

# ZION'S TRUMPET,

OR

## Star of the Saints.

---

---

No. 16.]

AUGUST 9, 1851.

[PRICE 1c.

---

---

### MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

*Held at Great Salt Lake City, in Deseret, April 6, 1851 at ten in the morning,  
President Young presiding.*

[From the "Deseret News."]

PRESENT of the First Presidency—Brigham Young Heber C. Kimball, and Willard Richards. Patriarchs—John Smith and Isaac Morley. Of the Twelve Apostles—Wilford Woodruff and Ezra T. Benson. Presidency of the Seventies—Joseph Young, Levi W. Hancock, Zera Pulsipher, Henry Herriman, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant. Presidency of the Stake—Daniel Spencer, David Fullmer, and Willard Snow. High Priests Quorum—John Young and Reynolds Cahoon. The High Council of the Stake. Clerks of Conference—Thomas Bullock and William Clayton.

Conference opened, and adjourned on account of the heavy rains, and the leakage of the roof of the Bowery.

*Monday, April 7, ten in the morning*—Conference being called to order, was opened with singing, prayer by John Young, and singing.

President Young being detained by sickness, President Kimball stated the business of the conference, and remarked very pointedly, that it was the duty of the presidents of the different quorums, to furnish a list of their several quorums, at every conference, for the benefit of the historian and the authorities of the Church; and presented Brigham Young, as the President of

the Church of Jesus Christ of Latter-day Saints, throughout all the world, and also as prophet, seer and revelator; which was carried by unanimous vote.

Heber C. Kimball was then presented as first counselor to President Young, and Willard Richards as his second counselor; who were severally sustained in that office.

John Smith was sustained as the presiding patriarch to the Church of Jesus Christ of Latter-day Saints.

Willard Richards was sustained as the Historian of the Church, and general Church Recorder.

Orson Hyde was sustained as the president; 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 the quorum of the Twelve Apostles.

Daniel Spencer was sustained as president of this stake in Great Salt Lake Valley, and David Fulmer and Willard Snow his counselors.

H. G. Sherwood was sustained as president; and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, Wm. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Edwin D. Woolley, and John Parry, as members of the High Council.

John Young was sustained as president of the high priests quorum, and Reynolds Cahoon and George B. Wallace his counselors.

Joseph Young was sustained as senior president; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as presidents of the quorums of Seventies.

President Kimball nominated Edward Hunter, to occupy the place vacated by the death of Newel K. Whitney, as presiding bishop in the Church of Jesus Christ of Latter-day Saints; carried unanimously.

John Nebeker was sustained as president of the elders quorum, and James H. Smith and Aaron Seeva his counselors.

Joseph Harker was sustained as president of the priests quorum. (His counselors have left this stake, and he is not prepared to nominate new counselors.)

McGee Harris was sustained as president of the teachers

quorum, and John Vance and Reuben Perkins his counselors.

The presidency of the deacons quorum having been removed into other quorums, no action was taken on their officers.

Some of the bishops having removed to the southern settlements, it was moved that Nathaniel V. Jones be the bishop of the fifteenth ward; carried.

Abraham Hoagland, bishop of the fourteenth ward; Reuben Miller, Mill Creek ward; Abraham O. Smoot, Big Cottonwood ward; Ezekiel Lee, Holladay's settlement; Peter McCue, first ward; and Joseph C. Kingsbury, second ward.

President Kimball nominated Brigham Young to be trustee in trust for the Church of Jesus Christ of Latter-day Saints; carried unanimously. Bishop Edward Hunter was elected assistant trustee.

The motion to build a Temple to the name of the Lord our God in Great Salt Lake City, was carried by acclamation.

A committee of one, viz., Daniel H. Wells, was appointed to superintend the building of the Temple, and the public works.

Benediction by J. M. Grant. Adjourned for one hour.

*Two in the afternoon.*—Conference opened according to adjournment, south side of the Bowery. Singing; prayer by E. T. Benson. Singing; President Kimball presiding.

Brigham Young was sustained as the president of the perpetual emigrating company to gather the poor, and 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, E. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. Young, P. P. Pratt, O. Pratt, and F. D. Richards were sustained as his assistants.

J. M. Grant then made a call for volunteers to go to Iron county, and requested those persons who were appointed last fall, to go and fulfill that appointment.

Anson Call gave a short review of what had been done towards settling that country.

President Kimball then called several by name, when thirty-seven persons agreed to go.

E. T. Benson said—This morning you all voted to build a Temple;

you appointed a committee to superintend the public works; you are aware that they cannot progress without your assistance; you are aware we are the Latter-day Saints, and are the bone and sinew to roll forth the work; it is required of the presidents and quorums in this Church to pay their tithing, and you know this has not been lived up to; I consider it a command on this people; there are some men and women who have done and will do all they can. This church will not become of age until we all pay our tithing, and live up to all the commandment binding on us; then we will be free indeed, for the gospel is the gospel of freedom. Many persons inquire, When shall we get any more revelations? I tell you we shall not get any more until we as a people observe those revelations which are already given; when we do that, we shall get more.

H. C. Kimball remarked—We should be glad to continue this conference three or four days; but we cannot. He called on all men to attend to their duty, and then the power of God will be with us; there will be no fear with those who do right, &c.

On motion, conference adjourned to the first Sunday, (the 7th) in September, 1851.

Dismissed with benediction by Willard Richards.

THOMAS BULLOCK, *Clerk.*

---

#### ADDENDA TO THE FIFTH GENERAL EPISTLE

*Of the Presidency of the Church of Jesus Christ of Latter-day Saints, from Great Salt Lake Valley, State of Deseret, to the Saints scattered throughout the earth, greeting:—*

[From the "Deseret News."]

BELOVED BRETHREN,—Some items having escaped notice in our communication of the 7th of this month, we again resume the pen in reference particularly to the necessary supplies of sugar, molasses, and honey that are necessary for the citizens of Deseret. Some experiments have been made with beets in the manufacture of molasses and vinegar, mostly in private families, the specific results of which, in minute detail, we are not informed; but we have learned for a certainty, that with a little labor, any family who has a supply of beets can make themselves comfortable for molasses, though

the art of removing the gas and foreign matter, is not sufficiently understood to secure so perfect an article as is desirable. Vinegar has been produced from the same source, of a good quality. Let the brethren bring all the white sugar-beet seed they possibly can, for years to come.

Messrs. Beach (of St. Louis), and Blair (of Texas), have opened a general manufacturing establishment this spring, mostly too late for sugar, but progressing in making molasses and vinegar. It is expected that this establishment will continue its operations, and be prepared for more extended labors on the approach of another harvest; but it will not be possible for one factory to supply all the sweet that will be needed; and if a practical chemist and manufacturer of sugar from the beet, one who understands the business in all its bearings, or a company of individuals, who are severally versed in the various branches, could come to this place and open their sugar factories, our farmers and families would gladly surrender their domestic operations, and procure their supplies, in a more perfect form, from the factories; and it would now require several extensive establishments to supply the people. It is our wish that the presidency in England, France, and other places should search out such practical operators in the manufacture of sugar as fully understand their business, and forward them to this place, with all such apparatus as may be needed and cannot be procured here.

Several swarms of bees, that have been brought from the States, are doing well in the Valley, and it is very desirable for the brethren to bring all the bees they can; for it is believed they will flourish here; and so far as honey can be produced, it will supersede the necessity of making sugar; and if there were ever so much sugar, honey is needed as a medicine, as well as a luxury.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
WILLARD RICHARDS.

Great Salt Lake City, Deseret, April 16, 1851.

---

### OBSERVATIONS ABOUT EMIGRATING, &c.

AMONG the various interesting subjects considered in the Fifth General Epistle of the First Presidency, that of emigration, in all

likelihood, will attract more attention of the British Saints than any other topic.

We shall send out no shipload of Saints to New Orleans on the 1st of September as usual. There are, however, some American Elders whose families reside in the western states, who will be going out by way of New Orleans some time during the winter; there are also a few, whose husbands and fathers have gone before to earn means to bring their families to them in New Orleans, St. Louis, or Kanessville and vicinity, whom it may be advisable should go that way. Such cases will be represented to us by the presidents of their respective conferences, and arrangements will be made for them to go out on the same vessel. Those Saints will make their applications to the president of their conference; and should anything difficult or doubtful arise, the president will communicate with us.

The Saints will be pleased to learn that a company has been organized for the manufacture and refining of sugar from the beet, which will take out the operatives, seed, and all the machinery, apparatus, &c., necessary to establish the business in the valleys. Also a company for the manufacture of all woolen fabrics, which are in common use for either male or female wear: this company takes with it machinery of the most improved patents, and of the best quality of workmanship, together with the necessary managers and operatives, for the several departments of the concern. Their complement of laborers is already made up. Both firms are organized with a handsome capital, in the hands of thorough-bred business men; who, no doubt, by their prudential policy, will establish themselves in a business which, in that new country, will soon become the first on that continent, and not only prove a vast pecuniary advantage to the proprietors and their heirs, but to the enterprising and growing community, among whom they have determined to cast their lot.

These companies will probably go out under the auspices of one of the Twelve, who has rendered himself familiar with the entire route, by repeatedly traveling it; and whose experience will doubtless save the companies hundreds of pounds of expenses, which would otherwise incur on the various stages of that long, and in some

portions, tedious journey. They will probably proceed on their way by the present route during the approaching season of emigration.

Brethren, we know the deep anxiety that pervades your minds, to get where you can accomplish something to benefit yourselves, and the cause of God; but we say unto you, be not overly anxious; let the way be provided before you, that when you start you may be landed among your brethren, under the watchcare of such faithful men of the Twelve, as elders Amasa Lyman, and Charles C. Rich, who will teach you the purposes of God, and instruct you in the way of everlasting life. Far better is it for you to remain here, under your present beloved elders and ministers, where you can enjoy the gifts and blessings of the Gospel, than to go and give your strength to strangers, who have no interest with you in the upbuilding of the Kingdom of God, and perhaps, fall by pestilence, or apostasy. Let none think of going to the eastern states, for the voice of the Spirit is, for all Saints to flee out from those countries and the two Canadas, with all possible speed. The faithful in St. Louis, and other places on the western rivers, will hasten to the mountains as fast as their circumstances will possibly permit; and we do hope during the approaching emigration season to see the Saints leaving Liverpool by shiploads for San Diego. We have been in communication with the Presidency, and also with officers and agents of the Perpetual Emigration Fund Company, since last February upon this subject; and shall spare no pains to inform the Churches, upon the receipt of any intelligence which will be of importance to them, upon this absorbing topic. The deposit monies in our hands are held subject to the orders of those who remitted them, or may be applied on their passages at any future time. We are not prepared to state, whether emigration to San Diego, will be opened via Cape Horn, or the isthmus of Panama; neither shall we be prepared to name the price of passages, till definite arrangements are made.

Meanwhile, let every member as well as officer in the Church, be diligent to aid in some good degree, to spread abroad the knowledge of the Gospel. Now is the time for the presiding and traveling elders to enlarge their arrangements, both for preaching, and for circulating

the written word, while it is the warm season, and outdoor preaching can be done with great effect. Now is the time, while editors and publishers are spreading abroad the growing fame of the mighty Kingdom of God, which is to increase until it shall fill all the earth. Let holy boldness, with great meekness and simplicity, characterize all your testimonies; always avoid every spirit of contention, that the Spirit of the Lord be not grieved from your bosoms. Be not self-righteous, as was said by some of old, "Come not near me, for I am holier than thou;" but let us rather make ourselves of no artful reputation, and do good to all as we have opportunity, so that we may save some from the error of their ways.

F. D. RICHARDS.

---

### SPECIAL CONFERENCE OF THE SEVENTIES.

[From the "Deseret News."]

Saturday, January 18, 1851, about half past ten, a large congregation of the Seventies had assembled in the Bowery, when President Joseph Young gave an introductory address, stating that the object of the conference was to examine into the situation of the Seventies; ascertain what vacancies exist in the quorums, and fill the same so far as it shall be wisdom; attend to ordinations,—and to devise ways and means for prosecuting the building of the Seventies Hall of Science. There were present of the first presidents of the Seventies, Joseph Young, Zera Pulzipher, A. P. Rockwood B. L. Clapp; also of the Twelve, W. Woodruff, E. T. Benson, and W. Richards. After prayer by E. T. Benson, and singing, one hundred and four elders, priests, and members were called upon, and ordained into the quorums of Seventies, under the direction of Presidents Rockwood and Clapp. The ordinations were attended to in the State House.

After an intermission of thirty minutes, and partaking of refreshments by the congregation, and arrival of President B. Young, the assembly was addressed by President Zera Pulzipher, W. Woodruff, J. M. Grant, and Joseph Young, on the importance of the Seventies attending to their several duties, of there being a reformation among the Saints, and their living so as to have a



fullness of the Holy Spirit at all times. The record of the names of the presidents of the several quorums of Seventies was read, when about eighty were found to be in the Valley. Offerings were made for the Seventies' Hall of Science, and conference adjourned to early candlelight, when the Bowery was filled.

"The morning breaks," was sung by the choir, followed with prayer by President Clapp, when the conference was severally addressed on a variety of topics by Elders A. P. Rockwood, Milo Andrus, Jesse Haven, Alexander Badlam, Joseph Young, Sylvester H. Earl, Charles Hubbard, D. D. Hunt, Reuben McBride, J. M. Grant, B. L. Clapp, and President B. Young, with great spirit and power.

Sunday, Jan. 19, 1851,—The conference was opened at 10 A.M. with prayer by Elder J. M. Grant, and singing by the choir.

Twenty-four elders came forward to receive ordination into the quorum of Seventies, who being approved, went to the State House and were lectured by Elders Herriman, Pulzipher, and Bullock, upon the responsibilities that devolved upon them, and the requirements of the Holy Priesthood, and ordained into the quorum under the hands of Elders Pulzipher and Herriman.

At the same time the Saints in the Bowery were receiving instruction and wisdom from President B. Young, Heber C. Kimball, and P. P. Pratt, on the prospects of commencing a temple in this valley, for the endowment of all who were faithful in the work of the ministry, at the same time emphatically declaring that the man who did not settle up his tithing dues, will not have the privilege of receiving his blessings therein.

The Saints were full of joy at the glorious prospect that was laid before them; and the work of reformation among many who have heretofore been lukewarm, has already manifestly commenced.

After an intermission of one hour, the assembly was addressed by elders Joseph Young, Lorenzo Young, E. T. Benson, A. Lyman, W. Woodruff, and A. P. Rockwood, on the efficacy of prayer, the Seventies' Hall of Science, &c., when T. O. Angel, chief architect to the public works, presented a perspective view of the intended rotunda; afterwards the subject of those men who had come into

our midst, and become, as the President observed "winter saints" was taken up, and on motion, George Love, Washington Loomis, Phillip George, Henry Schuck, O. H. Speed, Joseph Alvord, widow Jane M'Carthy, widow Cook, Cynthia Bevry, Charles Montrose, and Mrs. Emma Day were cut-off from the Church of Jesus Christ of Latter-day Saints, for conduct unbecoming the character of Saints.

[We understand "winter saints" to mean those who have been baptized just to have the privilege of serving the devil more perfectly, while they winter with the saints, or thieve their way to the mines.—Ed.]

After a discourse on the Seventies' Hall, by elder J. M. Grant, the conference was adjourned till Saturday, the 8th of February, at 10 in the morning, and were dismissed with benediction by President Young.

---

#### ACCOUNT OF A JOURNEY FROM GREAT SALT LAKE CITY, FOUR HUNDRED AND FIFTY MILES TO THE SOUTH [FROM CAPT. D. JONES].

[Continued from page 241.]

JAN. 10.—The rest of the company arrived, and they were received kindly to enjoy the excellent feast that was prepared for the occasion; surrounding the table on the grass sat about 50 of the brave sons of Zion, all in unity and love. Here the *Liberty Pole* was raised, about 50 feet in height, as a monument to the first settlement of this country. There was an abundance of trees of several kinds in the fissures of the mountains, limestone, *plaster of paris*, &c. Distance from Great Salt Lake City is 277½ minutes.

—14.—We all began toward home. The second day we left the valley over a ridge of mountains, and the snow began to fall, and continued to fall more or less, until the 20th. During this time we traveled along the road of the Immigrants, for the most part over hills and stony hollows, exhausted, at times without water, just snow, for days; only three or four small and insignificant valleys, except the *Beaver* valley, which is of considerable size and advantageous for agriculture and which perhaps will be a settlement before long. Several days we had to travel by the compass, because the snow was

so deep that it hid the road and all landmarks, and so cloudy that we could see hardly anything. The snow was by now close to a yard deep on the level ground; and none of us had ever been this way before. Some days we traveled but 5 minutes, and had to drive the horses back and forth to tramp down the snow before the oxen and the wagons, the wheels of which were at times buried in the snow. It was now clear that we could not travel like this for long, for the food for the animals was buried, except for the tips of the cedars. Furthermore, we did not have supplies for all of us to stay here until the spring; and since it was for certain that the Indians would kill our oxen, and would take our spoils, if we all left, it was agreed that twenty-one of us would start on horseback toward home, and leave all that we could of our food to the rest to remain here until the snow subsided; and so we started the next day, leaving our wagons, &c., on the Willow river.

Now our hardships in soberness began in earnest! Even though we tried hard from morning to evening, we could not travel over 8 or 10 minutes; the snow was in drifts, at times as much as 8 to 10 inches deep,—with nothing to eat except bread, which was getting scarce, and dry meat, and at night we made our bed in the snow, which by morning had covered us with a foot of it. The snow, after all, was not as bad as the weariness and the cold, besides the fact that we had close to one-hundred-and-fifty miles before any hope of seeing a house, or anyone to help us; and the road now was climbing every day higher toward the white sky over a range of jagged mountains. Yet we were not really aware of our danger until our food supply dwindled to one small biscuit per day, which in spite of that I shared with my faithful animal, who by this time was too weak to carry me, or hardly carry forth on his own. Every day there were some horses that gave out, and were left behind, to perish no doubt in the snow, and their riders discarded their saddles, clothes, and everything they could spare, proceeding on foot.

One day, before reaching the top of the mountains, we left six animals almost within sight of each other; who poor things foresaw their danger, and whinnied after us as long as they could see us, which, intermingled with the howls of the wolves, &c., was heart-rending music.

Among others, one of my own horses failed. Great was our

joy when we reached the Sevier river, but before this, I and several others had become snow blind, others had frostbitten feet, and some had frostbitten hands more or less, who were led on the horses which could carry them.

Finally we arrived within 50 minutes of the Utah settlement, and that night will be long remembered, for we ate the last of our scanty provisions; and also P. P. Pratt and others laid their hands on me, and I saw the first light of day which I had seen for days! Such joy and gratitude that caused! Next day P. P. Pratt, and another brother, started off on the two strongest horses in front of us, and to send help to us; we followed as best we could after them; and though we suffered greatly, yet our cup was sweetened by the strong hope that we would get to the end of our journey without perishing. The fourth day after that, and the morning before reaching Utah, we met two brothers bearing food from Utah to meet us. I need not say how good it was to see it, how long we took to open their bags, or how much we ate before getting up! But I shall say that we all had our fill and more for the first time in a long time; and that night we reached the settlement of Utah, and we had a hearty welcome. I slept in a bed once again! The next day we went from Utah, except those whose feet were frozen so badly that they could not travel, and the second day we arrived back at Great Salt Lake City; and I found my family and the Welsh all healthy. So this strange journey came to an end without any of us losing our lives. The rest of the company arrived here in May. I was sad that we had been unable to fulfill all of the aims of the expedition this time; but I believe they will be fulfilled before long. Time will tell how much good was done by this exploration; no amount of money would tempt me to go through it again, not to mention that it cost me about 300 dollars. By the time I returned, several of my animals had perished here because of the winter cold, which was beyond anything ever felt before or anticipated.

I received, from some of the mountain men and the Indians, several accounts of the existence of a nation of white and civilized people who had settled in the south. Their accounts agreed with respect to the locality, &c., and some assured us that it was Welsh that they spoke; yes, there are too many of such accounts, from a number of different places, persons, and times, totally unknown to

each other,—to leave any doubt in my mind about the existence of the remnants of the *Madocians*. Among others, Pres. B. Young told me that he had been totally satisfied by a man of good character since he has been here, that such a nation had settled on the banks of the Colorado. This man said that he had visited them, and gave the same description of them that was given before by Mr. Ward; and he said that he understood just enough of the Welsh language to know that it was Welsh that they spoke. He added that there were some old books in their midst, which, though they could not read them, they respected greatly and kept carefully, in the hope according to their traditions, that the time was about to dawn when someone from the country of their fathers would come and would teach them to understand them and read them again!

Perhaps the accounts which I heard are incorrect to some extent; I could not expect less, but I repeat, I cannot believe that they are all baseless imaginings, especially when I link them with the accounts which are in the chronicles of Wales of the departure of one such as Madoc ab Gwynedd from Wales, the second time to America with ten ships laden with emigrants,—the traditions which were had among the oldest natives of the states, was that “white men had landed on the shores of their nation, and had gone up the Taunton River in Massachusetts, in ten floating houses, and conquered the natives.” The accounts which I got from the “*American Antiquarian Society*,” which followed them by the ruins of their crafts, their houses, &c., along the shores of the Lakes, and from there to the “*Falls of Ohio*” in which place, says Mr. Josiah Priest, their president, a few years ago several bodies were found buried, and that they were still in such a condition of incorruption, that it was obvious that they were dressed in war-like clothing, that they imitated the Roman dress, and that on one of them there was the emblem of the mermaid playing the harp. Whether it is true that these were the markings of the Welsh before the departure of Madoc I am not sure, but I think I have read that. Besides this, I read in a publication belonging to the Wesleyans in St. Louis, “that a tribe of Indians settled along the *Iroquois* river, in the State of Illinois, which spoke Welsh,” and, that it happened that two Welshmen who were in the service of the “*American Fur Company*,” had traded with this company of Indians in Welsh. All this, besides many other later accounts in my possession, proves the same thing

to me; and the greatest desire of my soul for more than 20 years, has been to bring these Indians out into the light and to give them a knowledge of their forefathers.

Yours in the truth,

D. JONES.

### DOCTRINE OF DEVILS.

THE "Star," for August 1, 1851, contains the observations of President F. D. Richards, with respect to the doctrine of devils, and we would like for all to read them, for we do not have enough space in the TRUMPET. The greatest part concerning this subject can be understood by translating the quotation which brother Richards gives, from the work of the prophet Joseph, on the same subject. The quotation is as follows:—

"Say to the brethren, H——, and to all others, that the Lord never authorized them to say that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man—is not revealed, nor ever shall be revealed, save to those who are made partakers; consequently, those who teach this doctrine have not received it of the Spirit of the Lord. Truly brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine being a bar of communion."—*Times and Seasons*, vol. vi, page 801.

### TRIPLET TO THE SIGN-SEEKERS.

If we perform signs,  
 To satisfy men,  
 We shall have widespread praise,  
 And many friends.  
 But yet, we reason,  
 If we did so, whose servants would we be?  
 Whether the servant of dear Jesus,  
 Or son of the chief of hell?  
 Reason teaches me,  
 That I would not be Jesus' servant,

Rather the servant of these men  
 Whom I would satisfy.  
 Well, who are the constant hoards  
 Who ask for signs?  
 From what life, and what land,  
 And who is the father of these men?  
 If we search the scriptures,  
 We can see this clearly,  
 That their desire is that of the devil,—  
 And his children are the sign-seekers.  
 Their life is pitiful,  
 Evil and adulterous;  
 Their dwelling place, their land and their town,  
 Will be hell, the painful place!  
 Well, well! is that true?  
 Oh, yes, true indeed;  
 But if you believe that it is not true,  
 Go to God's word and search.

*Y Graig-ddu.*

J. RICHARDS.

### MISCELLANEOUS, &c.

PREJUDICE OF THE STAR OF GOMER.—After reading on the wrapper of the “Star of Gomer” that it publishes every kind of Notice, and that without making a distinction to anyone whoever it might be, we decided to send a series of the Welsh Books of the Saints to be published in it. We knew that the primary reason of every publisher of Notices is to publish for money, and we believed that it was no doubt thus for the publishers of the Star. Books of every sect can be seen on the wrapper of the Star without distinction, and that because they are paid. But the Star will not publish the Books of the *Saints*, despite being paid in advance. No, says the Rev. D. Ll. Isaac, in his letter to us, “it is not appropriate for us to do so.” He said that he would be glad to please us, but that it was not appropriate to publish the Books of the Saints in the *Star*. Why not, Mr. Isaac? Are you afraid for the world to see them, and afterwards see your deceit? Is there a reason for the Rev. D. Ll. Isaac, such a great scholar, to be afraid to publish a few of the books for the Saints? Does he have some “goddess” in danger, or is he rather *scorning* us? No, not *scorning*, for he says that he would like to please us, but it would not be *appropriate* to do that! The religion of Mr. Isaac must be in danger were he to publish the books of the Saints, and thus he had best not; and with that we shall leave him in peace now with regard to this matter.

LETTERS TO THE VALLEY.—We announce that the Saints can send letters to their brethren in Utah Territory, for a shilling each, if they are not over half an ounce, by prepayment or otherwise; while the postage to California State is 2s. 9c.


PAYMENTS FROM JULY 23 TO AUG. 7.—Monmouthshire £2; Breconshire, 10s; Carmarthenshire, £11 15s 2c; West Glamorgan, £6 8s 8c; Pembrokehire, £1; Llanilltyd, 8s 9c; Ynysgau, 2s 1c; Pontypridd, £1 3s 4c; Llanfabon, 18s 1½c; Gog, 10s; Cardiff, 10s 1½c; Georgetown, 15s 3½c; Merthyr, £1 13s; Pendaren, 8s; Cefn, 15s 10c; Eglwysnewydd, 1s 4c. Total, £28 19s 6½c.

“W. T.”—We shall try to get an answer in our next issue. There are so many things from the Valley accumulating on us now, that we cannot spare space for less important things.


DUAL HYMNAL.—The two hymnals, bound together, are now for sale, for 1s. 4c. each. A penny-and-a-half each will be given to the assistant distributors.

BOOK OF MORMON.—Now is the time for the Presidents, and the Distributors, and all the Saints, to strive for the selling of the Book of Mormon throughout our nation; be as one man. We have begun to translate it, and we ask you to pray for us that we might have every necessary gift for such an important task. Let us know, *without fail*, by the 31st of August, how many will be received in each place. Do not neglect this. It is quite likely that a segment will come out each week, although we do not promise that it will be every time.


DOC. AND COV.—Within a fortnight, the Book of Doctrine and Covenants will be completely ready. If all the distributors send word to us as to how many segments they need, or which ones they have left over, perhaps we can buy some and sell others, so that we can make up as many volumes as possible.


 We have about one hundred of the Testaments of the Twelve Patriarchs published as a book, price 10c. sewn.

APPOINTMENT.—Abednego Jones has been appointed to preside over the Carmarthenshire Conference, with Thomas C. Martill and Thomas Jenkins as his counselors; and John Fleyd is to be a traveling elder.

 President Thos. Pugh wishes to warn the Saints against receiving one Thomas Davies, who has left Llansawel branch, West Glamorgan conference, before he comes back to give satisfaction to the Neath council.

MARRIED on the 24th of July, in the church of the St. Helier parish, Jersey, by the Rev. Phil. Filleul, Elder Henry Evans, from Wales, to Miss A. Browse, from St. Malo, France, namely the person whom brother Howells baptized.

 We are forced to leave many things out for lack of space, which we will yet publish.

 Send all correspondence, requests, and book payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*