

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 3.]

FEBRUARY 8, 1851.

[PRICE 1c.

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MINUTES OF THE GENERAL CONFERENCE OF THE  
CHURCH OF JESUS CHRIST OF LATTER-DAY  
SAINTS, HELD AT GREAT SALT LAKE CITY,  
STATE OF DESERET.

[CONTINUED FROM PAGE 27.]

*Saturday, two in the afternoon.*—Conference called to order by W. Snow; singing, prayer by W. Snow, and then singing again.

Elder O. Hyde delivered a lecture to the Honorable Chancellor and Board of Regents of the University of the State of Deseret, in presence of the conference, on education.

Education is not confined to letters only, but to the excluding of all darkness, and when a man has ascended to the summit, he can then bask in the light, having nothing to obscure his vision. Every person is under a responsibility to impart the intelligence that he enjoys, unto others. The child that is born into this world, is like a blank sheet of paper, susceptible to any impression, and we have cause to be thankful for the place of our birth; that it has been in a country where intelligence has burst from the heavens through the administration of an angel.

Great honor has been conferred on parents to mould and fashion that mind, which is put into the tabernacle by the Almighty himself, that it may be qualified to fill the station it is destined to fill. Here is the honor of rearing up children to the glory of our

Father in heaven, and we have an opportunity of rearing them, to offer them to our Father and our God, from whom we received these pledges.

Man originates ideas by external circumstances, and there must be some vehicle to convey his ideas to others, or they are comparatively useless. How pleasing it is when a man gets hold of a brilliant idea, to be able to convey it to others. We can conceive ideas as splendid as the heavens, as brilliant as the orbs that roll above us; but when we want to convey our ideas, our language is imperfect. There was a time when God talked with Father Adam in the garden of Eden, in a language as perfect and pure as the water that flows in rills around. Afterwards, God confounded the language all over the world. Yet an imperfect language is better than none at all. If you could bring all the best authors now living, together, they will express their ideas in different words, and they will all admit, that our language is imperfect, yet we have to use that which we have, in order to accomplish the object which is before us, and fulfill the obligations we are under, one to the other, by using the instruments already in our midst.

A certain portion of your property ought to be devoted to the education of your children, in order to qualify them to be good representatives. Let them be full of light and intelligence and then they are able to give an answer to anything. The schoolmaster occupies an exalted sphere in the field of labor. My feelings are, endow your teachers with a liberal compensation, and then they will spare no pains to educate your children. If you sustain the teachers, they will bless you in return; and that people that pays the schoolmaster well, is destined to prosper; and may you increase in knowledge until ignorance is burned up in celestial fire; may God grant it. Amen.

President Young said, we have been highly entertained by Elder Hyde; he has dealt out the food I like. I feel it my duty to speak in behalf of the Perpetual Emigrating fund for the poor. Last year we did wonders—we accomplished a good thing in raising over 5,000 dollars, which was sent back to the States for the poor. Benediction

by Elder P. P. Pratt.

*Sunday, September 8*, ten o'clock.—The conference was called to order by President Young, stating it was the duty of the bishops and their counselors to attend to their respective wards, and the officers of State and County to keep perfect order round the building.

The choir sang the "Prodigal Son." Prayer by G. A. Smith. Singing.

Elder G. A. Smith said, the business that presents itself to this conference is the presentation of the different authorities of the church, to see if this conference sanctions them in the fellowship, and then presented Brigham Young, who, on motion, was sustained as First President of the Church of Jesus Christ of Latter-day Saints—also Prophet, Seer, and Revelator; and also H. C. Kimball as his first Counselor, and Willard Richards second Counselor, Historian, and General Church Recorder.

B. Young then presented Father John Smith, who on motion was sustained as Patriarch of the Church.

On motion, Orson Hyde was sustained as President, 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, as members of the Quorum of the Twelve Apostles. John Young was sustained as President of the High Priests Quorum; also R. Cahoon, and G. B. Wallace as his Counselors.

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

D. Spencer was sustained as President of this Stake of Zion, and David Fulmer and W. Snow his Counselors.

N. K. Whitney was sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints.

H. G. Sherwood was sustained as President, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldridge, John Vance, Edwin D. Woolley, as members of the High Council, and John Parry was voted to be a member of the same, in place of Thomas Grover, who is

gone to the States.

John Nebeker was sustained as President of the Elders Quorum, also James H. Smith and Aaron Sceva his Counselors.

Joseph Parker was sustained as President of the Priests Quorum, also Simeon Howe and James A. Chesney his Counselors.

M'Gee Harris was sustained as President of the Teachers Quorum, also John Vance and Reuben Perkins his Counselors.

W. C. Smithson was sustained as President of the Deacons Quorum, also Gehiel M'Connell and Gilburd Summe his Counselors.

President Brigham Young then rose and called the attention of the conference to the direct principle of tithing. We have preached, and talked, and written about it a long while; I will try again to give my views on it, and the things that are, I will give you my knowledge so that you may all understand and be edified.

In the first place, we are in duty bound to pay our tithing, one tenth of all we possess; that is what is required of this people; but there are so many queries and doubts, and sentiments, as to leave the principle of tithing in the dark; yet it is simple and easy to be understood, and may be comprehended by the weakest of all Saints; yet there is a general confusion pertaining to the real debt we owe, called tithing. That debt we all acknowledge, and are willing to subscribe to it, and sign an obligation for it, and yet many do not understand that it is the tenth of all we have. It is as easy to be understood, as it is for the elders who are sent forth to preach the first principles of the gospel, that men may be saved. The time has been, when you and I did not understand those easy simple principles that we read over in the Bible; you can read all the ordinances in the Bible, and yet many exclaim, we know nothing about it; at least the Christian world presents it so, because there is no light in them.

For the real debt of tithing, I shall have to suppose characters to bring it to your minds. Some say they are going to pay their tithing in produce and not in labor; and some say they pay one-fifth instead of one-tenth. There is not, I say, a man that has ever lived up to the principle of tithing. I will except many, for they have given all, and

the balance have not paid even the one-fiftieth of their tithing; and in all probability not more than one in a thousand dollars, that has been due as tithing, in the kingdom of God. I have been an observer so far as to know, that as a general thing the law of tithing has not been lived up to. Those who have promptly acted as Saints of the Most High God, and as servants of the Lord, have been ready to give their all; men must come to understanding and then live to it.

I will take the whole community, and represent it as one man, and call his name Mr. A., a member of the Church: I walk up to him, and say, Mr. A., tithing is required of you, to help to build temples, feed the poor, the widow and the fatherless, and anything that the law requires; you give the one-tenth of all you have for building up the Kingdom of God upon the earth, to sustain the priesthood, and for rearing up the kingdom. Mr. A. is engaged in many branches of business, merchandising, trading, farming, and raising grain and cattle; he then retires to his country seat; rides in his carriage, has plenty of spare time; then he goes to the anvil, joiner's bench, &c., &c., and fills a variety of trades, positions, and characters. Mr. A. commences with one hundred thousand dollars as capital stock. Mr. A., there is ten thousand dollars due from you, which we want this day. He pays it, and has ninety thousand dollars capital stock on hand. Every man must do something; no idler is allowed in Zion—every man must go to work—no man must wrap his talents in a napkin, but put it to usury. Mr. A. goes to speculating on cargoes of merchandise, cattle, horses, and farms are offered at auction; he puts his 90,000 dollars as purchase money, and gains perhaps 410,000 dollars, making 500,000 in one week (it is quite a supposable case)—there is then 41,000 dollars more tithing due, to pay into the storehouse of the Lord, the balance goes to his capital stock.

We next see Mr. A., his money all gone, going into the canyon after a load of wood, or to the mill for something to eat; we see him ten days toiling and working—he owes the one-tenth of his time and team: when he has worked nine days for himself, then let him take his team and work a day for public works.

We next see him as a carpenter or joiner, set him to work on the public works, and every tenth day is put down to him as credit on tithing.

We next see him a farmer, raising wheat, cattle horses, sheep, &c.; he sits down and calculates what he has raised—say 100 bushels of wheat at twenty days work, we then take ten bushels of wheat for his tithing. If he idles away 150 days of his time in riding and pleasure, he owes 15 days work to the Lord—if he idles away his own time, he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them, and has an increase, he must bring in the one-tenth of his wool, and the one-tenth of his increase, or pay for them, one of the two. Again, he has some cows, and they give so much milk, where are they? we want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has fifty ducks, we want the tithing of them, which is five, and the tithing of the eggs; if you think it too trifling a matter for you, let us have the whole of them—we want the tithing of your geese, and all of your increase; it may look penurious to you—if it does, hand over the whole of them.

[The remainder of the minutes have been lost or mislaid. Pres. Hyde and Company's reception is crowded out of this issue; also the Epistle. They will appear in our next.]—*Frontier Guardian*.

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## TESTAMENTS OF THE TWELVE PATRIARCHS, NAMESLY THE SONS OF JACOB.

[Continued from page 32.]

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### TESTAMENT OF REUBEN.

Listen to old Reuben relating  
About seven spirits given to you,  
Added to another eight heretical ones,  
Which entice a man to live recklessly.

The Testament of Reuben, made to his children at his death, concerning all the things which he gave in charge to his Children before he died, in the 125 year of his life, two years after the decease

of Joseph: his children and children's children, came to visit him in his sickness and he said unto them.

My children, I die, and go the way of my fathers. And seeing there his brethren, Judah, Gad, and Asher, he said unto them, Lift me up, my brethren, that I may tell you and my children the things that I have hidden in my heart; for I am henceforth drawing to my long home. Then, standing up, he said, Hearken, my brethren, and you my children, give ear to the words of your father Reuben; and mark what I give in charge to you.

Behold, I command you this day before the God of heaven, that ye walk not in ignorance of youthfulness and fornication wherein I overshot myself, and defiled the bed of my father Jacob; for I assure you that the Lord did therefore strike me with a sore plague in my ranks the space of seven months, and I had perished if my father Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evil in the sight of the Lord, and seven months was I sick to the death, and with a free heart did I seven years penance before the Lord; I drank no wine nor strong drink, and no flesh came within my mouth, I tasted not any fine bread, but I mourned for my sin, for it was great, and there shall none such be done in Israel. And now my sons, hear me, that I may show you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man, which are the wellsprings of youthful works; and seven spirits are given man in his creation whereby all his works are done. The first, is the *spirit of life*, wherewith is created his being. The second, is the *spirit of seeing*, wherewith cometh learning. The third, is the *spirit of smelling*, wherewith cometh delight, by drawing in of the air, and by breathing of it out again. The fourth, is the *spirit of speech*, wherewith knowledge is made. The fifth, is the *spirit of talking*, whereof comes the feeding upon things that are to be eaten and drunk, and through them is engendered strength, because the substance of strength is in meat. The sixth, is the *spirit of seed and generation*, wherewith entereth in the lust of pleasure, for which cause, the last of creation, and the first of youth, because it is full of ignorance, and ignorance leadeth the younger sort as a blind body into the ditch; or as an ox to the stall. Among all these, is the seventh *spirit, which is of sleep*, with whom is created the wasting away of nature, and the image of death. With these spirits are mingled the spirits of error, of which, the first, is the *spirit of lechery*, who lieth within the nature and senses of man. The second, is the *spirit of insatiability*, which lieth in the

belly. The third, is the *spirit of discord, or strife*, and lieth in the liver. The fourth, is the *spirit of bravery, or gallantry*, that the party may seem comely by excess. The fifth is the *spirit of pride*, which moveth a man to mind over great things, or to think well of himself. The sixth is the *spirit of vain gloriousness*, wherein a man boasts, and desires to fill his talk concerning his own kindred, and acquaintance. The seventh, is the *spirit of unrighteousness* which stirreth up the affections, that a man should perform the lustful pleasures of his heart; for unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth *spirit, namely, sleep and sluggishness in error and imagination*, and so the souls of young folks perish, because their minds are darkened, and hidden from the truth, and understand not the law of the Lord: neither obey the doctrine of their fathers, as befell to me in my youth.

But now, my children, love the truth, and that shall preserve you; hearken to your father Reuben, and let not your eyes run a gazing after women, neither be ye alone with a woman that is married; neither do ye seek about what women are doing, for if I had not seen Bilhah bathing herself in a secret place, I had not fallen into that wickedness; but my mind ran so upon the naked woman, till it suffered me not to sleep till I had committed that abomination; for while my father Jacob was away with his father, Isaac, in Gader, near to Ephrata, a house of Bethlehem, Bilhah fell drunken, and as she lay asleep uncovered in her chamber, I went in so, and seeing her nakedness wrought wickedness with her, and leaving her asleep went my way. But by and by an angel of God revealed my wickedness to my father Jacob, who, coming home, mourned for me, and touched not Bilhah any more. Wherefore, look not upon the beauty of women, neither muse you upon their doings, but walk with a single heart in the fear of the Lord God, busying yourselves about some work, and keeping yourselves occupied either in learning or about your flocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done, for I durst not look my father in the face to his dying day, nor speak to any of my brethren for shame; and my conscience biteth me for my sin, yea, even still. But my father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself showed unto me: and from that time forth I was kept from sinning any more.

And now, my children, likewise keep ye that I shall tell you, and you shall not sin; for fornication is the destruction of the soul, and maketh it to draw unto idols, because it leadeth the mind and



understanding into error, and bringeth them to their grave before their time; for whoredom hath undone many men: and although a man be ancient or noble, yet he is a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication, found favor both before the Lord and men. The Egyptian woman did much to him, by using the help of witches, and by offering him poisonous sauces, but the purpose of his mind admitted no hurtful wish; for this cause the God of our fathers delivered him from all death, both seen and unseen: for if fornication overrule not your mind, neither shall Belial prevail against you.

My sons, women are hurtful things, and when they want power and strength against a man, they work guilefully to draw him to them by trickery, and whom they cannot overmatch in strength, him they overcome by deceit. For the angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practicing in their hearts against men; First, making their minds to err by decking of themselves; and then shedding their poison into them by sight, and finally catching them prisoners by their doings. For a woman is not able to enforce a man.

Therefore, my sons, flee fornication, and charge your wives and daughters that they trim not their heads and will them to chasten their looks; for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come; for by such means were the watchers deceived before the flood, for as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husbands; and the women by conceiving the desire of them in the imagination of their mind, brought forth giants; for the watchers appeared to them of height unto heaven.

Therefore, keep yourselves from fornication, and if ye intend to have a clear mind, keep yourselves from all women, and forbid them likewise the company of men, that they may have also clean minds; for although continual companyings do not always work wickedness, yet, breed they incurable stings to them, and to us everlasting shame before Belial; because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof: and for that cause shall ye envy the children of Levi, and ye shall not be able to compass it, for God will avenge them, and you shall

die a dangerous death. For unto Levi and Judah hath the Lord given the sovereignty, and unto me, Dan, and Joseph, hath he granted to be princes with them. Wherefore, I charge you to hear Levi, for he shall know the law of the Lord; and he shall deal forth judgment, and offer sacrifice for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it.

And I charge you by the God of heaven, that every one of you do deal faithfully with his neighbor, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth; for he shall bless Israel and Judah.

And God hath chosen Judah to be the king of all people; wherefore, worship you his seed; for he shall die for you in battles, both visible and invisible, and shall reign over you worlds without end.

Then Reuben, having given his children the aforesaid charge, and blessed them, died; and they put him in a coffin, and carried him out of Egypt, and buried him at Hebron, in the double cave where his fathers slept.

*(To be continued.)*

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## WHO PROFESSES MIRACLES?

WE answer that it is those who deny them—the sectarians! Lately we came across an example on page 64 of one of the volumes of the “Evangelist,” which was published earlier by the Independents in Llanymddyfri; we copy from it the following:—

### “HEALING OF MISS FAN COURT.

“With respect to the healing of Miss Fancourt, which is considered by many as miraculous, we shall put before our readers the true story, so that no one will stumble because of it.

“Miss Fancourt is the daughter of the Rev. J. Fancourt, from London, and she was taken ill in November, 1822. She suffered from considerable weakness in all her limbs, and at times the pain was quite intense. Several doctors visited her from time to time, and numerous medications were used to alleviate the pain, but all in vain. She went to the seaside several times, but she returned still in the same condition; and finally she became so weak that she could hardly move one foot in front of the other. And despite all the efforts

to cure her, she was very sick, and in the greatest pain when she attempted to move. Wednesday evening, in October, 1830, a friend called at her home to visit her, and when her associates were leaving her room, her friend, the Rev. Mr. G., gave some excuses to remain behind. He sat beside her, and after saying a few things, he arose, and said, They are expecting me for supper; he reached out his hand to her, and after saying a few things about her illness, he added, It is a great pity to see anyone being confined in this way; she responded, It has been sent in mercy. Do you believe that, he said, and do you believe that the same mercy can restore you? she answered, I do. Do you, added Mr. G., believe that Jesus can heal now as in former times? I do. Do you believe that disbelief is preventing that? I do. At that time Mr. G. appeared to be striving with God in a sincere prayer; Then, he said, arise, and walk, and come to your family. He took her hand, and prayed for God to glorify the name of his Son Jesus. She arose in strength, and all her pains ceased, and she walked down the stairs, while Mr. G. prayed, Lord, have mercy on us; Christ have mercy on us. All her bones went back into place, and her flesh, which was sagging before, tightened as the flesh of a healthy person."

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#### MORMON LIBRARY.

CONGRESS, in its last session, appropriated five thousand dollars for the start of a library at the service of the citizens of the Territory of Utah, and John M. Bernhisel, Esq., one of the delegates of Utah in Congress, has been appointed to purchase the books. This kind and excellent gentleman is now in this city, purchasing in auctions and other places, wherever he can put the money to the best use. He is also receiving books and other publications as gifts, from authors, publishers, and others, for the same purpose.

This is a strange and interesting venture. The misunderstood Mormons, after being driven from Illinois, have established an empire in the heart of the continent, so wide, so acceptable, that Congress has granted a territorial government to them, appointing the head of the church as governor of the territory, and have made this provision for a public library. It is likely that this United Settlement, at the present moment, is the fairest, the most organized, and the most successful in the world. In another ten years, Utah will be a wealthy and powerful State, having a form of government and

a religious establishment as remarkable as anything that has ever existed in past times. The Mormons have had their season of persecution and martyrdom—they have held faithfully to their faith. After being driven from one city, and from one temple, they have established many more. Their exile from Illinois, by oppressive and misguided men, has given them a broad land of endless wealth, and will before long, according to all signs, be listed among the most splendid.

With such character, such abundance, the guidance of such providence, and such a diligent missionary establishment, it would not be surprising, in another half century, to see the Mormon faith spread over half our continent. Stranger things have happened. No religious belief is to be scorned, and we should be careful how we disregard—much more, how we persecute the chosen faith of any people.—*The New York Picayune, Jan. 4, 1851.*

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#### “NATURE OF MIRACLES” AGAIN.

*Answer to the question of Meurig in the December STAR.*

MR. GOMER—I wish permission to inform Meurig that I said, that the apostles could be counted as false Christs, &c., when they failed to perform a miracle, on the same ground that some of the “prophets” of the Latter-day Saints could be counted as false prophets, when they fail to perform a miracle. Let your correspondent read the article again. That the apostles were unable to rebuke the deaf and dumb spirit, was no proof that they could not perform miracles, any more than the failure of some of the “prophets” of the Saints to perform the miracle that Mr. Gwilym ab Dewi wished, was proof that they could not perform miracles. I understand that the Saints allege their authority to preach, baptize, cast out devils, heal the sick, &c., in the same way that the apostles of old claimed. If Meurig or Gwilym were to see some of the Saints unable to cast out devils, or unable to heal someone with medicine, would they not be ready to shout, “Deceivers,” “false teachers,” &c.? but what do they say about the inability of the apostles to rebuke the devil, and Paul’s counsel to Timothy to use medicine to be healed? Perhaps they would answer, The apostles did not have sufficient faith, and they did not fast and pray; also, Paul’s faith was weak, or the Lord did not wish to give health. But, why not grant that to the Saints, poor things? Christ said to his disciples,—“If ye have faith as a grain of mustard seed,

ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Now, we see that faith is the miraculous power; and that God works according to a man’s faith, but also according to his own will. Consequently, Meurig and Gwilym ab Dewi have an opportunity to perform miracles, if they are true disciples of Christ, and if they exercise sufficient faith to do so; but it is not likely that God would assist them in performing miracles to satisfy sign seekers. Quite likely, if these two had sufficient faith to perform a small miracle, and if others were threatening to call them “deceivers” if they could not perform some great miracle which they desired, such as feeding five thousand with five loaves of bread and two fishes, they would probably be heard arguing like this:—“We are, you know, but common members of the body of Christ; it is not right for you to expect us to perform that which such men as the apostles performed; furthermore, we have no account of those two (namely Peter and Paul) being able to perform great miracles; furthermore, it is not right to expect them, much less us, to perform things so remarkable as the things Christ performed: and despite it all, you want us to feed five thousand miraculously, or something similar, and do so to satisfy sign seekers!” Indeed, they would be reasoning very wisely, and in harmony with all scripture, as far as I know. But it could happen that these two were not endowed with the Holy Ghost and the gift of “working miracles,” but with the gift of the “word of wisdom” or “prophecy” (see 1 Cor. xii); consequently, they could not be expected to perform any kind of miracle, much less a great one. It would be vain to expect them “to heal,” if they had “divers kinds of tongues; and it would be useless to expect them to “prophecy,” if they had the “gift of healing.” Our friends see, then, that it is foolishness to seek a sign from the Saints, if that were scriptural and normal, without first knowing what they are able to do. But from reading the aforementioned chapter, it is obvious that all those different gifts are members which pertain to the body or the church of Christ, and that they are not to be used except for the edification of the body.

But so as not to go on too long, I may make an observation on that which Meurig most particularly wishes to know from me. He asks, whether it was for lack of power or lack of faith that the apostles were unable to cast out the deaf and dumb spirit. Christ said to them, that if they had the faith of a grain of mustard seed, that nothing would be impossible to them; consequently, they were lacking in faith when they failed. Their *power* depended on their faith. Their inability was disbelief; and for disbelieving they were rebuked by Christ. Despite that, Christ showed them that that kind of devil would not go out, unless the disciples had strong faith, and

unless they fasted and prayed. I hope this will give satisfaction to Meurig; if not, I can do nothing but try again.

Yours, sir, sincerely,

*Glan Teifi.*

I. M.

[The foregoing article of ours was published in the "Star of Gomer," for January, 1847.—ED.]

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### THE SAINTS IN LONDON.

IT APPEARS from *Star* No. 3, that the Saints in the capital city intend to accomplish a splendid work during this year. The district president, namely Eli B. Kelsey, has just sent to Liverpool for the following books:—600 Books of Mormon; 600 Doctrine and Covenants; 600 Hymn Books; 16,000 Kingdom of God, parts 1, 2, 3, and 4; 4,000 Divine Authority; 4,000 Remarkable Visions; 24,000 Divine Authenticity, Nos. 1, 2, 3, 4, 5, & 6; 500 Absurdities of Immaterialism; 500 Reply to Remarks on Mormonism; 1,500 New Jerusalem; 24 Vols. of *Star*, No. 11, bound, half calf; 24 Vols. *Times and Seasons*, No. 6, bound, half calf; 3,000 *Great First Cause*; 800 *Taylor's Discussion*; 1,000 *Gibson's Discussion*. He intends to take advantage of the "world's great fair" that is happening in London this year, and also to open a shop near Paternoster Row, where books of the Saints can be obtained by any man in the country. This good man is thinking of forming some kind of clubs in the branches, and putting everyone to work together, so that he considers selling the huge numbers of books listed above but an easy task. There are 56 branches there, and after each branch does its part, he thinks he can reach his goal of selling the books in view, and pay for them monthly to the chief distributor, who is William Cook, 35, Jewin Street, City, London.

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### DEPARTURE OF ELDER ORSON PRATT.

ON the 22nd of January, the Saints in Liverpool held a meeting to bid farewell to Elder Orson Pratt, in the Music Hall, Boldstreet, where everything was organized in a very skillful manner. The tables were set with glasses of cold water, *confectionery*, and fruits, instead of *tea*. The party was free to the Saints, the expenses being defrayed by two gentlemen of that branch. Among the visitors were Elders Wallace, Gates, Wheelock, Phillips, Bell, and Rowan. Miss Collinson presided at the piano forte. The countenances of the Saints were loving, and their faces showed that they were partakers of the gift of the Holy Ghost. During the evening, the Liverpool branch presented to Pratt a testimonial of approval for his outstanding deeds while in

this country, to show in Salt Lake City. It was beautifully engrossed on vellum, and mounted with gilded *cornice* and roller.

On the 29th of January, the ship *Ellen Maria*, which was to emigrate President Pratt and his company, left the dock in Liverpool; but it waited until the next morning in its estuary, when brother Pratt and his family went in to the others; and then the ship sailed away without delay. The number of Welsh Saints on this ship is 66. May Almighty God keep his servant Orson Pratt, and guide him and his company safely home.

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TO ALL THE SAINTS THROUGHOUT GREAT  
BRITAIN AND IRELAND.

15, *Wilton Street, Liverpool, Feb. 1, 1851.*

DEAR BRETHREN,—I have contracted the American ship “Olympus,” Capt. Wilson, to sail to New Orleans on Friday, the 28th of this month. This will be the last and the only ship that will sail with Saints, until next September; therefore, all who wish to secure a place in it, should send forthwith their names, their ages, their occupations, and their deposits of £1, for every person over one year and under fourteen years of age, since the spaces are being filled quickly. The names and ages of babies, if there are some, should be sent also, even though their passage is free.

The presiding elders should announce this in the churches as soon, and as wide spread, as possible.

FRANKLIN D. RICHARDS.

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THE FATHER, THE SON, AND THE DAUGHTER.

[*From the English of Apostle John Taylor, from France.*]

THE SON.

GLADLY I'd go to the west, to the lovely, good land,  
To dwell with the people blessed by God;  
Father, Oh, dear Father, say why  
You will not come and carry us to our perfect home.  
Land, land, dear, dear land,  
Our Father, Oh, come with us to Zion, dear land.

THE DAUGHTER.

Why, Oh, dear Father, will you not come there to live,  
For God says the Saints unto Zion shall flow;  
Celestial blessings to it he'll impart,  
And with the just, the upright in heart, he will dwell.  
Land, land, dear, dear land,  
Our Father, Oh, come with us to Zion, dear land.

## THE FATHER.

Dear children, consider—the journey is long,  
 And your mother is feeble, and I am not much better;  
 If your old mother and your father were to die on the way,  
 You would then think it were better to stay in our land.  
     Land, land, dear, dear land,  
     The land of our childhood—there's no place like our land.

## THE SON.

But, Father, a revelation was received from God about the worry  
 That is between him and Babel, where we were tenderly reared;  
 That judgments will the nations o'erflow:  
 To escape all these evils we wish you to flee with us.  
     Land, land, dear, dear land,  
     Our Father, Oh, come with us to Zion, dear land.

## THE DAUGHTER.

And, Father, I'll help you all along the lonely way—  
 I'll comfort and watch you by night and by day;  
 And angels will guard you, and uphold you,  
 And God will impart to you comfort and peace.  
     Land, land, dear, dear land,  
     Our Father, Oh, come with us to Zion, dear land.

## THE FATHER, THE SON, AND THE DAUGHTER.


Well, then, we shall go to the land across the sea,  
 For that which the Lord ordains is surely best for us;  
 We'll journey together to Zion and trust in God,  
 We shall partake in the righteous' reward, if we continue faithful  
     Land, land, dear, dear land,  
     Our Father, Oh, come with us to Zion, dear land.


*Merthyr.**Trans.* BENJAMIN DAVIES.

## MISCELLANEOUS, &amp;c.

REFRAIN from blaming before searching for the truth; first understand, and then chastise.

PAYMENTS FROM JAN. 23 TO FEB. 6.—Flintshire, £1 2s; Merionethshire, £1 13s; Dinas, £1 9s 6c; Cwmbach, 10s; Rhymney, 14s 11c; Georgetown, £1; Merthyr, 1s 4c.

 The DOC. AND COV.—Finally coming out without delay. A small obstacle, but it is underway.

 Send all correspondence, requests, and book payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr Tydfil*; but do not send anything else.