £8 per head, by the 20th of this month. Also, for those who can come up with £10, let them send in the same manner by the above time. The Presidents need to make sure that this group of emigrants are men worthy of receiving a loan of £3 each. The remainder is to be paid in Liverpool. All who elect to have teams and wagons purchased for them, need to send £45 to me immediately, so that I may send it right away to Liverpool.—*Wm. S. Phillips.*

The following Conference Presidents are to emigrate next time:—Thomas C. Martill, Carmarthenshire; Phillip Sykes, North Pembroke. The Traveling Elders who are to emigrate, as far as we know at present, are—W. D. Jones, East Glamorgan; George Byewater, West Glamorgan; David Williams, South Pembroke.

PAYMENTS FROM DEC. 2 TO DEC. 8.—Conway Valley, £2; Dinas, 5s; Aberamman, 4s; Georgetown, 5s 2c; Troedyrhiw, 4s.—Total £2 18s 2c.

CONFERENCES.—The East Glamorgan Conference will be held, on the 25th of December; Monmouthshire, on the 1st of January; Breconshire, on the 8th; West Glamorgan, on the 15th; Llanelli, on the 22nd; Carmarthen, on the 29th; Cardiganshire, on the 5th of February; North Pembroke, on the 12th; and South Pembroke, on the 19th.

 Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Pre-existence of Man	373
Celestial Marriage	380
The "Trumpet" for next year	387
Miscellaneous, &c.....	387

MERTHYR TYDFIL:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

DECEMBER 17, 1853.

[VOL. VI.

CELESTIAL MARRIAGE.

[Continued from page 387.]

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise he associated in the same capacity with the heavenly one; earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits, as well as the Father? No; for the Father of our spirits is at the head of his household, and his wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of heaven, but not the “Queen of heaven.” The children of Israel were severely reprov'd for making offerings to the “Queen of heaven.” Although she is highly exalted and honored as the beloved bride of the great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed

to his Father, and taught his disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother; neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and he had power to send him as his minister after he returned to his Father.

Next let us inquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 20th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or more wives by whom he could multiply His seed, not for any limited period of time, but forever and ever; thus He truly would be a Father everlastingly, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi, 25). One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when he arose from the dead, instead of first showing himself to his chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them, namely Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the son of God. We quote from

the English version of the bible, translated about three hundred and fifty years ago: "All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad, Kings' daughters were among thine honourable WIVES; upon thy right hand did stand the QUEEN in a vesture of Gold of Ophir" (Psalm xlv, 8, 9). That this passage has express reference to the Son of God and His wives, will be seen by reading the sixth and seventh verses, which are as follows: "Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This Being, whom the Psalmist here calls God, is represented in the next verses as having "honorable Wives." If any should still doubt whether this prophecy has reference to the Son of God, they may satisfy themselves by reading Paul's application of these passages in the eighth and ninth verses of the first chapter of his epistle to the Hebrews:—"But unto the Son He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Paul applies the words of the prophet David to the Son of God, whose "throne is forever and ever." Let it be remembered, then, that the Son of God is expressly represented as having "honorable Wives." King James's translators were not willing that this passage should have a literal translation, according to the former English rendering, lest it should give countenance to Polygamy; therefore, they altered the translation to honorable women instead of wives; but any person acquainted with the original can see that the first translators have given the true rendering of that passage. Indeed, the very next sentence most clearly demonstrates this; for the Son of God is represented as having a "QUEEN standing upon His right hand, clothed in a vesture of gold." This Queen is exhorted in the following endearing language; "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and

thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord; and worship thou Him" (verses 10, 11).

Notwithstanding the Queen is numbered among the "honorable Wives" of the Son of God, yet she is called upon to *worship him as her Lord*. If her husband were a mere man, she would not be exhorted to worship him; this, therefore, is another evidence that he was truly, as Paul says, the Son of God.

Inasmuch as the Messiah was to have a "plurality of Wives," will they not all be Queens? Yes: but there will be an order among them. One seems to be chosen to stand at his right hand: perhaps she may have merited that high station by her righteous acts, or by the position she had previously occupied. It seems that she was one of the daughters of a king: for in the same Psalm it says, "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace" (verses 13, 15). It must be recollected that "kings' daughters were among thine honorable Wives." The kings here spoken of were no doubt those who, through obedience to the Gospel, became kings and priests forever; for we cannot suppose that Christ would marry the daughters of the kings of this world, who only reign under the pretended name of the kings for this short life: such are not worthy to be called kings. Some of the daughters of those kings who are to reign on the earth forever and ever, and who are in reality kings, will be among his "honorable wives," one being chosen to stand as Queen at his right hand and worship Him, unto whom is made the following promise: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever" (verses 16, 17).

We are not informed at what time Jesus was to be married to this king's daughter, or to any of the rest of his wives. But, from what John the Baptist says, he may have been married to some of

them previous to that Prophet's martyrdom the passage is as follows: "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John iii, 29, 30). And again, "Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then shall they fast" (Matthew ix, 15). John represents Jesus as already in the possession of the Bride; while the Savior confirms what John says, by calling Himself the "Bridegroom," and the disciples "the children of the bridechamber," but who the Bride was, neither of them informs us. Whether Jesus had married any of his wives at that time or not, it is very evident that there will be a marriage of the Son of God at the time of his second coming: for Jesus said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying Tell them which are bidden, Behold, I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took His servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways, and as many as ye shall find, bid them to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, He saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and

take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen" (Matthew xxii, 1—14). All will admit that the king's son, here spoken of, is Jesus Christ, and that the last servants who are sent forth have a commission to gather together from the highways and hedges, both bad and good; and that by this gathering, "the wedding was furnished with guests." The Bridegroom, the servants, and the guests are all mentioned: but the parable does not inform us who the Bride is. John the Revelator describes the greatness, the glory, and the magnificence of this marriage celebration. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His Wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. xix, 6—9). That the wife was to be a very good and holy woman, is very clearly indicated by her being clothed with "the righteousness of the saints," compared to fine linen, clean and white. Her raiment is more fully described in the Psalm already quoted, being composed of fine needle work of wrought gold, while many virgins were to be her attendants.

That the Bride will continue to be the wife of the Son of God in eternity, as well as time, is most clearly revealed in the twenty-first chapter of the Revelation where St. John beheld the New Earth, and the angel said unto him, "Come hither, I will shew thee the Bride, the Lamb's Wife;" and he was carried in the spirit to a great and high mountain, and saw a great city, called the holy Jerusalem, descending from the heavens upon the New Earth. This city contained the throne of God and the Lamb, and was inhabited by a great nation of kings who were to "reign forever and ever," being Gods, as is evident from the name of God being written on each of their foreheads. The inscription upon their foreheads was

not intended as a mere sham or mockery, but was in reality the name given to each, that all the inhabitants of eternity, when they saw GOD conspicuously inscribed upon all their foreheads, might know most assuredly that each one was a God, as the written title or name expressly declared. The grandeur and glory of this city are still further described: the city and the streets thereof were of pure gold, clear as glass, while the walls and the gates were of the most precious stones; and the glory of God enlightened the city, so that they had no need of the light of the sun or moon. This light was so great that all the nations that were saved, that dwelt upon all the face of the New Earth, walked in the light of it. There was no night there, but the whole Earth was clothed in one eternal day. It was in the midst of this city that the King of kings and Lord of lords sat upon his throne, while upon his "right hand did stand the Queen," arrayed in the most costly apparel. In order that John might see the glory of God, the glory of His kingdom, and the glory of His Bride, it was necessary to show him the Palace, the place of the Throne, and the city in which the Bride resided. It is expressly said, concerning this Queen, that her name should be remembered in all generations, and that the people should praise her forever and ever (Psalm xlv, 17). As John saw in vision the Bride, the Lamb's Wife, more than a thousand years after her marriage—after she and all the rest of the inhabitants of the earth had been raised from the dead, and become immortal—it is quite certain that she was in reality a Wife after the resurrection as well as before, and that she will be the Lamb's Wife forever and ever; and in that capacity she will, as the Psalmist has said, be respected and praised by all the people forever and ever.

That the marriage will be celebrated at the second coming of the Messiah, is also clearly expressed in the parable of the ten Virgins: for Jesus said, "Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all those Virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other Virgins, saying Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch, therefore, for you know neither the day nor the hour wherein the Son of Man cometh" (Matthew xxv, 1—13). This parable, like that of the marriage of the King's son, which we have already quoted, plainly shows that there will be a gathering out from among the nations—a going forth to meet the Bridegroom; but among those who gather, there will be some without a wedding garment—without oil in their lamps. But the five wise Virgins who are ready, will go in with the Bridegroom to the marriage, and the door will be shut. And here let us ask the following questions: Are these five wise Virgins to be married unto the Bridegroom, or are they only the invited guests? And if they are guests, who constitutes the Bride? In the parable of the marriage of the King's son, it is said, "And the wedding was furnished with *guests*;" the guests being those who received the invitation of the servants, and gathered together. If the five wise virgins constitute the guests, then the Bride must be some wise, holy virgin, chosen to be the royal consort or Queen. On the other hand, if the five wise virgins represent all the Saints, both male and female, and if they all constitute the Bride, then where will the guests come from, or who will they be? Again, if the five virgins are actually virgins or females who are to be married to the Bridegroom, then all the rest of the Saints would constitute the guests. Are not these five wise virgins the "honorable Wives" which the Psalmist represents the Son of God as having taken from among kings' daughters?

From the passage in the forty-fifth Psalm, it will be seen that the great Messiah, who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the Prophet David, from whom he descended according to the flesh. Paul says, concerning Jesus, "Verily he took not on him the nature of angels, but he took on him the seed of Abraham" (Heb. ii, 16). Abraham, the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, shows to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as the Spirit of Jesus, His Firstborn, and another being upon the earth by whom He begat the tabernacle of Jesus, as His only begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom kings' daughters and many honorable wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time; and that God the Father has already begotten many thousand millions of sons and daughters, and sent them into this world to take tabernacles; and that God the Son has the promise that "of the increase of his government there shall be no end;" it being expressly declared that the children of one of His Queens should be made Princes in all the earth. (See Psalm xlv, 16).

Jesus says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out" (Luke xiii, 28). There are many in this generation so pious that they would consider themselves greatly disgraced to be obliged to associate with a man having a plurality of wives; would it not be well for such to desire a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists? And then

it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, Jesus and his honorable wives, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom, how can you endure such a scene as this? Oh, what will you do, when you behold on the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be honored there, and will be among the chief rulers in that Kingdom.

Peter says, “Likewise ye wives be in subjection to your own husbands, * * * * even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well” (1 Peter iii, 1, 6). The females in the first age of Christianity considered it a great honor to become the daughters of Abraham, but now they have become so righteous that they think it a disgrace to be found in the society of a Polygamist; and no doubt they would think their characters ruined forever, if any one should be so immodest as to call them the daughters of the Polygamist Abraham. But we will tell them how to avoid this deep disgrace; they can cease to do well; for Peter says that it is only on this condition that they become the daughters of Abraham. It will be necessary for you to reject Christianity and not obey the Gospel: for in so doing you might very much endanger your reputation by becoming the daughters of that noted Polygamist. To become daughters of a Polygamist, by voluntarily embracing Christianity, would be at once sanctioning father Abraham’s deeds. Only think how awfully shocking it would be, to have your neighbors point the finger of scorn at you, and say, “There goes a daughter of Abraham—she has been adopted into the family of that old Polygamist—she must be a very immodest woman to want to get into his family, among his wives and concubines—who would have ever thought that she would have embraced the

faith of Abraham, and thus consent to be adopted as one of his daughters, when she very well knew his character! Oh, what a disgrace! I wonder if she will not want to go and sit down with her adopted father and with all his wives in the kingdom of God. I dare say she will; for there is no telling how far Christianity will lead them, when they get so far gone as to be adopted into Abraham's family. The doctrine that she has embraced tells her that many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. O how shameful! I wonder why the law does not put a stop to Christianity, when it produces such an immoral influence as to cause so many not only to be adopted into these disgraceful families, but to pretend that such characters are going to be in the kingdom of God, and that all their adopted children will go there too. She not only disgraces herself by coming into such a family, but according to her doctrine she will have to associate with beggars, for her book says, that the angels laid hold of a poor beggar named Lazarus, and carried him off to Abraham's bosom. Oh what a family! Polygamists and beggars all together! And that poor silly woman is one of his daughters, and expects when she dies to be carried to his bosom also. I wonder if there will not be some great gulf, or some other barrier, to keep such disgraceful characters from intruding upon the society and corrupting the morals of the good, pious people who die in the nineteenth century! I wonder if the angels will have the impudence to drag us away as soon as we die to the bosom of such a noted Polygamist as Abraham!" If you do not want to suffer such deep disgrace, you must keep out of Abraham's family, by neglecting the Gospel; and when you die, the angels will not trouble you with his society, but there will be a great gulf intervening between you and his family, over which there will be no passage.

Inasmuch as the Saints in Utah consider it moral, virtuous, and scriptural to practice the plurality system, they should seek by every means to eradicate, not only from their own minds, but from the minds of their children, every erroneous, improper prejudice which

they have formerly imbibed, by their associations with the nations of modern Christendom. Parents who have daughters should seek to instill in their minds that it is just as honorable for them to be united in marriage to a good man who is already a husband, as to one that is single. They should be taught to reject the society and proposals for marriage of all wicked men, whether single or not. A father should be impartial to all his children, and cultivate the same love for them all; while each wife should instill into the minds of her own children the necessity of loving the children of each of the others, as brothers and sisters. Each wife should not only care for the welfare of her husband and her own children, but should also seek the happiness of each of his other wives and children. And likewise, the children of each wife should not only respect, honor, and love their own mother, but also the mothers of all their brothers and sisters. By observing these precepts, peace and tranquility will reign throughout every department of the family, and the spirit of God will flow freely from heart to heart.

Nothing is so much to be desired in families as peace, love, and union; they are essential to happiness here and hereafter. And, in order to promote these desirable objects, we would recommend the observance of the following rules.

Rule 1st.—Let the man who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself, according to the law of God: for he that cannot govern himself cannot govern others; let him dedicate his property, his talents, his time, and even his life to the service of God, holding all things at His disposal, to do with the same, according as He shall direct through the counsel that He has ordained.

Rule 2nd.—Let him next seek for the wisdom to direct him in the choice of his wives. Let him seek for those whose qualifications will render him and themselves happy. Let him look not wholly at the beauty of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dewdrops which glitter for a moment in the sun, and dazzle the eye, but soon

vanish away. But let him look for kind and amiable dispositions; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity, and truthfulness; for cleanliness in persons, in apparel, in cooking, and in every kind of domestic labor; for cheerfulness, patience, and stability of character; and above all, for genuine religion to control and govern their every thought and deed. When he has found those possessing these qualifications, let him seek to obtain them lawfully through the counsel of him who holds the keys of the everlasting priesthood, that they may be married to him by the authority of Heaven, and thus be secured to him, for time and for all eternity.

Rule 3rd.—When a man has obtained his wives, let him not suppose that they are already perfect in all things; for this cannot be expected in those who are young and inexperienced in the cares and vicissitudes of a married life. They, as weaker vessels, are given to him as the stronger, to nourish, cherish, and protect; to be their head, their patriarch, and their savior; to teach, instruct, counsel, and perfect them in all things relating to family government, and the welfare and happiness of themselves and their children. Therefore, let him realize the weighty responsibility now placed upon him, as the head of a family; and also let him study diligently the disposition of his wives, that he may know how to instruct them in wisdom for their good.

Rule 4th.—Betray not the confidence of your wives. There are many ideas in an affectionate, confiding wife which she would wish to communicate to her husband, and yet she would be very unwilling to have them communicated to others. Keep each of your wives' secrets from all the others, and from anyone else, unless in cases where good will result by doing otherwise.

Rule 5th.—Speak not of the faults of your wives to others; for in so doing you speak against yourself. If you speak to one of your wives of the imperfections of the others who may be absent, you not only injure them in her estimation, but she will expect that you will speak against her under like circumstances: this is calculated to weaken their confidence in you, and sow division in a family. Tell

each one of her faults in private in a spirit of kindness and love, and she will most probably respect you for it, and endeavor to do better for the future; and thus the others will not, because of your reproof, take occasion to speak reproachfully of her. There may be circumstances, when reproof, given in the presence of the others, will produce a salutary influence upon all. Wisdom is profitable to direct, and should be sought for earnestly by those who have the responsibility of families.

Rule 6th.—Avoid anger, and a fretful, peevish disposition in your family. A hasty spirit, accompanied with harsh words, will most generally beget its own likeness, or, at least, it will, eventually, sour the feelings of your wives and children, and greatly weaken their affections for you. You should remember that harsh expressions against one of your wives used in the hearing of the others, will more deeply wound her feelings than if she alone heard them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in a wrong spirit, indeed, they will most probably increase the evils which they were intended to remedy. Do not find fault with every trifling error that you may see; for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while, become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become almost as natural as breathing.

Rule 7th.—Use impartiality in your family as far as circumstances will allow; and let your kindness and love abound towards them all. Use your own judgment, as the head of the family, in regard to your duties in relation to them, and be not swayed from that which is right, by your own feelings, nor by the feelings of others.

Rule 8th.—Suffer not your judgment to be biased against any one of your wives, by the accusation of the others, unless you have good grounds to believe that those accusations are just. Decide not hastily upon partial evidence, but weigh well all things, that your mind may not become unjustly prejudiced. When one of your wives complains of the imperfections of the others, and endeavors to set

your mind against them, teach her that all have imperfections, and of the necessity of bearing one with another in patience, and of praying one for another.

Rule 9th.—Call your wives and children together frequently, and instruct them in their duties towards God, towards yourself, and towards one another. Pray with them, and for them often; and teach them to pray much, that the Holy Spirit may dwell in their midst, without which it is impossible to maintain that union, love, and oneness which are so necessary to happiness and salvation.

Rule 10th.—Remember, that notwithstanding written rules will be of service in teaching you your duties, as the head of a family, yet without the Holy Ghost to teach and instruct you, it is impossible for you to govern a family in righteousness; therefore, seek after the Holy Ghost, and He shall teach you all things, and sanctify you and your family, and make you one, that you may be perfected in Him, and He in you, and eventually be exalted on high to dwell with God, where your joy will be full forever.

Rule 11th.—Let no woman unite herself in marriage with any man, unless she has fully resolved to submit herself wholly to his counsel, and to let him govern as the head. It is far better for her not to be united with him in the sacred bonds of eternal union, than to rebel against the divine order of family government, instituted for a higher salvation; for if she altogether turn therefrom, she will receive a greater condemnation.

Rule 12th.—Never seek to prejudice the mind of your husband against any of his other wives, for the purpose of exalting yourself in his estimation, lest the evil which you unjustly try to bring upon them, fall with double weight upon your own head. Strive to rise in favor and influence with your husband by your own merits, and not by magnifying the faults of others.

Rule 13th.—Seek to be a peacemaker in the family with whom you are associated. If you see the least appearance of division arising, use your utmost efforts to restore union and soothe the feelings of all. Soft and gentle words, spoken in season, will allay contention

and strife; while a hasty spirit and harsh language add fuel to the fire already kindled, which will rage with increasing violence.

(*To be continued.*) *Trans.* ROBYN DDU.

MISCELLANEOUS, &c.

HE who lacks for nothing is sufficiently wealthy; he who is master over himself, has sufficient authority; he who lives to die well, is sufficiently happy. "To other things," said Judge Hale, "I give no heed, neither all that much to these, except for the last, in which there is no excess."




ELDER David Rees has been appointed to preside over the North Pembroke Conference. Also, Elder Wm. Richards has been released from the presidency of the Merionethshire and the Anglesey Conferences; and the Branches of the Anglesey Conference have been transferred to the care of Elder Richard Roberts, Conway Valley, for the present time.

IT is certain that no man has ever said that there is no God, without his having first wished it.

HEADSTONE INSCRIPTION OF A BABY.

AFTER dwelling for a small moment in the flesh,
His spirit flew back to God;
But by the grace of his eldest Brother,
He shall yet have his body to live forever. (1849.)

PAYMENTS FROM DEC. 9 TO DEC. 15.—Flintshire, £1 2s; Georgetown, 5s 2c; Pontytypridd, 9s 6c; Aberamman, 5s; Hirwaun, 6s 5c; Ffynnon Tydfil, 5s 11c; Aberdare, 5s.—Total, £2 19s.

-  "Celestial Marriage" will end in the last number of this volume.
-  Let the Presidents remember to submit the semiannual Report promptly.
-  Send all letters, containing orders and payments, to *John Davis, Printer, Georgetown, Merthyr Tydfil.*

CONTENTS.

	PAGE.
Celestial Marriage.....	389
Miscellaneous, &c.....	404

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DECEMBER 24, 1853.

[VOL. VI.

CELESTIAL MARRIAGE.

[Continued from page 404.]

Rule 14th.—Speak not evil of your husband unto any of the rest of the family for the purpose of prejudicing their minds against him; for if he be informed thereof, it will injure you in his estimation. Neither speak evil of any members of the family; for this will destroy their confidence in you. Avoid all hypocrisy; for if you pretend to love your husband and to honor and respect his wives, when present, but speak disrespectfully of them when absent, you will be looked upon as a hypocrite, as a tattler, and as a mischief-making woman, and be shunned as being more dangerous than an open enemy. And what is still more detestable, is to tattle out of the family, and endeavor to create enemies against those with whom you are connected. Such persons should not only be considered hypocrites, but traitors, and their conduct should be despised by every lover of righteousness. Remember also, that there are more ways than one to tattle; it is not always the case that those persons who are the boldest in their accusations, are the most dangerous slanderers; but such as hypocritically pretend that they do not wish to injure their friends, and at the same time, very piously insinuate in dark indirect sayings, something that is calculated

to leave a very unfavorable prejudice against them. Shun such a spirit as you would the very gates of hell.

Rule 15th.—If you see any of your husband's wives sick or in trouble, use every effort to relieve them, and to administer kindness and consolations, remembering that you, yourself, under the same circumstances, would be thankful for their assistance. Endeavor to share each other's burdens, according to the health, ability, and strength which God has given you. Do not be afraid that you will do more than your share of the domestic labor, or that you will be more kind to them than they are to you.

Rule 16th.—Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty so to do, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years, and it is his duty to see that all of his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel and abuse those of the others, neither to be disrespectful or impudent to any branch of his family.

Rule 17th.—It is the duty of parents to instruct their children, according to their capacities, in every principle of the gospel, as revealed in the Book of Mormon and in the revelations which God has given, that they may grow up in righteousness, and in the fear of the Lord, and have faith in Him. Suffer no wickedness to have place among them, but teach them the right way, and see that they walk therein. And let the husband, and his wives, and all of his children that have come to the years of understanding, often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of, remembering that where there are union and peace, there will also be faith, and hope, and the love of God, and every good work, and a multiplicity of blessings, imparting health and comfort to the body, and joy and life to the soul.

Rule 18th.—Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are the most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers, from carelessness, neglect their children, and only attempt to govern them at long intervals, when they most generally find their efforts of no lasting benefit; for the children having been accustomed to have their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness, when they return again to their accustomed habits: and thus by habit they become more and more confirmed in disobedience, waxing worse and worse, until the mother becomes discouraged, and relinquishes all discipline, and complains that she cannot make her children mind. The fault is not so much in the children, as in the carelessness and neglect of the mother when the children were young; it is she that must answer, in a great degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mothers. It is frequently the case that the father is called to attend to duties in public life, and may be absent from home much of his time, when the whole duty of family government necessarily rests upon the respective mothers of his children; if they, through carelessness, suffer their children to grow up in disobedience, and ruin themselves, they must bear the shame and disgrace thereof. Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through a mistaken notion of love for them, forbear to punish them when they need punishment, or if they undertake to conquer them, their tenderness and pity are so great, that they prevail over the judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers, until, at length, they conclude that

their children have a more stubborn disposition than others, and that it is impossible to subject them in obedience. In this case, as in that of neglect, the fault is the mother's. The stubbornness of the children, for the most part, is the effect of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children.

Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise healthy, injure themselves: it is far better, in such instances, for a mother to correct her child in a gentle manner, though with decision and firmness, until she conquers it, and causes it to cease crying, than to suffer that habit to increase. When the child by gentle punishment has learned this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit. Such a child trained by a negligent or overindulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children, as in their training, that causes such wide differences in their disposition. It cannot be denied, that there is a difference in the constitution of children even from their birth; but this difference is mostly owing to the proper or improper conduct of parents, as before stated; therefore, even for this difference, parents are more or less responsible. If parents, through their own evil conduct entail hereditary dispositions upon their children which are curtailed and overcome, they should realize, that for that evil they must render an account. If parents have been guilty in entailing upon their offspring unhappy dispositions, let them repent, by using all diligence to save them from the evil consequences which will naturally result by giving way to those dispositions. The greater derangement, the greater must be the remedy, and the more skillful

and thorough should be its application, until that which is sown in evil is overcome and completely subdued. In this way parents may save themselves and their children; but otherwise there is a condemnation. Therefore, we repeat again, let mothers begin to discipline their children when young.

Rule 19th.—Do not correct children in anger; an angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child, as one that is more cool and exercised with reflection, reason, and judgment. Let your children see that you punish them, not to gratify an angry disposition, but to reform them for their good, and it will have a salutary influence; they will not look upon you as a tyrant, swayed to and fro by turbulent and furious passions; but they will regard you as one that seeks their welfare, and that you only chasten them because you love them, and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision. Let your children know that your words must be respected and obeyed.

Rule 20th.—Never deceive your children by threatenings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting; for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying: when they perceive that their parents do not fulfill their threatenings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts, concerning truthfulness, will have much weight upon the minds of your children, when they are contradicted by your examples. Be careful to fulfill your word in all things in righteousness, and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing that you never fail to punish or reward according to your threatenings and promises. Let your laws, penalties, and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs his children, giving to some a Celestial, to others a Terrestrial, and to others still

a Telesstial law, with penalties and promises annexed, according to the conditions, circumstances, and capacities of the individuals to be governed. Seek for wisdom, and pattern after the heavenly order of government.

Rule 21st.—Do not be so stern and rigid in your family governments as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice sits upon the throne, your children approach with dread, or peradventure hide themselves from your presence, and long for your absence that they may be relieved from their fear; at the sound of your approaching footsteps they flee as from an enemy and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience inspired by fear, are entirely different in their nature—the former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn, and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding, they will be very apt to be scolds too. If you are loving, kind, and merciful, these benign influences will be very certain to infuse themselves into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are the responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate,

and control you, and your children will be sure to discover it, and will love you in return.

Rule 22nd.—Let each mother teach her children to honor and love their father, and to respect his teachings and counsels. How frequently it is the case when fathers undertake to correct their children, mothers will interfere in the presence of the children; this has a very evil tendency in many respects: first, it destroys the oneness of feeling which should exist between husband and wife; secondly, it weakens the confidence of the children in the father, and emboldens them to disobedience; thirdly, it creates strife and discord; and lastly, it is rebelling against the order of family government, established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children, but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husbands and wives to be disagreed, and to contend, and quarrel, is a great evil; and to do these things in the presence of their children, is a still greater evil. Therefore, if a husband and his wife will quarrel and destroy their own happiness, let them have pity upon their children, and not destroy them by their pernicious examples.

Rule 23rd.—Suffer not children of different mothers to be haughty and abusive to each other: for they are brothers and sisters the same as the children of the patriarch Jacob; and one has no claim above another, only as his conduct merits it. Should you discover contentions or differences arising, do not justify your own children, and condemn the others in their presence; for this will encourage them in their quarrels: even if you consider that your children are not so much in the fault as the others, it is far better to teach them of the evils of strife, than to speak against the others. To speak against them, not only alienates their affections, but has a tendency to offend their mothers, and create unpleasant feelings between you and them. Always speak well of each of your husband's wives in the presence of your children; for children generally form their judgment concerning others, by the sayings

of their parents; they are very apt to respect those whom their parents respect; and hate those whom they hate. If you consider that some of the mothers are too lenient with their children and too negligent in correcting them, do not be offended, but strive, by the wise and prudent management of your own, to set a worthy example before them, that they, by seeing your judicious and wise course, may be led to go and do likewise. Examples will sometimes reform, when precepts fail.

Rule 24th.—Be industrious in your habits: this is important as fulfilling the law of God: it is also important for those who are in low circumstances, that they may acquire food, and raiment, and the necessary comforts of life: it is also important for the rich as well as the poor, that they may be able to more abundantly to supply the wants of the needy, and be in circumstances to help the unfortunate and administer to the sick and afflicted; for in this way, it is possible even for the rich to enter into a kingdom of heaven. A family whose time is occupied in the useful and lawful avocations of life, will find no time to go from house to house tattling and injuring one another and their neighbors; neither will they be so apt to quarrel among themselves.

Rule 25th.—When your children are from three to five years of age, send them to school, and keep them there year after year until they receive a thorough education in all the rudiments of useful science, and in their manners, and morals. In this manner, they will avoid many evils, arising from indolence, and form habits that will render them beneficial to society in after life. Let mothers educate their daughters in all kinds of domestic labor; teach them to wash and iron, to bake and do all kinds of cooking, to knit and sew, to spin and weave, and to do all other things that will qualify them to be good and efficient housewives. Let fathers educate their sons in whatever branch or branches of business they intend them respectfully to follow. Despise that false delicacy which is exhibited by the sons and daughters of the rich, who consider it a dishonor to labor at the common avocations of life. Such notions of high life should be frowned out of the

territory, as too contemptible to be harbored, for one moment, by a civilized community. Some of these bogus gentlemen and ladies have such grand ideas, concerning gentility, that they would let their poor old father and mother slave themselves to death, to support them in their idleness, or at some useless fanciful employment. The daughter will sit down in the parlor at her painting or music, arrayed in the silks and fineries, and let her mother wash and cook until, through fatigue, she is ready to fall into her grave; this they call gentility, and the distinctions between the low and the high. But such daughters are not worthy of husbands, and should not be admitted into any respectable society: they are contemptible drones, that would be a curse to any husband who should be so unfortunate as to be connected with such nuisances. Painting, music, and all the fine arts, should be cherished, and cultivated, as accomplishments which serve to adorn and embellish an enlightened, civilized people, and render life agreeable and happy; but when these are cultivated, to the exclusion of the more necessary duties and qualifications, it is like adorning swine with costly jewels and pearls to make them appear more respectable: these embellishments, only render such characters a hundred fold more odious and disgustful than they would otherwise appear.

Rule 26th.—Use economy and avoid wastefulness. How discouraging it would be to a husband who has a large family, depending mostly upon his labor for a support, to see his wives and children carelessly, thoughtlessly, and unnecessarily, waste his hard earnings. Let not one wife, for fear that she shall not obtain her share of the income, destroy, give away, and otherwise foolishly dispose of what is given to her, thinking that her husband will furnish her with more. Those who economize and wisely use that which is given to them, should be counted worthy to receive more abundantly than those who pursue a contrary course. Each wife should feel interested in saving and preserving that with which the Lord has entrusted her, and should rejoice, not only in her prosperity, but in the prosperity of all the others: her eyes should not be full of greediness to grasp

everything herself, but she should feel equally interested in the welfare of the whole family. By pursuing this course, she will be beloved; by taking a contrary course, she will be considered selfish and little minded.

Rule 27th.—Let husbands, wives, sons, and daughters, continually realize that their relationships do not end with this short life, but will continue in eternity without end. Every qualification and disposition, therefore, which will render them happy here, should be nourished, cherished, enlarged, and perfected, that their union may be indissoluble, and their happiness secured both for this world and for that which is to come.

Let these rules be observed, and all others that are good and righteous, and peace will be the result; husbands will be patriarchs and saviors; wives will be like fruitful vines, bringing forth precious fruits in their seasons; their sons will be like plants of renown, and their daughters like the polished stones of a palace. Then the Saints shall flourish upon the hills and rejoice upon the mountains, and become a great people and strong, whose goings forth shall be with strength that is everlasting. Arise, O Zion! clothe thyself with light! Shine forth with clearness and brilliancy! illuminate the nation and the dark corners of the earth, for their light is gone out—their sun is set—gross darkness covers them! let thy light be seen upon the high places of the earth; let it shine in glorious splendor; for then shall the wicked see, and be confounded, and lay their hands upon their mouths in shame; then shall kings arise, and come forth to the light, and rejoice in the greatness of thy glory. Fear not, O Zion, nor let thine hands be slack, for great is the holy One in the midst of thee! A cloud shall be over thee by day for a defense, and at night thy dwellings shall be encircled with glory! God is thine everlasting light, and shall be a Tower of strength against thine enemies; at the sound of his voice they shall melt away, and terrors shall seize upon them. In that say thou shalt be beautiful and glorious, and the reproach of the gentiles shall no more come into thine ears; in that day, shall the sons of them that afflicted thee come bending

unto thee and bow themselves down at the soles of thy feet; and the daughters of them that reproached thee, shall come, saying, We will eat our own bread and wear our own apparel, only let us be joined in the patriarchal order of marriage with the husbands and patriarchs in Zion to take away our reproach; then shall they highly esteem, far above riches, that which their wicked fathers ridiculed under the name of Polygamy.

We will close this lengthy article on the subject of Celestial Marriage by propounding the following questions for the consideration of such of our readers as may be opposed to the plurality system.

1. If plurality is offensive in the sight of God, why was Abraham, who practiced it, called the friend of God, and the father of the faithful? Why did the Lord promise that in him, as well as in his seed, all the families of the earth should be blessed? Why require all the families of the earth, under the Christian dispensation, to be adopted into the family of a Polygamist in order to be saved? Why choose a Polygamist to be the father of all saved families? Why require all Christian families, in order to be saved, to walk in the steps and do the works of Abraham? Why did God proclaim himself to be "The God of Abraham, the God of Isaac, and the God of Jacob," and say that this shall be "MY NAME AND MY MEMORIAL TO ALL GENERATIONS?" (See Ex. iii, 15). If Polygamy is not to be sanctioned among the generations of Christendom, why did He represent himself to be the God of Polygamists, and say that all generations should adopt that memorial of Him? Why choose these Polygamists to be examples for Christians, and say, that many should come from the east and the west, from the north and the south and sit down with them in the kingdom of God? Will Abraham's wives and concubines, and Jacob's four wives be in the kingdom of God with their husbands? If so, will it not greatly corrupt the morals of Christians to sit down in the same kingdom with them? Will not Christians be greatly ashamed to be found sitting in the company of Polygamists? Will not Christians entirely ruin their characters by being adopted into the family of so noted a Polygamist as

Abraham, and be obliged to acknowledge him as father, and be called his children? “The Scripture foreseeing that God would justify the heathen through faith, *preached before the Gospel unto Abraham*, saying, In thee shall all nations be blessed” (Gal. iii, 8). What kind of Gospel was preached unto Abraham? Was it not the same gospel that was preached after Christ, by which the heathen were to be justified, and by which all the families of the earth might be blessed by becoming the children of Abraham through adoption? Did it not require the same Gospel to save the Polygamist father in the kingdom of God, as that which saves his adopted children that sit down with him in the same kingdom? Does the Gospel, since Christ, exalt Christians to a more glorious kingdom than the one where Abraham dwells? If not, is it any better than the Gospel preached to Abraham? Did not Abraham see the day of Christ, and rejoice in it, and look forward to his atoning sacrifice, the same as Christians afterwards looked back to the same atonement? If the Gospel which was preached to Abraham required the same faith—the same repentance—the same justification—the same sanctification through the Holy Ghost—if it procured for him the same blessings—the same gifts of prophecy and revelations—the same gifts of seeing visions and of conversing with angels—the same miraculous powers and heavenly promises—if it made him worthy of the title of the friend of God, and exalted him to be the father of the faithful, even the father of all saved nations—if, moreover, it saved him in the kingdom of God—in the same kingdom where his Christian children are to sit down with him—then was it not the Gospel of Christianity—the very same Gospel that was preached after Christ? And if the same Gospel, then who dare deny, that Polygamy was practiced by the very best of men, under a Christian and Gospel dispensation? Who dare say that Abraham’s righteousness was not as great as the righteousness of his children?

2. Did not the Lord greatly bless and prosper Jacob both before and after he became a Polygamist? Did He not continue to

give him many revelations and visions, and send hosts of angels to converse with him? If Polygamy were a crime, would not God have informed him of the fact? If it were sinful, would He have saved him in His kingdom without repentance? As Jacob did not repent, but continued a polygamist until his death, and as he was saved, he must have been saved in his sins; for God does not forgive sins without repentance; or, otherwise, Polygamy is no sin. Why did the Lord restrain Sarah, Abraham's wife, from bearing? (Gen. xvi, 2.) Was it not because she for a long time neglected to give Abraham another wife that he might become the father of many nations? After she had given Hagar to her husband, the Lord then condescended to give her a son. If polygamy were criminal and sinful, why did Rachel give Bilhah to her husband? Would she have sacrificed her feelings in this way for the sake of committing sin? Would she have sacrificed, not only the dearest earthly object she had, but also subjected herself to sin and condemnation, and run the risk of sacrificing her eternal salvation, merely for the object of having Bilhah raise up children for her? What benefit would Bilhah's children be to her, compared with the love which a wife has for her husband, and especially with the love of justification before God? Does not this example, then, of self-sacrifice, show most conclusively that Rachel acted from a higher motive than the ruin of her soul for the sake of her husband's raising up children of Bilhah? Does it not prove that a sense of duty alone operated upon her mind, and urged her on to make so great a sacrifice? How did Leah prevail with the Lord to obtain more children? She had several years before raised unto her husband four sons, but for some reason the Lord had for some length of time restrained her from bearing. What particular duty did she perform in order to again be blessed with children? She gave her handmaiden Zilpah to her husband for a wife. Did this sacrifice produce the desired effect? Yes, it so highly pleased the Lord that He hearkened unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, "God hath given me my hire, *because I have given my maiden to my husband*" (Genesis xxx). Can it be said,

in this case, that the love of having additional children, borne by another woman, would have induced her to yield to so great a sacrifice? If children were the object, she already had them of her own; and certainly, Zilpah's children could not have been as dear to her as her own dear husband. What higher object then could have induced her to make the sacrifice? If plurality were sinful, would she have expected that her sins would prevail with the Lord, and that her crimes would cause him to hearken to her prayer, and give her additional children? If giving her maiden to her husband was offensive to God, why did he hearken to her prayer, and bless her for so doing? Do not all these facts prove that God was highly pleased with the plurality system, as practiced by those holy men and women?

3. Where was there ever a more holy man than Moses, with whom God spoke face to face? Did not Moses know about Christ, and Christianity, and the Gospel? Jesus says, that Moses wrote of him: Paul says that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt: and again, he says, that the gospel was preached unto them (the children of Israel in the wilderness), as well as unto us, and testifies that they were baptized, in the cloud and in the sea. If Moses, then, believed the gospel, and was baptized, and embraced Christianity, and suffered the reproach of Christ, was he not a Christian just as much as those who embraced the gospel after Christ? Moses, therefore, was a Christian polygamist, and set the example before all Israel, and when his own brother and sister, Aaron and Miriam the prophetess, spake against one of his wives, the Lord was very angry with them, and smote Miriam with the leprosy. (Numbers xii.) Did not the Lord by this act show most clearly that he approbated polygamy, and that he held sacred to Moses the wives he had taken? Did not God himself give laws through Moses to regulate the descent of property in the families of polygamists? Was not Moses, though a polygamist, saved in the kingdom of God? Did not Moses and Elias appear in glory to Peter, James, and John in the holy mount, at the time of Christ's transfiguration? If Moses could be saved

by the gospel, and by embracing Christ, then is it not certain that polygamy was approbated just as much under the gospel as under the law?

4. If polygamy was sinful and criminal, why did God command the living brother to marry all the widows of his deceased brothers who died without children? Would God command his people under a heavy penalty to commit sin, and then punish them for doing it? It must have been a hard case, if the children of Israel were to be cursed if they did not keep the law, and then again to be cursed if they did keep it! Yet, this must have been the case, if they were to be cursed for being polygamists, when the law of God compelled them in certain cases to be such.

5. In the days of Christ, while the law of Moses was yet in full force, there must have been thousands of Israel, who were compelled by their law to be polygamists, or else suffer the penalty of the curse annexed to that law! In what way could those polygamists embrace Christianity and be received into the Church of Christ? Was it lawful for polygamists to be baptized into the Christian Church? If not, would the Gospel permit them to divorce all their wives but one? Would the gospel permit them to put asunder those whom God, by his express command, had joined together? If the gospel would allow all but one to be divorced, then which wives were to be cast out with their children, and which one was to be retained? But if the Gospel would not permit these Polygamists to divorce their wives, except in cases of adultery, what could they do? Could they be saved without coming into the Christian Church? And if not, must they be damned without remedy? Did they, by keeping the law according to God's command, place themselves in a hopeless condition, where Christianity could not reach them? If so, they must have been sent to hell if they had failed to keep the law, and Christianity sends them to hell, without offering any remedy, because they have kept the law, and thus become polygamists. But this is too absurd for even savages to believe. It would be most shocking blasphemy to make God the Author of so wicked a doctrine. No one can dispute, then, but that these Jewish polygamists, with all their wives, had the

same privilege of entering the Christian Church as any others. And as this must have been the case, then who dares say that polygamy was not practiced and approbated by those in the Christian Church in the days of our Savior and his apostles? Was there any possible chance of extricating the Jewish polygamist from his dilemma, and saving him in the kingdom of God, short of Christianity? So certain as any of them were saved, so certain did Christianity tolerate polygamy; for we are certain that it did not tolerate divorces only for a certain transgression.

(*To be continued.*) *Trans.* ROBYN DDU.

MISCELLANEOUS, &c.

KNOW your friend before you speak your mind; for some vessels leak everything that is put in them.


BETTER a bitter pill, than a long illness.


SINCERE men can be read in their faces; but one must see the heart of the deceitful to recognize them.

COUNSEL.

Do unto others as you should,
Do not break the law of freedom;
And when measuring, be sure to give
What will yield you a hundredfold.

PAYMENTS FROM DEC. 16 TO DEC. 21.—Merionethshire, 18s; Anglesey, 9s 6c; Cardiff, 13s 6c; Pontytypridd, 5s 6c; Aberdare, 5s; Aberamman, 5s; Cap Coch, 10s; Hirwaun, 2s 3c; Georgetown, 5s 3c; Troedyrhyw, 3s 9c.—Total, £3 17s 9c.

 We call the attention of all the Saints to the observations of President S. W. Richards, to Tithing and the Perpetual Emigrating Fund, in the “Star” for December 24.

 Send all letters, containing orders and payments, to *John Davis*, Printer, Georgetown, Merthyr Tydfil.

CONTENTS.

	PAGE.
Celestial Marriage.....	405
Miscellaneous, &c.....	420

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 27.]

DECEMBER 31, 1853.

[VOL. VI.

THE LAST BLAST OF THE FIRST TRUMPETER.

FIVE years have gone by, and six volumes of ZION'S TRUMPET have been published, since we were appointed to trumpet to the Welsh nation. We now offer up our post, and trumpet for the last time, before starting off to the Valley of the Mountains, to deal with another task. Many times we have trumpeted to others, in the name of God, "Come out of her, my people;" we now hearken to that call ourselves, by putting the Trumpet in the hands of an able man to trumpet in our place. We dare say that we have trumpeted nearly as well as we could, according to our knowledge and our ability; but we also know that we have our faults and failings. We were called to the office when young, and we dealt with an important work, while quite untested, and deprived to some degree of the counsels of the older and the experienced. Our endeavor and our purpose were to do good, even though our approach to the task could have been contrary to the judgment of some of our numerous readers. We think now that we have gained a bit of experience; but it would have been good to have had that little bit when we began our work. This teaches us all that experience cannot be bought without paying dearly for it. We can also say that we did nearly our best to teach by example that which we taught through the TRUMPET, so that our labor would not be in vain; for it is a huge task to get words and deeds to co-testify. Besides that, we strove to be honest and impartial, considering

that we have an accounting to give before God. Therefore, we do not fear anyone's person, and we feel no animosity toward any man. Our heart is peaceful, and our desire is to benefit all, and build the kingdom of God.

We offer our warmest gratitude to God, for his fatherly care over us, while dealing with his work; and we kindly thank all the brethren who rendered their assistance from time to time. The Lord will reward us and them according to our faithfulness, and will crown our labor with success; and may he bless his dear Saints with every wish of their hearts, so that we may all meet together in the everlasting hills, to be instructed further in the law of God.

Now, ZION'S TRUMPET, our public voice for five years, farewell to you at last; the day has come to change your trumpeter. We now take our leave, and go to the place where you have invited us to go so many times; and in a week's time another will blow through you. May a blessing follow your sound, and may you have a better trumpeter each time he is changed. May your next trumpeter have increasing influence; may his breath sweeten and strengthen your sound, so that it may penetrate further, yes, even to the hearts of the pure and honest; and may there be no one throughout the land, who does not welcome the sound of ZION'S TRUMPET, or who does not bask in the radiance of the *Star of the Saints*.

ZION'S TRUMPET! extend your call;
And you, its *Star*, fondly shine:
The Lord's blessing follow the faithful,
Till they all gather in Zion.

We now are bidding farewell;
We shall leave the peaceful bosom;
May the Saints pray for our journey's success,—
We shall always remember that.

VERSES TO THE EDITOR!

Thou hast trumpeted, thou hast astounded parsons—wise men,
Thou hast burst through all opposition;
With thy speech a golden plait,
Thou hast given strength, JOHN, of necessity.

In dear Zion, without complaining,—for DAVIS,
Rest will be a pleasure:—
Another brother, fulfilling his stewardship,
With good progress, let him *trumpet*.

ROBYN DDU, ERYRI.

CELESTIAL MARRIAGE.

[Continued from page 420.]

6. If polygamy is to be considered sinful under the gospel dispensation, why did David speak of the honorable wives of the Son of God himself, and so particularly describe one of his Queens? Would Christ sanction a sinful institution by his own practice? and then command his disciples to follow him?

7. If polygamists cannot be admitted into the Christian Church, why did Isaiah prophesy concerning the future glory of Zion under the Christian dispensation, and inform us that "In that day seven women should take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach?" If such things are sinful, why did Isaiah further predict, that "In that day the branch of the Lord should be beautiful and glorious and that everyone who should be left in Zion should be called holy, and that all their dwellings and assemblies should be overshadowed with a cloud and smoke by day, and a pillar of fire by night?" Why are these polygamists who are to have seven women take hold of their skirts to be called holy—to be so beautiful and glorious—to have such magnificent displays of the glory of God in their midst? Why is all this yet to take place under the Christian dispensation, if polygamy is not to be tolerated in the church of Christ, and is so offensive in the sight of God? Do not all these things demonstrate that polygamy is compatible with Christianity, and that it has existed and will exist in the Christian Church in the days of its greatest glory? Can any Bible reader or Bible believer dispute this?

8. Can any one tell why David, before he committed adultery, and was the means of shedding innocent blood, was called a man after God's own heart? Did he not marry seven wives before God exalted him to the throne of Israel? After David had already taken seven wives, why did God give him all of Saul's wives in addition? Did the Lord think that David had not a sufficient number, that He

himself should give him more? Who dares say that polygamy is not a divine institution when God commanded it by the mouth of Moses, and then actually gave Saul's wives into David's bosom?

9. If polygamy is not a divine institution, why did that good man Jehoiada the High Priest give two wives to the good king Joash? Was not this done by a righteous man, and by the highest authority of the Priesthood that God had upon the earth?

10. If polygamy is not a divine institution, Why did God command the prophet Hosea to marry two wives?

11. If among the people of God, polygamy is not more pleasing than monogamy, or the one-wife system, why did God command Israel to kill all their male captives, and to save all the virgins alive for themselves? Why did he command them to do this as a general rule in all their future wars against foreign cities and nations? Was it not instituted in order to supply Israel with women enough to make a nation of polygamists? Was it not in this way, that He intended to greatly multiply Israel, and make them as the sands upon the sea shore, according to the promises made to their polygamist ancestors?

12. If, among the righteous, polygamists are not more honorable in the sight of God than the monogamists, why is it that God generally chose the former to be deliverers, judges, rulers, kings, priests, prophets, and patriarchs, in preference to the latter? Why was Gideon, who had many wives, and no less than seventy-two sons, chosen to deliver Israel? Why did the King of kings and Lord of lords choose to be born into this world in a family whose ancestors were noted polygamists? Do not all these things prove that among the righteous, God preferred the system of polygamy to that of monogamy?

13. If polygamy was not permitted in the Christian Church, why did Paul require Timothy to select from among the church members, men who were the husbands of one wife for the offices of bishops, and deacons? If there were no polygamists in the church, would it have been possible for Timothy to have selected them?

And if not possible, why did Paul give the advice? Does not this prove most conclusively that polygamy did exist in the church? Does Paul anywhere represent polygamy to be evil or immoral? Did not he require such selections to be made in order that these officers might not be encumbered with the cares of a large family? It might be necessary, sometimes, under particular circumstances, to select young men that were single for ordination, to be sent on particular missions, where even one wife would be a great encumbrance and for the time being a hindrance to their usefulness. Because, under such circumstances, instructions were given to select single men; should it therefore be inferred that it was sinful for others to be husbands? So, likewise, considering the arduous duties required of bishops and deacons, Paul thought best to select for these offices husbands having one wife: should it therefore be inferred that it was sinful for other husbands to have more than one?

14. Did our Savior or any of his Apostles ever forbid polygamy or condemn it as sinful? If not, why should Christendom now condemn it? Do they think to be more righteous in this respect, than Jesus Christ, the great Author of Christianity?

15. There are hundreds of thousands of polygamists among the various nations of the earth who have married their wives according to the laws of their respective governments. When Christendom send forth their missionaries to convert them, in what way can they be admitted into the church? Must they divorce all their wives but one? If so, which one shall they retain, and which ones shall they cast away upon the cruel mercies of the world? A certain wealthy, kind, and benevolent man, in Asia, who knows nothing of Christianity, purchases for himself ten virgins, and marries them all at the same time, according to the customs and laws of his country. Each of his wives raises up unto him four children. After which a missionary from Christendom happens along and preaches to him and his numerous family, Christianity; he, and his ten wives, and forty children, all believe, and wish to be baptized into the Christian

Church. He is told by the missionary, that he must divorce all his wives but one, without which he cannot be received. But neither the missionary nor the man himself know of any rule to decide which one of the ten is to be retained. They were all married to him at the same time; all have to be true to him; and each has borne to him an equal number of children.

But at length, without any rule, the decision is made; nine-tenths of his dear family are put away; not, however, without a heart-rending sacrifice of feeling on the part of himself and his beloved family. He and his one wife are now admitted into the church, and considered good Christians. But two-thirds of his family who are thus torn from his embrace and cast out, begin to doubt very seriously whether Christianity is as good as the religion of their own nation. They begin to think that a religion that will thus break up families cannot be good; they renounce it at once, and turn to their idolatry. As for the other third of the sorrowful outcast wives, perhaps they may even yet have a faint lingering hope that Christianity is a true system of religion; but having no husband and protector, they finally meet with an opportunity of marrying idolatrous husbands; and after a while, having no Christian husbands to guide them, they entirely lose what little faith they had, and embrace again the religion of their husbands and fathers, and the poor children follow the examples of their mothers. Thus, the nine wives and thirty-six children who believed in Christianity, and would have entered the church with their husband and father, had they not been put away, are forced into circumstances calculated to destroy and entirely eradicate from their minds all faith in the Christian religion. Does Christianity require missionaries to pursue such a course among polygamist nations? Does it require them to tear asunder family ties; to break up and scatter in some instances nine-tenths of those who are nearer and more precious to each other than life? Does it require them to pursue a course calculated in its very nature, to make them loathe and detest Christianity, as more cruel in their estimation than the grave? By what law of Christianity do they teach such to divorce any one of their wives, except for the cause of adultery? O Christendom,

where is thy consistency! it is fled! and absurdity and every species of wickedness have taken the place thereof! Thou corruptest the nations with thy whoredoms, and yet thou wouldst fain persuade them that thou art righteous; but the day is at hand when thine iniquities shall be proclaimed upon the house tops, and thou shalt be judged for all thy filthiness and abominations, and shalt be cast down by devouring fire. Then shall come salvation, and glory, and honor, and power, and the reign of peace, and the day of the righteous, wherein Abraham and his wives, together with all his seed that are righteous, shall inherit the earth, and reign forever and ever.

Trans. ROBYN DDU.

SELECTIONS FROM "HISTORY OF HENRY THE EIGHTH."

TO THE PRIESTS, OR THE REVERENDS OF THE SURPLICE.

GENTLEMEN,—Inasmuch as some of you are as if *cacoethes scribendi*, in your interference with that famous man, JOSEPH SMITH, *the great founder of Mormonism*, before the principles of which the errors of late Christianity vanish, like the morning frost on the hillside from the fiery heat of the sun; and all the wisdom of the theologians of the world's colleges retreat to the distant shadows. From now on it would be better for you to focus a little attention on your *beginning*, and remember the place from which your *Episcopal authority* was fashioned, together with the establishment of the *Head of your endowed "holy Catholic" church*; and ponder a little on the virtues of the life of Henry VIII, Defender and First Head of the "Church of England," not the Church of Jesus Christ. It is certain that March the ninth, together with the twentieth, in the year 1534, were blessed days for the spiritual hirelings. In order to turn your attention to the source of your Religious Freedom, I shall start by doing you a favor, by humbly calling your most serious attention to that which must, of course, be very dear to your hearts. And here it is, rather briefly, from the Account of the Life and Death of Henry the Eighth. May you compare it carefully with an Account

of the Life and Death of Mr. Joseph Smith, who is called a Prophet of the living God. Then we shall see if you or the Mormons ought to be ashamed for claiming and cherishing the principles of the founder of their religion.

Henry VIII was born in the year 1491, and he began to reign in the year 1509. In the beginning of his reign he made for himself bosom friends of different persons, and he supposed that they would be most inclined to cooperate with him in his treacherous purposes and craftiness, whatever they might be. He elevated them quickly to high and honorable positions; and after he had thus elevated them, he lowered them like slaves, to baseness, scorn, and shame. The main aim of his campaign always extended to the utmost extremes, in political or religious matters. Soon after he began to reign, he contended with Luther, whose doctrine he supposed to be too democratic, and he became a *defender of the Catholic faith*. Soon after that, he quarreled with the Pope, who stood in the way of his marriage. He was excommunicated twice. He produced creeds and articles, and made it a crime not to swear to them. He produced others which were completely contradictory, and made it a crime not to swear to them. To all this, the Priests all around were extremely faithful and diligent, and those in opposition were burned with a slow fire! He argued with one scholar, and he burned him to convince him. He burned a young maiden for expressing her mind and her opinion. He cut off the head of bishop Fisher, and Sir Thomas More, for refusing the succession of the crown, and called his own children by Catherine bastards!! He robbed the churches, and he gave convent money to a little old woman for *pudding*. He burned a comely and wise lady, for expressing an opinion contrary to transubstantiation! His ungoverned carnality, and his fickle and impulsive affection drove him to the most wanton, unfeeling, and shameful extremes. He first married his sister-in-law, Catherine of Aragon, the widow of his brother Arthur. And because two of her children died young, he divorced her. He married her *maid of honor*, Anne Boleyn, who was in his court for seven years, and he made the senate, and the priests proclaim that he had done well. After that, he cut off her head, and four others to keep her

company, for not bearing false witness against her. Anne's body was thrown into an old elm chest, and she was buried in it. He also decided to count Elizabeth, his daughter by Anne Boleyn, a bastard, the same as he had done with Catherine's children! The day after queen Anne's head was cut off, he married his third wife, Jane Seymour, and parliament and the priests made it a transgression to say that that was not proper. Next, he proposed that Francis the 1st, bring two princesses to him, and several other ladies across from France, so that he could choose a fourth wife from among them. Francis considered it too much of a disgrace and an insult to the French ladies to do that: thus Henry fell in love with the portrait of a German lady, Anne of Cleves, painted by Hans Holbein, and he married her without ever seeing her. When she was brought over, Henry went enthusiastically to Rochester to see her, but as soon as he understood that she understood no language but German, and because that did not please him, he swore to them that they had brought him a *Flanders mare*. After some time, the church assembly agreed, at Henry's request, to annul the marriage, and they proclaimed Henry and Anne free to marry whomever they wished. Henry called her his adopted sister, and he gave four thousand pounds a year for her upkeep. And as he had destroyed Cardinal Wolsey, when he grew tired of his previous wife, thus also, he cut off the head of Thomas Cromwell, the Earl of Essex, when he was sick of this one. Soon after that, he married the fifth wife, Kathryn Howard. He delighted so much in her beauty, that he caused the bishops to compose forms of gratitude to God, for the happy choice he had made, and to read them with gravity in the churches. And after a few months she was condemned—her head was cut off and that of another lady, together with her grandmother, uncles, aunts, cousins, about twelve in number. Then, he married his sixth wife, by the name of Katherine Parr; she, poor thing, did not have much peace and quiet. A large number were burned when she was newly wed. After accomplishing all these things, and a thousand others, Henry died, of a festering ulcer on his leg, Jan. 28, 1547, fifty-seven years old, after reigning thirty-seven years and nine months. "His pride and his vanity governed him. He was arrogant, and

did not tolerate being instructed: contradicted or assisted: he was rash, oppressive, profligate, and maliciously vengeful; a stranger to compassion and pity, and he fed his anger and his fury at the expense of justice and humanity, without experiencing any guilt or grief afterwards. He was so cruel and tyrannical, that he appeared to delight in the blood of his subjects. Seventy-two thousand men were put to death during his reign, besides those who were tortured and burned, which is close to two thousand each year!!” Those who ascribe freedom to such a lascivious and oppressive scoundrel are so blind! That miserable blackguard must be so brazen, impudent, and without conscience, that who is not ashamed to claim any relation, or connection with such a cruel and corrupt tyrant! Inasmuch as Henry left in his will six hundred pounds to the Priests, for praying his soul out of purgatory, they no doubt have much more than a full task ahead of them, even if they work very hard at it. It will be time enough for them to begin deriding and trying to disgrace the Prophet Joseph Smith, or any other of the authorized servants of God, after they have gotten Henry the Eighth, father of their freedom, out of purgatory.

*Have at it, go forward bravely,
There is an abundance here—you will get strong;
But seek discretion, don't be foolish,
Lest you go there after him.*

“There is no eternal life left in a murderer.”

I know well of many priests who are very good men, who also wish for the good of others, and who have a secret wish for the truth. To such I say from my heart, I know you well; you, with whom I had the honor of associating in an enjoyable and edifying manner in days gone by. Gentlemen, O repent with your whole heart, yes, O free yourselves from the yoke of captivity, and join with the Latter-day Saints,—be ready to sacrifice all earthly pleasures, in order to take hold of eternal life,—come and be baptized every one of you for the remission of sins, and you shall obtain rest for your souls. Come now, and do not delay, for it is short work that God will do on the earth. I repeat, join with the Saints, for these are the *only* men on the earth who have the PRIESTHOOD OF GOD among them. It was conveyed to this earth to the Prophet Joseph Smith, and through him to us: I know that. Put

it to the test yourselves, and you will receive knowledge of that for yourselves. Fare you well.

I am, lovingly as always, your friend,

Llanelli.

DEWI ELFED.

THE CALL.

May the hosts of the earth listen to the voice of Jehovah, the head,
Hear the sound of the remarkable trumpet sounding beneath heaven;
It calls for the strict attention of all the inhabitants of the earth,
The rich and poor, inseparable together.

May all the wise men be still, the intelligent will be mute,
All of you listen sincerely to the sound of the pleasant gospel;
The warning voice of the God of heaven resounds from above,
The gospel for the kingdom, according to the words of dear Jesus.

Hear the solid testimonies of the servants on the earth,
O listen to the glad news, which brings great joy;
Do not go to the lies that flutter here and there,
To cool your love for us, or to frighten you.

The gift of the pure spirit of life—you may enjoy without price,
If in true humility you bow to the ordinances of the Father:
Namely to be baptized in the name of the Holy Trinity,
And determine to listen, and to go forward.

This spirit will bring life—all fear will retreat,
You will also get used to saying my Father without fright;
He puts love in your breast, peace beneath your heart,
And your being in the possession of heaven, he will testify to you happily.

This Spirit will strengthen you against the arrows of hatred,
Coming from the enemies, cruel and wicked,
To count them as worthless, as dross and as filth,
For the sake of the dear knowledge that can be had through this gospel.

He will whisper in your breast, that the end of the world is near;
He will give guidance to you, to flee to the Valley in yonder place,
Between the fair mountains of Ephraim, the refuge of the family of God,
Keeping you from the hatred of the plagues, but for you to live pleasantly.

You, the young, middle-aged, and the old who love the truth,
O hearken to the call that echoes throughout the land:
Jesus, the majestic Head, through his countless servants,
Earnestly, from his tender heart, is warning you.

Conway Valley.

RICHARD ROBERTS.

MISCELLANEOUS, &c.

If anyone speaks evil of you, refer back to your own consciences, and search your hearts; if you are guilty, it is a just chastisement; if you are innocent, it is a fair teaching; make use of the two: thus you will extract honey from the bile, and you will make the public enemy a secret friend.

How fearlessly one can face every kind of judgment, when he has a clear conscience.


THERE is no danger that injustice will succeed forever; it may darken our horizon for a season, but after that will come a brighter day than ever.

KEEP your own heart pure, and then provide medicine for the hearts of others.

THE glory of the good man is contained in this,—if faithfulness were to be lost from the world, it would be found in his own heart.

10,000 copies of the *Times* are printed in just one hour.

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Our Sixth Volume is finished;
And we bid farewell to all. Amen.

CONTENTS.

	PAGE.
The last blast of the first Trumpeter.....	421
Celestial Marriage.....	423
Selections from "History of Henry the Eighth".....	427
The Call.....	431
Miscellaneous, &c.....	432

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INDEX

A

Aaronic Priesthood, 93–94
Aberdare Quarterly Meeting, 278
Abraham: foreordination of, 113–14;
 plural marriage and, 397–99, 415–16;
 posterity of, 221–22, 223
absentmindedness, 196
accusers, 323–24
acorns, 275
Adam: baptism of, 270–71; children of,
 257–58, 267–71; creation of, 142–43,
 154, 187–88, 189–90; and creation of
 Eve, 28, 188; death of, 288–90; fore-
 ordination of, 153–54; knowledge of,
 216–18, 239–42, 254–56, 271–73; and
 tree of life, 273–75. *See also* Fall
adoption, into kingdom of God, 156–59
adulterers, destruction of, 98–99
adultery: of Jews, 99; plural marriage
 and, 27–28, 301–2
adversity. *See* trials
affections: controlling, 123–28, 184–86;
 in marriage, 265, 369–70, 380
agency, 21, 22–24, 295–96
alcohol, 84, 307
ancient rulers, 195
angels, fallen, 382–83
anger, 402
animals, creation of, 155, 186–87,
 189–90
Anne of Cleves, 429

apostasy, 43, 205
Apostle(s): John Young on, 63; and laying
 of temple cornerstone, 94–95; and
 order of priesthood, 91–93; prayer for,
 49, 76; sustaining of, 102
ark of the covenant, 40–41
Atonement, 26–27, 269–70, 272–73, 290,
 293–97

B

balance springs, 196
baptism(s): of Adam, 270–71; authority
 in performing, 325–26; of children,
 295; conversation regarding, 245–50;
 of dead, 345–46; false teachings re-
 garding, 231; performed by Dewi E.
 Jones, 279, 280–81; purpose of, 269–
 70; and receiving Holy Ghost, 150;
 remission of sins through, 295
Baptist ministers, Dewi E. Jones's mes-
 sage to, 16–19, 277–87
baptizo, 247
bed, turning in, 179
bedydd, 246–47
belief, 327
Bible, 207, 245–46
Bilhah, 417
bishops, and order of priesthood, 93–94
blessing(s): children as, 80, 221–27,
 234–35; for faithful Saints, 57; plural
 marriage as, 311–14, 381–82; pride in,
 170; proper use of, 225

blood, 211, 255, 271
 body: denied to Satan's followers, 24–25;
 formation of, 142–43; immortal, 211;
 mortal, 290–91; redemption of, 26–27;
 spiritual, 317, 319; as temple, 42–43
 Boleyn, Anne, 428–29
 book debts, 20, 228, 259, 356
 Book of Mormon, 15, 205–6
 books: Alphonsus on, 84; counsel regard-
 ing, 162–63, 177, 357–58
 buffalo, 144

C

California, missionary work in, 15–16
 “Call, The,” 431
 callings: foreordained, 113–14; magnify-
 ing, 107–8
 Canaan, 79–80
 children: accountability for, 380–81; of
 Adam and Eve, 267–71, 288–89; bap-
 tism of, 247–48, 249–50, 295; com-
 mandment to bear, 257–58; educating,
 308, 412–13; as heritage of Lord,
 221–27, 264, 384–85; of immortal
 beings, 314–16, 328–30; of Israelites,
 232–33; and law of inheritance, 332–
 33; as purpose of marriage, 78; raising,
 406–12; unity in marriage and, 28–29;
 and vicarious ordinances for parents,
 106–8; of wicked, 78–80, 96–100,
 220–21, 234–35, 289, 383–84
 Chinese rebels, 179
 cholera, 148
 Christianity: Chinese rebels and, 179;
 plural marriage in, 30–31, 419–20,
 423, 424–27; sects in, 229–32; success
 of, 129
 Church discipline, humility in, 140–41
 Church government: versus state govern-
 ment, 310–11; subjection to, 151–53
 Church leaders: John Young on, 63; and
 order of revelation, 171; as prophets,
 89–90; and receiving Holy Ghost,
 152–53; in Wales, 83

Church of Jesus Christ of Latter-day
 Saints, The: accomplishments of,
 86–87; condition of, in Wales, 159–60,
 173; growth of, 7–8; order of revela-
 tion in, 171–72; preaching of Jesus
 Christ in, 190–94. *See also* Latter-day
 Saints
 Clapp, Benjamin L., 101
 cleanliness, 173
 coal, 80–81, 276
 cockerel, 308
 commandment(s): to bear children,
 257–58; justification through, 331–32;
 obedience to, 90–91, 136–37, 361; to
 repent, 269–70
 communication, spiritual, 65–68, 69–72,
 217, 357
 company, good, 52
 “Comparison,” 260
 “Comparison” (Lewis), 275
 condemnation, in proportion to knowl-
 edge, 218–19
 conscience, 195, 432
 Constitution of United States, 237–38,
 310
 contentment, 292. *See also* happiness
 continuing revelation, 70–71, 128–29
 Cook, Captain, 180
 “Corner Stone, The,” 60–61
 cornerstones of Salt Lake Temple, 11–12,
 39–51, 53–68, 85–96
 “Counsel,” 420
 courts, in Salt Lake Valley, 9
 covenants: counsel regarding, 181–86;
 length of, 314
 covetousness, 292
 Creation: of Adam, 142–43, 154; of
 Adam and Eve, 28, 187–88; immortal-
 ity following, 210–12; order of, 154–56,
 186–87, 188–90; reckoning of time
 during, 209–10; rest following, 187–88.
 See also works of God
 customs, plural marriage contrary to,
 304–6

D

- Daniel, 169
- David, 41–42, 223–24, 423–24
- Davis, John: foreword by, 3; William Morgan's letter to, 143–47
- dead: communication with, 65–68, 69–72, 357; salvation of, 15, 106–8, 341–46
- death: fear of, 244; in Salt Lake Valley, 10; spiritual, 296; through Fall, 288–91, 293–95
- debt, 133–37. *See also* book debts
- deception: of Jesus Christ's disciples, 198–205; regarding Second Coming, 250–51; of Saints, 197–98, 205–9, 235–36
- deliberate untruth, 198–99
- "Deseret Coal and Iron Works, The," 80–81
- destruction, warnings precede, 251–52
- dictionary, 308
- "Dirty Words," 179
- disciples: baptism of, 248; deception of, 203–5; testimonies of, 198–99, 200–203
- disease, in Salt Lake Valley, 10
- divorce: adultery and, 27–28; in Christianity, 420; Lord's hatred for, 29; plural marriage and, 419, 425–26
- Doctrine and Covenants, 205–6
- dreams, revelation through, 168–73
- drunkenness, 84, 307

E

- earth, new, 314–16
- economy, 413–14
- Eden, 188, 212–13
- editor's greeting, 5–6
- education: of children, 308, 412–13; of spirits, 317–22
- electric gas, 178
- emigration, 131, 258–59, 353–55, 356, 387–88. *See also* Perpetual Emigrating Fund
- endowment, 44

- "English Verse," 179
- "Epitaph," 275
- eternal life, promised in pre-existence, 112–13
- eternal progression, 338–39
- eternal qualities, 321–23, 375–76
- Evans, John, 84
- Eve: children of, 257–58, 267–71; creation of, 28, 188; knowledge of, 240–41, 254–56, 271–72; temptation of, 22; and tree of life, 273–75. *See also* Fall
- evil: Adam and Eve's knowledge of, 216–17, 241–42, 272–73; division of virtue and, 195; laws of, 319–22
- exaltation: Brigham Young on, 107–8; through marriage, 344–46
- excommunication, 140, 285–86
- experience, learning through, 317–21
- Ezekiel, 169

F

- Fall: and commandment to multiply, 256–58, 267–73; consequences of, 288–91, 293–95; Eve blamed for, 118; temptation preceding, 22
- fallen angels, 382–83
- false teachers, 231–32
- families: counsel for, 401–4, 405–14; government of, 312, 346–48, 367–71, 401–3; Israelite, 233–34; salvation and government of, 221–27
- family history, 342–43, 374–75
- finite, 334–35
- finite knowledge, increased to infinite knowledge, 336–37
- firstborn sons: among Israelites, 232–33; and law of inheritance, 332–33
- First Presidency: ninth general epistle of, 6–16; and order of priesthood, 92; prayer for, 76
- fluid, spiritual, 211–12, 256
- foreordination: of Adam, 153–54; in pre-existence, 113–14; salvation and, 115–16

friendship: influence of, 116, 132, 372;
marriage and, 35; true, 260

“Full Delight,” 116

G

Gadiantons, 56

Garden of Eden, 188, 212–13

gas, 178

gathering, purpose of, 131. *See also* emigration

genealogy, 342–43, 374–75

general conference, minutes of, 37–51, 53–68, 69–77, 85–96, 101–12

General Epistle of First Presidency, ninth, 6–16

generations, 313–16, 328–29

Gentiles, and adoption into kingdom of God, 156

gentility, 413

gifts of Spirit, 168–73, 327–28

God: becoming like, 151; becoming one with, 337–38; eternal attributes of, 375–76; existence of, 364–65; indebtedness to, 136–37; knowledge of, 348–51; laws of, 379; mercy of, 130; obedience to, 88; plural marriage and, 385–87, 397; seeking, 70–71; as supreme Ruler, 312; understanding, 377–78. *See also* works of God

gods: endless succession of, 375, 379–80; knowledge of, 338–39; origins of, 364–65; plurality of, 377; plural marriage and, 385–86

good: Adam and Eve’s knowledge of, 216–17, 241–42, 272–73; laws of, 319–22; from trials, 137–41

gospel: first principles and ordinances of, 158, 358; received through revelation, 206–7

government: church versus state, 310–11; of family, 221–27, 346–48, 367–71, 01–3; patriarchal, 312; subjection to, 151–53, 236–37

grace, 112–13, 294–95, 297

Grant, Jedediah M., 109

Gwawr Chapel, 278–79

H

habits, 412

Hagar, 417

happiness: knowledge of, 239–40; making, 112; through good company, 52. *See also* contentment

hatred, premortal knowledge of, 254, 255

“Headstone Inscription of a Baby,” 404

Heavenly Mother, 389–90

heirship, right of, 105–9. *See also* inheritance

Henry VIII, 427–30

heredity, 289–91

heresy, spirit of, 230–31

high priesthood: Apostleship and, 91; and order of priesthood, 93; ordination of Brigham Young to, 95

Holy Ghost: Adam receives, 270–71; baptism and, 250; Dewi E. Jones on, 18–19; receiving, 149–53, 158, 208; understanding works of God through, 378

honesty, 132

hope, 292

Hosca, 331–32

Howard, Kathryn, 429

Hughes, Morgan, 143–44

humility: in Church discipline, 140–41; in prosperity, 170

Hunter, Edward, 53–58

Hyde, Orson, 73–76, 109

“Hymn,” 148

I

idleness, 412–13

ignorance, 106

immersion, 245–47

immortal beings: children of, 328–30; generations of, 314–16

immortality, 211–12, 273–75

Indian relations: approach to, 340; D. Jones on, 287–88; news regarding, 9–10, 244, 371–72; proclamation regarding, 324; William Morgan on, 144–46

infinite, 334–35
 inheritance: law of, 332–33; of Saints, 376. *See also* heirship, right of
 injustice, 432
 integrity, 372
 intelligence: agency and, 22–23; origin of, 299; of spirits, 320; versus substance, 376–77. *See also* revelation
 iron, 9, 80–81, 196
 Iron County, 101
 Israelites: and marriage of wicked and righteous, 79–80, 222–27; plural marriage and, 232–34, 424; temples and, 40–42

J

Jacob, 416–18
 jealousy, in plural marriage, 303–4
 Jehoiada, 331
 Jeremy, Sarah, 51
 Jerusalem, destruction of, 252–53
 Jesus Christ: becoming one with, 337–38; disciples' testimony of, 198–205; dominion of, 312–13; eternal nature of, 365–67; grace and mercy through, 112–13; knowledge of, 336–37, 351–53; Latter-day Saint preaching of, 190–94; love for, 90–91; marriage of, 390–97, 423; as Messiah, 157; parents of, 385–87; as Savior, 25–27. *See also* Atonement; Second Coming
 Jews: and adoption into kingdom of God, 156, 157–58; adultery of, 99; in Singapore, 164
 Joash, 331
 Jones, Aneurin L., 34–35
 Jones, D. (Baptist minister), 284
 Jones, Dafydd, 33
 Jones, Dan: article of, on debt, 133–37; Edward Williams on, 33; "Priceless Diadem," 159; "The Saintliness of Women," 117–28
 Jones, Dewi Elfed: "Nauvoo Massacre," 175–77; "Praise of Zion," 242–43;

"The Poet's Longing for Zion," 177–78; "To the Ministers of the Baptists," 16–19, 277–87; "Trial of the Poet," 372; "Verses," 355

Jones, Thomas, 143–44

Jones, William, 143–44

Joseph of Egypt, 138–39, 169

judgment, 141, 296–97

justice: Adam and Eve's knowledge of, 242; laws of, 319–22; suffering and, 289. *See also* injustice

K

Kimball, Heber C.: dedicates Salt Lake Temple cornerstones, 48–50; as high priest, 95; ninth general epistle of, 6–16; speaks in general conference, 111

kindness, 148

king and his servants, parable of, 135

kingdom of God: adoption into, 156–59; inheriting, 181–82

king's son, parable of, 393–95

Kirtland Temple, 43–45, 89

"Knowledge," 68

knowledge: of Adam and Eve, 216–18, 240–42, 254–56, 271–73; condemnation in proportion to, 218–19; of God, 348–51; of happiness, 239–40; infinite, 334–37; of Jesus Christ, 351–53; of Latter-day Saints, 360–62; of pain, 219–20; progression in, 337–39; of spirits, 320

Kolob, 210

L

"Land, Banner, and Belief of the Saints," 227

language, of Adam, 217–18

Latter-day Saints: blessings for faithful, 57; deception of, 197–99, 205–9, 235–36; inheritance of, 376; knowledge of, 360–62; persecution of, 44–46, 74; trials of, 54–55, 166–67; unfaithful, 8

laws: of God, 379; of inheritance, 332–33; in mortality, 295–96; of nature, 298; obedience to, 236–37; regarding plural marriage, 238–39, 263–67, 301–7, 309–11; regulating spirits, 318, 319–22
 Leah, 417–18
 “Letter of a Saint to His Relations,” 325–28
 Lewis, William: “Comparison,” 275; “The Coming Day,” 128–32; “The Deseret Coal and Iron Works,” 80–81
 light, versus substance, 376–77
 love: for children, 410–11; of companions, 196; conjugal, 123–28, 184–86, 369–70, 380; in family government, 367–71; knowledge of, 254, 255; lack of, 382–84; in plural marriage, 380–81; procreation and, 121; pure, 159; of women, 119–20, 123–24

M

man: capacities of, 298–301, 334–36; counsel to, 14; creation of, 186–90; formation of, 142–43
 manufacturing, in Salt Lake Valley, 8–9, 111
 marriage: as covenant, 182–86; exaltation through, 344–46; friendship and, 35; of Jesus Christ, 390–97; love in, 380–81; procreation and, 121; purpose of, 78, 220; in righteousness, 331; unity in, 28–30; of wicked, 78–80, 96–100, 220–21, 310. *See also* plural marriage; sealing
 Martyrdom of Joseph Smith, 45
 Mary, 385–87
 matter, infinite, 362–63, 365
 memory, of pre-existence, 216–18
 men. *See* man
 mercy: Adam and Eve’s knowledge of, 242; of God, 130; laws of, 319–22; in pre-existence, 112–13
 Michael, 142–43, 153–54, 216. *See also* Adam

mind: capacities of, 335; origin of, 299; qualities of, 321–23
 mining, 80–81
 missionaries: calling of, 13–14, 103, 104–5; counsel for, 14; departures of, 10; plural marriage and, 184; prayer for, 59, 64
 missionary work: in California, 15–16; and distribution of pamphlets, 276; persecution in, 7–8; preaching of Jesus Christ in, 191, 193; in Scandinavia, 324
 moles, 196
 money, 133–37, 180, 340. *See also* poverty; wealth
 morality, plural marriage and, 266–67, 302
 Morgan, William, 143–47
 Morris, Richard, 156–59
 mortality: denied to Satan’s followers, 24–25; purpose of, 142, 295–96; spirits’ circumstances in, 114–15
 Moses: plural marriage and, 418–19; posterity of, 222–23
 Mother, Heavenly, 389–90
 mothers, counsel for, 406–13
 motion, 298, 300–301

N

natural laws, 298, 300–301
 “Nauvoo Massacre,” 175–77
 Nauvoo Temple, 45–46, 94
 New American Dictionary, 308
 New Earth, 314–16, 394–95
 New Jerusalem, 394–95
 New Testament, 30–31, 207
 Noah, 97

O

oak trees, 275
 obedience: of children, 410; to civil laws, 236–37; in covenants, 181; fullness of truth through, 361; in kingdom of God, 156; and receiving Holy Ghost, 151–53; repayment of debt through,

- 136–37; satisfaction in, 88; showing love of Christ through, 90–91; to spiritual laws, 318, 319–20
- Old Testament, 30, 207
- one flesh, 28–30
- operations, in pre-existence, 363–64
- opposition, knowledge through, 239–40, 254–56. *See also* trials
- ordinances: for dead, 341–46; temple, 44
- original sin, 294–95, 296, 297
- P**
- pain: knowledge of, 219–20; as result of transgression, 240–41
- pamphlets, distributing, 276
- Papism, 276
- parable(s): of king's son, 393–95; of ten virgins, 395–96
- Parry, John, 339–40
- passions, overcoming. *See also* affections
- Paul, 325–28, 424–25
- peace pipe, 145
- perfection, 211
- Perpetual Emigrating Fund: emigrating under, 354–55; funds for, 13, 261–63, 356; sustainings in, 103
- persecution: of Joseph Smith and witnesses, 199; of Latter-day Saints, 44–46, 54–55, 74; in missionary work, 7–8; of prophets, 130
- Phillips, William S.: “Cleanliness,” 173; counsel of, 177; letter to, 339–40; reports on condition of Church, 159–60, 173; “Testimony of the Sectarians,” 174–75; William Morgan's letter to, 143–47
- pipe, peace, 145
- plan of salvation: agency in, 295–96; Atonement in, 293–95; Fall and, 269–73, 288–91, 293–98; pre-existence and, 378–79; Satan and, 21, 22–24
- plants, 154–55, 189–90, 211–12
- plural marriage: Abraham and, 415–16; adultery and, 27–28; advice regarding, 108, 400–404, 405–15; among Israelites, 232–34; benefits of, 301–2; as blessing to women, 381–82; in Christian Church, 419–20, 423, 424–27; as commandment, 331–32; as contrary to national customs, 304–6; covenant making and, 184; David and, 423–24; God and, 385–87, 397; Jacob and, 416–18; jealousy in, 303–4; Jesus Christ and, 390–97; and law of inheritance, 332–33; laws regarding, 236–39, 263–67, 302–3, 304, 306–7, 309–11; L. H. Read on, 215–16; love in, 367–71, 380–81; Moses and, 418–19; in New Testament, 30–31; one flesh and, 29–30; prejudice against, 397–400; righteousness and, 223–26, 234–35, 311–14, 330–31, 384; in Utah Territory, 235–36; in Wales, 357; widows and, 419
- “Poet's Longing for Zion, The,” 177–78
- “Poet to Himself, The,” 36
- poverty, 263–64
- praise, 84
- “Praise of Zion,” 242–43
- Pratt, Orson, 357–60
- Pratt, Parley P., 65–68, 69–73
- prayer(s): dedicating Salt Lake Temple cornerstones, 48–50, 58–60, 63–64, 73–76; for return to Papism, 276; small trials and, 167
- “Preaching Christ,” 190–94
- pre-existence: earthly circumstances tied to, 114–15; endless genealogy in, 374–75; eternal life promised in, 112–13; foreordination in, 113–14, 153–54; formation of spirits in, 299–300; infinite succession in, 373–74; matter in, 362–63; memory of, 216–17, 218–19; operations in, 363–64; plan of salvation and, 378–79; salvation and, 115–16; Satan's rebellion in, 21–27, 141–42; thought and intelligence in, 299; truth and substance in, 376–77
- presidencies, 83
- President of Church, 89–90

pride, in prosperity, 170
 priesthood: and laying of temple cornerstones, 53; order of, 91–96; and ordinances for dead, 343; and receiving Holy Ghost, 150; right of heirship in, 105–9; and spiritual communication, 71
 priesthood authority, 325–27, 331–32
 “Proclaim to All People We’ve Laid the Foundation,” 76–77
 procreation: of Adam and Eve, 255–58, 267–71; marriage and, 121; wicked’s use of, 80. *See also* children
 progression, eternal, 338–39
 property, coveting, 359
 prophets: as Church President, 89, 90; John Young on, 63; message of, 192; reception of, 129–30
 prosperity: pride in, 170; in Salt Lake Valley, 8, 47, 55–56, 214–15
 Prosser, Joseph P., 323–24
 prostitution, 266–67
 proverbs, Turkish, 243–44
 Pulsipher, Zera, 109
 pumpkins, 275
 purity, of women, 117–28

R

Rachel, 417
 Read, L. H., 213–16
 “Records of the Ancients,” 195
 redemption: of body and spirit, 26–27; through Atonement, 293–97. *See also* salvation
 Rees, David, 404
 religion(s): freedom of, 17; priesthood authority of, 325–27
 repentance: commandment regarding, 269–70; counsel regarding, 292; procrastinating, 84; and receiving Holy Ghost, 150; redemption and, 296
 reproof, 402
 Restoration: and preaching of Jesus Christ, 191, 192–93; timing of, 205

resurrection, disciples’ testimony of, 201–4
 revelation: baptism and, 248–49; continuing, 70–71, 128–29; gospel received through, 206–7; means and order of, 168–73; regarding Salt Lake Temple, 88–89; scriptures received through, 205–7
 Reynolds, John, Jr., 307
 Richards, Franklin D., 110
 Richards, Samuel W., 262
 Richards, Willard, 6–16
 Richards, William, 404
 righteousness: of Abraham, 415–16; children as blessing of, 80, 221–27, 234–35, 384–85; of children of immortal beings, 329–30; plural marriage as blessing of, 311–14, 330–31
 Roberts, David, 160–62
 Roberts, Richard, 404, 431
 Rowlands, Thomas, 32
 rulers, ancient, 195

S

sacrifice(s): of Adam and Eve, 268; of Saints, 359
 Salt Lake Temple: funds for, 12–13; laying of cornerstones of, 11–12, 39–51, 53–68, 85–96; plans and construction of, 36
 Salt Lake Valley: gathering in, 131; Indian relations in, 287–88, 340; layout of, 146; L. H. Read on, 214–16; mail in, 7; manufacturing in, 8–9, 111; news from, 148, 244, 371–72; progress in, 9; prosperity in, 8, 47, 55–56; weather in, 10; William Morgan’s letter from, 143–47; women in, 51. *See also* Utah Territory
 salvation: Brigham Young on, 86; of dead, 341–46; of family, 221–27; foreordination and, 115–16; through baptism, 245–46; way to, 158–59. *See also* redemption
 San Bernardino, California, 32–34

- Sarah, 417
- Satan: and Christian sects, 230–31; rages against temples, 57, 62, 73; rebellion of, 21–27, 141–42
- Scandinavian mission, 324
- scriptures: acceptance of, 207–8; baptism in, 245–46, 248; received by revelation, 205–7
- sealing: of widows, 15, 106–8; of widows and widowers, 344–45. *See also* marriage
- Second Coming, 128–32, 250–53, 393–96
- secrets, 276
- sectarians, testimony of, 174–75
- sects, cause for various, 229–32
- self-motion, of man, 298, 300–301
- sexual love, 123–28, 184–86, 369–70, 380
- sheep, thorn bush and, 275
- sickness, in Salt Lake Valley, 10
- Simms, William, 228
- sin: putting down, 56–57; redemption from, 296, 297; remission of, 295; of women, 119
- single women, 333–34
- Smith, Joseph: accomplishments of, 87; as Church President, 89–90; Kirtland Temple and, 43–44; martyrdom of, 45; Nauvoo Temple and, 45; and order of priesthood, 91–92; persecution of, 199
- Snow, Eliza R., 50–51
- Snow, Lorenzo, 110–11
- Snow, Willard, 163
- Solomon, 224
- Solomon's Temple, 42
- "Song of the Wife to Her Drunken Husband," 307
- space, matter in, 329
- spirit of heresy, 230–31
- spirit(s): and acceptance of ordinances, 343–44, 346; communication among, 217; communication with, 65–68, 69–72, 357; earthly circumstances of, 114–15; formation of, 299–300, 385; intelligence of, 299; laws and education of, 319–22; redemption of, 26–27; unity of, 316–19
- spiritual body, 317, 319
- spiritual death, 288–90, 293–95
- spiritual gifts, 168–73, 327–28
- stewardship, 133
- strangers, warning against, 100
- substance, versus truth and light, 376–77
- suffering: of Adam and Eve, 271–72; hereditary, 291; justice and, 289; knowledge of, 219–20; learning through, 291; as result of transgression, 240–41. *See also* trials
- sugar, 9, 111
- T**
- Tabernacle, 41
- tattling, 405–6
- telegraph, 66
- "Temple, The," 50–51
- temple(s): body as, 42–43; lack of, 40–41; and ordinances for dead, 341–44; purpose of, 57–58; Satan rages against, 57, 62, 73; of Solomon, 42; and spiritual communication, 71–72. *See also* Kirtland Temple; Nauvoo Temple; Salt Lake Temple
- temptation: purpose of, 219; small trials and, 165–67; women and, 118
- ten virgins, parable of, 395–96
- testimony: gaining, 208; of Jesus Christ's disciples, 198–205; of Latter-day Saints, 197–99; of sectarians, 174–75
- theocracy, 238
- thorn bush, 275
- thought, origin of, 299
- time: reckoning of, 209–10; use of, 412
- tithing, 58
- tongues, gift of, 168–73
- "To the Accuser," 323–24
- transgression, pain as result of, 240–41
- tree of knowledge, 188, 241, 256–57
- tree of life, 273–75
- "Trial of the Poet," 372

- trials: comfort in, 132; good from, 137–41; of Latter-day Saints, 54–55; learning through, 291; purpose of, 219; small, 165–68. *See also* suffering
- “True Greatness,” 160–62
- trust, in oath sayers and profaners, 52
- truth: experimental, 254–55; fullness of, 351–53, 360–62, 366, 373, 375–76; perception of, 335–36; spirit of, 230; versus substance, 376–77
- Turkish proverbs, 243–44
- U**
- unconscious untruth, 199–200
- United States, laws and government of, 237–39, 305–6, 309
- unity, of spirits, 316–19
- unmarried women, 333–34
- untruth: deliberate, 198–99; unconscious, 199–200
- Utah Territory: government of, 310–11; Indian relations in, 287–88; plural marriage in, 235–36. *See also* Salt Lake Valley
- V**
- Van Cott, John, 163
- “Verse,” 84
- “Verses” (A. Jones), 34–35
- “Verses” (D. Jones), 355
- “Verses to the Editor!,” 422
- “Verse to Zion’s Trumpet,” 52
- virtue: division of evil and, 195; of women, 117–28
- vision(s): of Brigham Young, 88–89; revelation through, 168–73
- “Visit Home, A,” 35
- W**
- Wallace, G. B., 63–64
- war in heaven, 21–27, 141–42
- Washington Monument, 10–11
- wastefulness, 413–14
- waters, creation of, 155–56
- weak, protection of, 125
- wealth, 180, 264. *See also* money
- “What Is Hope?,” 292
- wicked: children of, 289, 330, 383–84; and lack of love, 382–83; marriage and posterity of, 78–80, 96–100, 220–21, 234–35; marriage of, 310
- wickedness, putting down, 56–57
- widowers, sealing of, 344–45
- widows: marriage of, 419; sealing of, 15, 106–8, 344–45
- “Wild Flower, The,” 194
- Williams, Edward, 31–34
- Williams, Sophia, 31–34
- wisdom, money and, 340
- wives: choosing, 400–401; counsel for, 403–6; love of, 68; treatment of, 401–3. *See also* plural marriage
- women: anecdote on, 308; associated with Jesus Christ, 390–91; counsel to, 15; L. H. Read on Latter-day Saints, 215–16; plural marriage and, 381–82, 423; rights of, 264–66; in Salt Lake Valley, 51; unmarried, 333–34; virtue of, 117–28
- Word of Wisdom, 358–59
- works, judgment according to, 296–97
- works of God: as infinite, 349–50; judging, 275; understanding, 377–78. *See also* Creation
- worlds, 315, 328–29, 349–50, 373–74, 379
- Y**
- Young, Brigham: authority of, 151; Indian relations and, 288; and laying of temple cornerstones, 40–48, 77, 85–96; L. H. Read on, 213–14; ninth general epistle of, 6–16; prayer for, 49; speaks in general conference, 105, 111–12; sustained as Church President, 102; sustained as president of Perpetual Emigrating Company, 103
- Young, John, 61–63
- Young, Phineas, 215

Z

Zilpah, 417–18

Zion's Trumpet, 5–6, 387, 421–22