

# ZION'S TRUMPET,

OR

## Star of the Saints.

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[VOL. IV.

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### THE MORMONS IN UTAH.

[From the "New York Daily Tribune," Jan. 13, 1852.]

WE have published the statements of Judges BROCCBUS and BRANDEBURG and Secretary HARRIS, accusing the Mormons of sedition as well as immorality, and stating reasons why those officials could not consistently remain in the Territory. These statements have been flatly contradicted by Mr. BERNHISEL, the Delegate of Utah, on the floor of Congress, who challenges and demands the strictest investigation of the whole matter, so far as it concerns the Government of the United States. We find also in *The Republic* an article on the Mormon side, which comes from a responsible source, and which we copy as follows:—

“The news of the passage of the bill establishing the government and the appointments under it of officers, executive and judicial, reached great Salt Lake City about Christmas last, and was greeted by the firing of cannon, and every other demonstration of enthusiastic joy. The Governor took the oath of office soon after, but the Territory was not fully organized until August. The last 4th of July was celebrated at the city with great éclat. The officers not residents of the Territory, reached the scene of their duties a fortnight after, with the exception of Judge P. E. Brocchus.

“The officers were all respectfully and hospitably received. They were pleased with the condition of the Salt Lake settlement, and the comforts

which the industry of its inhabitants had gathered round them in their alpine home; although they found the California prices which prevailed there, and the expenses of living under them, incommensurate with the rate of salary granted them by the United States. A petition to Congress, praying for an increase of the salaries, will be presented during the winter. Up to the first of September last, the harmony and peace prevailing between the different officers of the Government and the people, continued undisturbed.

“The only statements that I have seen to the contrary, appeared to be based upon a letter published in the papers, and dated Salt Lake City, September 20, 1851. This letter declares that ‘not only were the officers sent here treated with coldness and disrespect, but that the Government of the United States, on all public occasions, whether festive or religious, was denounced in the most disrespectful terms, and often with invectives of great bitterness,’ and proceeds to mention two instances to substantiate this statement. Now, I deny that the writer alluded to was present at the celebration of the 4th of July. Judge Brochus did not arrive in the Territory till the 17th of August, but I was present at the celebration. I had the privilege of listening to Governor Young’s remarks attentively, and therefore I *know* that he made no reflections injurious to the public services or private character of the late President Taylor, or in fact any allusion to him whatever that I can remember. The writer’s statement, there, is so far untrue.

“Another statement is, that the writer being commissioned by the Washington Monument Society to procure for them a block of marble, apprised Gov. Young of the trust committed to his hands, and expressed a desire to address the people on the subject when assembled in their greatest number; that the Governor, in order to accede to his request, upon the Monday following, ‘*respectfully and honorably introduced*’ him, for the purpose, to a meeting of three thousand people; that he spoke for two hours, during which he was favored with the unwavering attention of his audience; but that he then by his own statement, incidentally thereto (as the Mormons supposed) attacked the Governor and the people; and concluded by the wanton insult, that ‘if they would not offer a block of marble on full fellowship with the people of the United States as brethren and fellow citizens, they had better not offer it all, but leave it unquarried in the bosom of its native mountain.’ The effect of this conduct may be imagined, and to comment upon it is unnecessary.

“The letter the writer alluded to, moreover, states that at the celebration of the 24th of July, ‘the orator of the day spoke bitterly of the course of the United States toward the Church of Latter-day Saints, in taking a battalion of men from them for the war with Mexico, while on the banks of the Missouri, in their flight from the mob at Nauvoo; that the Government had devised the

most wanton, cruel, and dastardly means for the accomplishment of their ruin, overthrow, and utter extermination; at which time, also, Gov. Young denounced, in the most sacrilegious terms, President Taylor.' I again repeat that the writer of this extract was not present at the celebration to which he refers. There were some ten or twelve orators on that occasion, and the whole day was occupied by their speeches; but I heard no such language as I have quoted, nor any other which could be construed into the slightest disrespect toward the Government of the United States. All the officers of the Government, who were then in the Territory, dined with the Governor on that day. I am not aware that a single incident occurred to mar its gaiety and good fellowship.

"Again, the Government *did not take* from us a battalion of men; but one of its most gallant officers made a call for volunteers, and Mr. Young said, in reply: 'You shall have your battalion at once, if it has to be a class of our elders.' More than five hundred able-bodied men promptly responded to the call, leaving their wives and children on the plains, and five hundred teams without drivers, and rendered efficient service in the war with the Mexican Republic."

We subjoin an extract from a letter addressed by Hon. JOHN WILSON, Indian Agent in California, to Hon. TRUMAN SMITH, of the Senate of the United States. Gen. Wilson passed through Utah on his way to the Pacific. He is in every way a reliable man, and says of the Mormons:—

"A more orderly, earnest, industrious, and civil people, I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city, which contains now, as I believe, about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see, that cannot be equaled in any city of any size that I have been in, and I will add, not even in 'Old Connecticut.'"

The above should be enough to hold public opinion in suspense on the whole question, and to prevent hasty action either by Congress or the *Executive*. Clearly the only fair course is a public investigation, such as is courted by Mr. Bernhisel, in behalf of his constituents. At any rate, there is not a shadow of reason for the *policy* into which, as we are informed, these ex-judicial functionaries are trying to lead the Government. Why should Judge Brocchus, or Judge Brandeburg,

or Secretary Harris, or anybody else, be sent across the Plains with a military force to back him, like a Roman Proconsul, to expel Brigham Young from office and inaugurate himself in his stead. We cannot find a line in the long *manifesto* of those gentlemen which indicates special qualities, moral, mental or martial, that would fit all or either of them for such an expedition, to say nothing of the graver task of pacifying the Territory after they have conquered it; indeed, judging from their own statements only, we should say that they were, all and singular, signally unfit even for the duties they have now thought proper to flee from, and that the public service generally would be advanced by their continuing in a state of retirement.

But even supposing that the Mormons of Utah are not patriotic toward the Federal Government, and do not want it to take any trouble about their affairs—which their Delegate utterly denies, and the fact that they have a Delegate would seem to sustain the denial,—we submit that there is nothing in it all to justify the expense and waste of an armed expedition to reduce them to subjection. The peace and good order of the country will not be disturbed by their governing themselves as they choose; the foreign goods they consume pass through the seaports of the Republic, and pay their share toward the revenue, and must continue to do so. Let the Mormons, then, form a wholly separate community if they wish, and as long as they wish. All that would be necessary in that case would be an agent at Salt Lake City, to look after the interests of travelers, and a man of the right kind would need no military force to help him in that office. It would be infinitely better to repeal the act organizing the Territory and appoint such an agent, than to send out an army to punish Mr. Young for seditious speeches, and do police duty over the people generally.

This, we say, is infinitely better than the martial alternative which certain parties are urging. But it does not appear that the Mormons desire to separate from us, and if they do not, they should remain and be treated fairly, according to the Constitution and laws of the Union.

## THE "WORD OF WISDOM."

WE have not yet expressed all of our opinion about the Word of Wisdom, in the TRUMPET, even though that has been on our mind many times. We are glad now to have the opportunity, for even though we have said much to our brethren in Merthyr about it, we feel the need to say more about it to all the Saints throughout Wales. Ever since we first understood anything about the Word of Wisdom, we considered it to be something of great importance for all the Saints to give attention to, and act on it according to their judgment: but ever since we saw what President Young said about it, in the account of the General Conference, we considered it something even more important, and the sooner the Saints strive to keep it, the better. As for ourselves, we can say that we have kept it, according to our understanding, since we first received clarification of it; and at present we can say that we have received a great benefit by so doing; yes, we can testify that we have received unusually good health in the observance of it. We have believed from the beginning that the Word of Wisdom comes from God, and therefore that it is good for all men to keep it, as with every other word that comes from Him, whether as a commandment or as counsel. Indeed, we do not see much difference between counsel and commandment: if all obeyed counsel, there would be no need to command them. Counsel to a child often turns into a commandment for a man, because of disobedience. The Church received the Word of Wisdom in its boyhood, as counsel; but now, when it is more than twenty-one years old, no wonder it is about to be commanded concerning it. But if it receives a commandment concerning it, it will not be any more binding than other commandments; and every commandment should receive the same respect.

It is the duty of all in this Church to keep the Word of Wisdom, and it is the duty of every officer, from the apostle down to the deacon, to teach it. Keeping the Word of Wisdom is necessary for our salvation, if we wish to have complete salvation; and we do not know what kind of salvation those who do not keep the counsel of God in this matter will receive. We would have given an example of keeping it sooner, had we known that "*hot drinks*" were tea, coffee, cocoa, &c.; but we always thought that hot drinks were meant, instead of "warm drinks." Now, drinking all kinds of hot drinks is very harmful

to the belly, and does not suit it for digesting the food for the body; therefore, one should abstain from them completely, and drink clean water or milk, &c., in their place. There is no need to present reasons at present for people who believe that God has revealed the things his people should avoid. It is sufficient to say, Be consistent with yourselves, and do not fear to show that to anyone. God will keep to his word with this people, and will bless them in view of all.

It is only a very few of the Saints who do not admit that they should keep the Word of Wisdom, but many refrain from keeping it because of some empty reasons they teach among themselves. Some say that they should drink whatever is set before them, as the apostle Paul used to do, but that is a very weak excuse; Paul was not likely to drink anything that is harmful to his constitution, although he drank what was set before him. The majority of the things that are forbidden now, were not in use at that time, and it is not likely that he would ever have used them, or that he would have known about them. It is not likely that Paul would have eaten poison, knowingly, any more than he would have eaten stones; and one might as well ingest those things, trying to follow Paul, as drink "hot drinks that are not for the body or the belly." But, others say, there is no way to travel without breaking the Word of Wisdom. That all depends on the traveler: if an Abstainer can travel, most certainly the Saints can travel, at least we can; and on our latest travel for a week among the world, we did not see a single obstacle to keeping the Word of Wisdom. Yet, there are some traveling elders who say that they drink whatever is put before them among the world, in order not to put obstacles on their way; but, listen, brother, turn to page 217 of your "Doc. and Cov.," and read the following:—"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation," &c. Now, perhaps, when the traveling elder has been speaking about the signs that will follow, "conspiring men" will take him to have a cup of poisonous tea, in order to see if he will live after drinking something deadly in his ignorance!

In the midst of the world, then, we would think, that the Saints should be more careful to keep the word of God; and we think there is more danger in not keeping the Word of Wisdom in this land, than even in Salt Lake City, since our enemies are not there, rather here. If a man does not keep the word of God, and happens to be poisoned in liquor, beer, tea, coffee, &c., he cannot expect to be spared; and if someone is keeping the word of God, he should not boast and say that *he* is safe, because that one can go sooner than the other. Let us be wise, and let us not defy the powers of darkness in any way, lest God permit them to overcome us, as an example to others.

Our intention is to strive to keep the Word of Wisdom in every circumstance, especially when it is at our own expense; and if we are refused a cup of cold water with our meal somewhere, let us eat thirsting, and thanking God; and if such a small thing is taken as an offense, we will be no worse off, and neither will the one who offends be one bit better getting baptized, according to anything we understand. Nevertheless, we intend to be wise and cautious, and let all judge for themselves. If the occasion arises, let us be ready to explain the harm of hot drinks through experience; and let us talk with the world, in the manner of the world, and with the Saints in the manner of the Saints; and if someone knows better, let him teach us, if he wishes. It is not wise to hurt feelings, rather to convince everyone in love, by putting a good example before them, telling them the great promises given to the Saints in the Word of Wisdom, page 218 of the "Doc. and Cov.:"—"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

We trust that we shall see the Welsh distinguishing themselves in the kingdom of God by being desirous of keeping the Word of Wisdom, together with all the commandments, so they may receive the above blessings.

REMARKS OF W. GIBSON ON THE  
BOOK OF MORMON.

[Continued from Vol. III.]

I shall now turn to the late discoveries in America by Stephens and others, and also to the traditions of the Indians themselves, as corroborative evidence of the truth of what has been already advanced, and of other things contained in the Book of Mormon.

The following is from a work on the origin of the American Indians, by C. Colton, published by him in London, in the year 1833:—"They assert that a book was once in the possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events, that he controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended from *one* man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence; they believe by tradition, that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they shall yet recover the book, all of which has been so long lost."

Here, then, is Ephraim at the utmost bounds of the everlasting hills, where his seed has become a multitude of nations; here in the middle of the earth, shut out for ages from the rest of mankind, he has been as a wild ass, alone by himself; and here God has revealed unto him the great things of his law, "but they have been counted as a strange thing."

How beautiful and plain the prophecies of the Bible are, and how exactly fulfilled, if we believe in the Book of Mormon; and how dark and mysterious must many of them for ever be to those who reject it. If it takes two witnesses to establish a thing, then here we have them, the one giving the prophecies, and the other their fulfillment.

Before the coming forth of the Book of Mormon, the American Indians were looked upon by men in general, with the exception of a very few writers, to be a race of savages, who being shut out from the rest of this civilized world, had continued from age to age without a knowledge of the arts and sciences, without any means



of transmitting to posterity their history as a people except by tradition, and therefore when the Book of Mormon was first published, declaring that the American Indians were a remnant of Israel, of the seed of Joseph; that they had once been a civilized people; that the arts and sciences had flourished among them; that they once had a knowledge of the true and living God; that they had built great and mighty cities, and even gave the location where some of these cities once stood; that they used to engrave their records on plates of gold or brass, and thus hand down their history to posterity, and that the language they used in writing was called by them the reformed Egyptian, and known to no other people; the wise men laughed at these absurdities, as they called them, and wondered that any could be found foolish enough to believe them. But time rolls on, and at length Mr. Stephens astonishes the world by publishing his discoveries of the ruins of large and mighty cities, magnificent temples, and statues, covered with hieroglyphics; some of them found on the very location pointed out years before (their discovery) in the Book of Mormon, as the place where great and mighty cities once stood. Hear the remarks of Mr. Stephens, on viewing the ruins of Copan, "We sat down on the very edge of the wall, and I strove in vain to penetrate the mystery by which we were surrounded. Who were the people who built the city? In the ruins of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages, but savages never reared these structures—savages never carved these stones. We asked the Indians who made them, and their dull answer was, *Quien sabe*, (who knows)? There were no associations connected with the place, none of those stirring recollections which hallow Rome, Athens, and the world's great mistress on the Egyptian plain. But architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest, orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away; and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this topic, and the city was desolate." How fitly do the

words of Isaiah in chapter xxix, apply to them, "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust." The history of that people lies inscribed on these fallen ruins; it speaks to men from the ground, and whispers from the dust, but none can understand it till the sealed book comes forth, to declare their origin, their history, and their fall.

The Book of Mormon is the history of that people. In the second European edition, which is the one I will use on this occasion, page 515, we are told that the ancient inhabitants of America used to engrave their records on plates, and that the language they used in doing so was called by them the reformed Egyptian, and that it was known to no other people.

Let us now look at the testimony of some recent discoveries, corroborative of these two things; first, then, for proof that the ancient inhabitants of America did engrave their records on plates; read the following testimony of the discovery of other plates by people not one of whom belonged to the church of Latter-day Saints, about sixteen years after those discovered by Joseph Smith.

"To the editor of the *Times and Seasons*.—We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. M. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters, the plates were very much oxidated, the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates were handed to Mr. Sharp, for the purpose of having them taken to Nauvoo.

Robert Wiley,	G. W. F. Ward,	Fayette Grub,
George Dickenson,	J. R. Sharp,	W. P. Harris,
W. Longnecker,	J. S. Curtis,	W. Fugate."

The *Quincy Whig*, after recording this discovery, remarks, "The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

Again, we find their ancient monuments covered with hieroglyphics. Is it then an unreasonable thing to believe that a people

who could engrave their history on their monuments, will not do the same on plates of gold or brass; seeing the discoveries made, show us they knew the use of various metals with which the country abounds? It is certain that the unreasonableness would lie in believing the contrary; thus we see the subsequent discoveries have corroborated this part of the testimony of the Book of Mormon.

Again, the language they used in engraving was said to be the Egyptian, altered by them, and called the reformed Egyptian; and that no other people knew it. I well remember some ten years ago, the Rev. C. J. Kennedy, in Scotland, using this as one of his strongest arguments to prove the Book of Mormon false, that it was said to have been engraved in Egyptian characters; but recent discoveries have proved this wise man wrong.

I take the following from the *Edinburgh Evening Courant*, of October 16, 1848; in an article on the discoveries in America, the writer says:—"We shall here simply remark, that whoever looks at the able drawings in Stephens's book on central America, will perceive them to be covered with Egyptian hieroglyphics and Hamyaratic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior Asiatic nations."

Again, we see the testimony of the book of Mormon is true, for men are forced to admit that these hieroglyphics are Egyptian, yet still no man can read them.

No, their language is lost, their cities are desolate,—their prophets—their rulers—their seers—are gone, and the vision, the history of all, is a sealed book, the words of which are delivered to the learned, but he cannot read them; he saith it is sealed, and the book is delivered to the unlearned, saying, read this; but he saith, I am not learned, wherefore, the Lord will do a marvelous work and a wonder, in making the unlearned to understand and read the words of the book, and thus making the wisdom of the wise to perish, and the understanding of the prudent to be hid. How beautifully does the testimony of the Bible, Book of Mormon, and discoveries now being made agree together.

(*To be continued.*)

THE EXCELLENCE OF THE RELIGION OF THE SAINTS  
OVER ALL OTHER RELIGIONS IN THE WORLD.

THE children of men I see—readily believe,  
In hundreds of ways they worship together,  
And yet all of them are truly ignorant  
Of the plan of Jesus to save the world.  
The ignorant worship some beautifully carved  
Statue of stone, or metal, or wood;  
But their religion is *nothing*, and their expectations are *vain*,  
They have not the powers to save a single one.

But why do I bother to name the gods,  
And notice all the different religions,  
I shall comment a little on the religion of the Saints,  
This is more excellent than the religions of the world;  
This one came from the beginning, from the land of light,  
To the pure in heart ('tis the gospel);  
It revealed how a race in misery  
Is to live eternally in greatness and renown.

This one was taught by Jesus the Redeemer  
When he was on the earth clothed in flesh;  
This one was mocked by every persecutor,  
And this one was always given to the poor;  
Yes, this one was presented in the last days,  
And no other religion will do in its place;  
It is unchangeable and very powerful, I say,  
It was given to Joseph by an angel from heaven.

It is full of blessings given from heaven,  
Its gifts are enjoyed by the obedient and the virtuous;  
Its saving virtue will be praised by thousands,  
And all are received through the love of our Father:  
And also delivered from the midst of the Babylonians,  
To a land that is flowing with virtue and honey,  
Where all of the Saints can come out of their captivity  
To comfortable freedom and delight without hiding.

WELSHMAN BLACKJAW.

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CHARITY.

THERE is much said about this quality or passion, with respect to its essence and other passions, together with the effects that it brings. This instinct is original in every man, but it does not focus with the same intensity on all objects in one man as in another, neither does it have

the same potency. I do not believe that objects are what give existence to the instinct, yet objects are what bring it into prominence, together with the power of its effects; and it would be impossible for anyone to prove its existence, or the size and power of the instinct, unless circumstances were to bring to bear opportunities for it to be tested in every man; for example, a man can be very powerful in the instinct of mercy; but before he can test it in its proper effects (benevolence and compassion), circumstance must force the need to act, which will be an occasion to prove to the man his power in benevolence and the size of the passion of mercy. We see by this, that this circumstance does not give existence to the merciful instinct, rather it gives to the man an opportunity to prove his power in generosity.

I believe that charity is what thrusts into action every instinct which has effects that cause happiness; such as mercy, truth, justice, &c. Charity in its effects brings about delight: charity suffereth long, and is kind—charity envieth not, vaunteth not itself, is not puffed up, unseemly, or thinketh evil—it rejoiceth not in iniquity, but it prefers to suffer injury. When charity suffers, it does not enjoy as much delight as it does when the thing has passed. With regard to suffering injury, sorrow and bad thoughts naturally lend themselves to injury, unless charity, in its beneficent effects, in its long-suffering patience and kindness, outweighs the trial. Not only is happiness connected with the effects of charity when it is accomplished, but it continues after it is done, and each time it is remembered by its doer, and all who knew about it as well; and were a hundred million to know and remember about it every day, they would receive a good influence from it, as power to whoever is delighted by it to do more of the same, to distinguish themselves, and to benefit all around them. In connection with the effects of charity, are honor, glory, and riches; and behold the goodness of the world is enjoyed, if this is enjoyed: again, all the effects of charity are controlled by law. It is possible for a man to act unlawfully according to the passion of charity, and for the deeds to cause great affliction, sorrow, shame, and poverty. The only thing that gives acceptance to the deeds of charity is the lawfulness of the deed, together with its worthiness in every service. Men may act

according to the feelings of charity, and the deed may be bad, because it is not according to the law by which charity should be carried out: consequently, the benefit and good of charitable acts depend on their lawfulness in the one service as in the other; yet it is possible for a man to act according to the law of charity, without the deed's being effected by charity. This again is not approved, any more than the one that is executed unlawfully. The acts which bring benefit and delight, must be according to the law and love. Again in connection with the effects of charity, and the effects of other passions which are stimulated by it, such as mercy, truth, justice, &c., they are the greatest of the Spirit of God. The words produced by charity and other passions, are spirit and life (if according to the law), with a tendency in them to bring delight to the man who says them, and a benefit to the man or men about whom they are said. May all our words which require obedience, then, be *pickled* in love, and all our deeds produced from this passion, then we shall achieve happiness. Amen.

*Georgetown.*

LOVER OF KEEPING COUNSEL.

## A GOOD TIME IS COMING.

TUNE—"Fair Morning."

O! WELSHMEN, dear Welshmen, awake,  
And give an ear of listening  
To a word of comfort I have for you—

A good time is coming.

The angel came down from heaven,  
This was his voice and his loud cry\*—  
Listen to his word and fear Him,

A good time is coming.

God has sent the gospel of peace  
Down from heaven to mankind,  
Every kindred and tongue, every image and color,—

A good time is coming.

To mount Zion you will come in droves,†  
O Babylon, my people,  
Her great plagues which are hanging above,  
And her time is about to come.

When the sun darkens, when it hides the moon,‡  
When the stars fall, when the sea roars,

These will be the last signs of the Lord,  
 That a good time is coming.  
 Come to reign with His Saints,  
 Without any more sin, or plague, or pestilence,  
 But only the peace of God—great will be their honor,—  
 A good time is coming.

God will pour out His Holy Spirit ¶  
 On every kind of flesh, from great to small,  
 According to the words of the holy writ,—  
 A good time is coming,§  
 Every creature in its kind  
 Wants to receive revelation of the sons of God,  
 And wants a safe place to live,—  
 A good time is coming.

Peace will reign through the whole world,¶  
 The wolf and the lamb will be seen together,  
 The kid and the leopard of the same mind,—  
 A good time is coming.  
 The cow together with the bear will graze,  
 And her calves will be in great peace,  
 For this let all now sing—  
 A good time is coming.

The lion will forget his vicious cruelty,\*\*  
 Like an ox he will feed on the grass of the field,  
 He will lie with the fat animal,—  
 A good time is coming.  
 A vain work will it be for black hell  
 To war any more with dear Zion,  
 A more valiant man is now on her side,  
 And a good time is coming.

No more war is expected according to this,††  
 Putting an end to the sword,  
 The peace of God will be on Zion's mount,—  
 A good time is coming.  
 Every kind of man will be seen  
 Under the beautiful fig tree,  
 With its long vines and its white flowers,  
 And its time has come.

*St. Bride's Major.*

WILLIAM JONES.

\* Rev. xvi, 6, 7. † Rev. xviii, 4. ‡ Matt. xxiv, 29. ¶¶ Joel ii, 28. § Rom. viii, 19.  
 ¶ Isaiah xi, 6, 7. \*\*Isaiah xi, 6, 7. †† Micah iv, 3, 4.

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### THE TEMPLE.

WE are pleased to notify the Saints that they now have the opportunity to bring their offerings in toward building a Temple to God in


Great Salt Lake City. We do not think there is reason to urge the Saints to faithfulness concerning this, since they know there will be no place for them to receive their endowments, unless they do it themselves, by paying their tithing, and offer up their gifts. Those who know something of the power of God can appreciate this privilege of having the opportunity to build a House unto God in the top of the mountains, where blessings will be received which will make our hearts rejoice, and fit us in the end to receive the heavenly glory, and be with God, and be like him.


### MISCELLANEOUS, &c.

FROM THE VALLEY.—Inasmuch as Judges Brocchus and Brandeburg and Secretary Harris have retreated from the Territory of Utah, Governor Brigham Young has appointed a secretary (temporary), so that he will have no hindrance, and Judge Snow will be able to complete all the work.—With regard to the accusations that fill the papers of the land, our readers can see a defense by the Editor of the “New York Daily Tribune,” in this issue, so that we need not say more. We also have another article in our possession from the “Missouri Republican,” that defends the Saints in the same way.


THE CHURCH.—The Church of Christ must suffer while the “great whore” reigns; and it will be fair for the great whore to suffer when the government under all of heaven is given to the people of the Saints of the Most High.

PAYMENTS FROM JAN. 23 TO FEB. 5.—West Glamorgan, £5 3s; Flintshire, £1 5s; Llanfabon, 19s 7c; Georgetown, £2 4s 6c; Pendaren, £2 10s 5c; Liverpool, £5; Aberaman, 7s 6c.—Total, £17 10s.

 Let not our bards despair, because their work has not appeared; we intend to publish several of them in their turn.

 We urge those who are slow in coming to request books to be bound for them, to make all the haste they can, since books worsen as they are kept, besides needing space, and needing the money for them to pay the binder.

“W. P.”—We notify him, together with all the distributors of the North, that the packets are sent from here on the Saturday the “Trumpet” is published, every fortnight.

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