

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

JULY 10, 1852.

[VOL. IV.

TRUTH AND SALVATION.

[From the "Deseret News."]

OUR subject is Truth; our object Salvation. Disinterested benevolence constitutes no part of the composition of the righteous; but they have an interest in all they see, hear, feel, taste, or handle. And what is that interest? To shun the evil, and grasp the good. For what purpose? That in the end they may attain to salvation.

Many ignorant and self-righteous persons, who know not God, and obey not his Gospel, think they must be so holy as not to have any interest in benevolence, faith, hope, charity, obedience, and consequently in salvation. With such, at present, we have little to do; for if one person can be so benevolent as not to have any interest in the object of his pursuits and exertions, another, yes, every other person may be equally benevolent, on the same principle; and no person that ever did, does now, or ever will live on the earth or in the heavens, will ever receive a particle of good through a universe filled with such benevolence; it is disinterested, and no one can have any interest in it, either for good or evil.

This, then, is the object and design of truth—to promote salvation. Give men every other good that can be named, and deny them salvation, and what would be their situation? Miserable,

miserable in deed, and in the extreme! What is salvation? *Happiness!* Can a man truly be said to be saved, while he is perfectly miserable? On no other principle, only that he is saved from happiness. Who possesses such a salvation? Lucifer and his followers. Who desires such a salvation, and would rush to its embrace for its own sake? No one; the devil himself despises it, and is sorry that he ever enlisted in it, and so will be everyone who joins his standard.

But of what consists the salvation that the Saints are seeking after? *Happiness*, here and hereafter. But if happiness is the great object and end of their desire, and their existence, why do they look so earnestly after truth, and seek so ardently to become holy, even as God is holy? Because our Heavenly Father has wisely ordained that truth, made manifest through a holy or God-like life, is the only means by which true, enduring, and celestial happiness can ever be attained by intelligent beings like men, in a state of probation and agency.

What is it that the Saints want saved? Their souls. What constitutes the soul of a Saint? His *spirit and body*. But cannot the spirits of the Saints be perfectly happy, and be saved without their bodies? No! If they could, why did they ever condescend to agree and covenant with their Eternal Father in the heavens to come to this earth for the sake of getting a body? For if the spirit, when it leaves this mortal body at death, for a little season, could secure a perfect salvation, without a resurrection and reunion with the body (as Mr. Andrew Jackson Davis, the *clairvoyant*, represents), that same spirit might have been equally happy without ever having a body, just as it was when it came from the heavens to get a body; and this would prove that a spirit can be just as happy as a soul, and that the creation of this earth, for the purpose of originating bodies for the spirits before born in the heavens, was a work of supererogation and folly of the Eternal Father, which we do not choose to attribute to the God we worship.

God made man in his own image. What constitutes that image? A spirit and body; just what was manifest when God walked, talked, and ate with Adam, Enoch, Abraham, and others; and as God had

got his resurrected body, the Saints, to continue their likeness to their Heavenly Father, must go on to perfection, even to the getting of their resurrected bodies, or they will never be prepared for a celestial residence with the resurrected body of their Heavenly Father, and of his Son Jesus Christ, who has also risen and taken his body, and with him the Saints who died before him, and had received of the Holy Priesthood.

But why is it that all the clairvoyants and mesmerizers of the nineteenth century deny the resurrection of the body? Because their vision is obscure, dark, and limited, and they have not the power or ability to look into the dwelling of the Gods and resurrected Saints; and when a clairvoyant sees and converses with a spirit from "the spirit world," he sees a spirit only, for the spirits he holds converse with, have never received their resurrected bodies, neither can they for a long time yet to come; they must wait their turn after the first resurrection; for they received not the Holy Priesthood while on the earth; consequently, they are not entitled to its blessings and privileges, a portion of which consists in having a part in the first resurrection.

Those who attained unto the Holy Priesthood on the earth, in different dispensations, from the days of Adam to Jesus, are the ones who have, with Jesus, received their resurrected bodies, and like him are dwelling in their own dominions, and are governed by the laws specially designed for them, and such as are appropriate to their spheres of action; which laws forbid their manifesting themselves to men on the earth, only to such as have received of the like Priesthood; with the exception of the opening of a dispensation, after the Priesthood had been taken from the earth, as it was shortly after the death of Peter, who, in process of time, manifested himself to Joseph Smith, for the purpose of conferring on Joseph the same Priesthood; that the blessing thereof might again be realized by all the inhabitants of earth who were willing to receive it, as in former dispensations.

Since the Priesthood has been fully restored, it is the business of men who have received that Priesthood, to minister therein for the

children of men; consequently there is no need for the ancients, who held the same Priesthood, to continue to minister in their office on the earth; they have done their work, and have retired behind the veil, and are resting in the enjoyment of their resurrected bodies, which it is not their privilege to show to wicked men; and if a wicked man should once behold the glory of a resurrected body, he would die in its presence. And if a clairvoyant, or mesmerizer, or any man not having the Holy Priesthood, should say that he had seen the glory of a resurrected body, and yet lives, his assertion would be a contradiction of truths; but as no clairvoyant is permitted by the celestial law to converse with or see a personage who held the Priesthood on the earth, and who has got his resurrected body, he very naturally concludes there is no resurrection of the body, and consequently publishes his false conclusions for certain or special truths. And this is prominently one of those items referred to by an ancient Apostle, when he gave the intimation that deceivers would arise in the last days, who would, if possible, deceive the very elect; but this cannot be, for the Saints who have received of the Holy Priesthood know of the power of the resurrection of the body, which is to be reunited with the spirit, to constitute an endless soul; and they are exerting themselves to prepare baptismal fonts and temples, wherein to administer for the living and the dead, that the blessings of this power may not be lost to those who are and who have been on the earth, with honest hearts.

We did not commence to write for or against clairvoyance or mesmerism; it is a subject we think little of, and care less for; and any person who can be deceived by such a mess of truth and falsehood, as we have seen combined in the authors we have noticed, is not fit for the Kingdom of Heaven; and if anyone chooses to believe a lie, and inherit thereby a lower kingdom, after we have had the privilege of telling him the truth, he is just as welcome to his low place as he would have been to a high one, if he would but have believed the truth and accepted it; our garments are clear of his blood; he is his own agent for life and death.

EPISTLE OF PRESIDENT S. W. RICHARDS TO THE
SAINTS IN THE BRITISH ISLES.

[Continued from page 210.]

IN order to maintain the harmonious exercise of the government of God, and produce the happy results which are ever associated with its administration, we would say to Traveling Elders who are called to preside over districts, Give honor to whom honor is due. When a man is called to preside over a Branch, seek to assist and sustain him in that Presidency, by teaching him the duties of his calling, and counseling him in the performance of those duties, that he may indeed preside over the Branch, and have the honor and blessing which belong to him. Never condescend to rob your brother of that which justly belongs to him. Let every President of a Branch preside over the council of his Branch, unless circumstances demand your interference. It is then your duty to preside over him, while the President of the Conference will preside over you. And when everyone knows his place, and keeps it by attending to his own business, there is no confusion in the administration of government; but, like all other organization of God, the exercise of every function in the body, or Priesthood, produces life as its legitimate fruit, and thus salvation flows unto the people. In consequence of the yearly emigration of the Saints to Zion, and other circumstances, the Presidents of Branches are frequently being changed, and inexperienced persons called to fill the places of those who are removed. This makes it necessary that the Presidents of Conferences should devote their time to instructing the Priesthood and Saints in the many duties which severally belong to them, that darkness and ignorance may flee away, and that the young, fervent, and zealous Elders may preach the first principles of the Gospel to the world.

Even to this day we sometimes hear presiding Elders say they do not understand their duties, and have not been properly taught them. Because of this, we would here remark, that if you are fathers, and understand the duties you owe to your children, you will understand the general features of those duties which you owe to a Branch of the Church. Should your children go hungry, while you have power to feed them? or, should they go naked while you have power to clothe them? should they grow up in ignorance, and misery be entailed upon them forever, while you have a store of knowledge at your command with which to bless them? Certainly not. It should be the pride of every father to see his children rising in the scale of intelligence and greatness, qualified in every respect to tread in his footsteps, when his grey hairs shall have gone down to the grave; that

he may rejoice in his children, as they gather around him and call him blessed, with that attachment which shall assure him that the work which he may have but just begun will by them be finished, and his name be honored to his eternal glory. So it should be the study of every President to take that course which will simply provide for the happiness of those committed to his care, that in the end of his administration he may have blessing, and honor as his reward. If you would make good people happy, make them wise, and feed their souls with the intelligence of heaven, even the knowledge of God; for this alone will satisfy. Bless those over whom you have the watch-care, and you shall be blessed in turn. No man of true principle will swerve from his duty to gain the favor or affection of any; neither will he be intimidated by any presentment of evil that enemies of truth can offer. The straightforward path of rectitude, and integrity to God, is the only one in which we can walk with any assurance of His power to sustain and deliver us.

In expressing our views so freely upon the general administration of government among the Saints at the present time, it is not because they are new, or because the Saints have not been taught them before; but we feel the importance of their being kept constantly before the mind, and, as the work is continually increasing, we wish to attract the attention of those who may not have had an opportunity of becoming familiar with the organization of the Church, and the principles to which they have subscribed. No persons should be baptized into the Church of Christ without first being properly taught the principles upon which they will be required to act, that they may understand the nature of the covenant they make with God, when they receive that holy ordinance. Elders have not in all cases been sufficiently careful in this respect, but have been too anxious to increase the number of baptisms, without regard to the consequences; this should not be. Where persons consent to be baptized into the Church of Christ, they should understand that, in doing so, they act upon their own agency; and when they have once subscribed to the laws of God, they must expect to abide by them, for they are absolute, and will never conform to the caprices of men. They must yield from thenceforth to the requirements of those laws; submission is demanded, and nothing else can be approved; the will of God from thenceforth must be their will; otherwise, this is their condemnation, that they have covenanted to keep the laws of God, and by turning away, they break that covenant, and have become liars before God, and must have their reward with their father the Devil. Far better would it be for all such never to have heard the

way of life, than, after having covenanted with God, to turn away altogether from that covenant. Let the Elders in all these things, do their duty, that their labor may not be in vain in the Lord, in baptizing scores into the Church, who have no just conception of the things of God, nor relish for them, who, after having been a source of trouble and annoyance to others, are cut off from the Church, and whose last state becomes worse than the first.

We might write extensively upon the duties, and portray the responsibilities of the Elders of Israel, which they owe to God, to each other, to the Saints, and to the world; and yet we are sensible that it would be in vain, unless they seek to live in the spirit of their calling, and have the oracles of God within themselves. A man may have a knowledge of all the laws that are written, and deposit them safely in the archives of his memory; yet he will frequently find cases to which no written law is adapted, which will demand the decision of his better judgment; and if he is not full of the Spirit of God, to discern where the evil lies, and sever it from the good, he will be barren and unfruitful in his labors, and dishonor will be the result of his ministry. Therefore, we feel to say, Let every one go to and learn his duty, and the laws of God, as they are written. The Saints have had the Bible before them from their childhood, and they are now instructed to make themselves thoroughly acquainted with the Book of Mormon, and the Book of Doctrine and Covenants, and they will become more familiar with those laws of God which immediately concern them. Get wisdom by study, and by the Spirit of God, which leadeth into all truth. Read the *Star*, for it will reflect light upon your path, and enable you to treasure up the counsels which are given for your salvation, that your light may be that of the just, which shineth brighter and brighter unto the perfect day.

Some have united with the Church because they admired the principles of the Gospel, and are very precise in the performance of their spiritual duties, yet reserve to themselves the right of controlling their temporal affairs exclusively, as though God had nothing to do with temporal things. To all such we would say, You are deceiving yourselves if you think you can withhold anything from the Lord, and be accepted of Him. The Lord has to do with temporal things, as well as spiritual, with the earthly, as well as with the heavenly; he will not be responsible for the salvation of any but those whom he controls, not only in their spiritual, but in their temporal interests. Jesus died to redeem the body from death by the power of resurrection; the spirit alone was not enough. And those Saints who can commit their soul's salvation to the Priesthood of God, but

cannot commit their money, are making a mock of their profession, and fooling away their time. To all such we would say, Go, sell what you have, and contribute to the building up of the Kingdom of God; pay your tithing into the Lord's storehouse, that you may not come under the condemnation of this Eternal Law, from which you have no hope of ever being set free, so long as the Aaronic Priesthood is known to administer in the tithes of the people, unless by being consumed in the burning. The Lord has but little to do with those who think more of their money than they do of His counsels; and he that is not faithful over his earthly stewardship, to make it subserve the purposes of God, need not expect to have committed to him the true riches. We wish it understood, therefore, that those who dispose of their property, preparatory to gathering with the Saints, and have more than they require for their emigration, are expected to pay their tithing to this office, that the blessing of the Lord may be upon them and their substance forever. We do not wish to cover up the truth in relation to any of these vital principles, for the sake of bearing other men's sins; we have enough of our own to attend to, after we have told the truth to those who may feel disposed to receive it, and become innocent before God. A principle of that importance to the children of men, that God should deign to give a special revelation upon, cannot be passed over as a matter of small moment; but claims the attention of every Saint who seeks to live by every word that proceeds from the mouth of God.

The subject of emigration is one which we deem worthy of notice at the present time, because of its results to the Saints either for weal or for woe. It is a subject which God, angels, and holy men on earth, have contemplated, and without which the purposes of Jehovah cannot be accomplished, nor the Saints be saved. This subject has attracted our attention more particularly as we have considered the condition of some of the older Conferences of the Church in these Islands, which have settled down in such a state of lethargy, and unconscious stupor, that it seems almost impossible to arouse them to a sense of their condition, which we look upon as the result of not gathering to Zion.

When men receive the principles of the Gospel, and are baptized for the remission of their sins, and receive the gift of the Holy Ghost, their love is warm, their joy is great, their faith is strong; and their zealous works bear testimony of their sincerity; their hopes are bright, and their whole souls seem lit up with the intelligence of heaven, while their very countenances declare that God dwells within them. Such are the happy results of receiving the ordinances of

God, to the humble and devoted followers of Jesus. Notwithstanding all this, many will bear us witness, that, after a lapse of time, they lose the fervency of that love, and their energies become weakened, their spirits droop, and their ambition dies away. Why all this? It is because they have not gathered with the Saints, either for the lack of disposition, or for the want of means. If mankind will live in the power of the Spirit of God, they must live in the ordinances of God, and they cannot live in the ordinances of God, unless they can receive them, and the ordinances of Zion cannot be had out of Zion. Thousands of those who have been cut off from the Church in these islands because of their slothfulness, and indifference to the work, have seen the day when they might have gathered with the Saints, and been associated with the holy ordinances of God, which would have opened a field for their ambition as wide as eternity, and as exalted as God; but because of their neglect in this thing they are weltering under the disgrace of a broken covenant, and when they are awakened to the sense of their condition, by the wrath and indignation of the Almighty, they will see what they have lost; and we are sensible that such will soon be the condition of many more, unless they speedily gather home, where their strength can be renewed. The very means of safety which God has ordained for His Saints, is to go out from the midst of wickedness, if they would escape its deadly influence; and, notwithstanding all the views or hopes that may have been cherished to the contrary, we do, in all humility, bear our testimony that there is no other hope of salvation for the multitude of God's people.

It is the duty of all Saints, after having received the Gospel, and been taught the purposes of the Lord, to turn their attention to the subject of gathering, as the next requirement of God at their hands; and if they have the means so to do, to gather without delay, in the time and season appointed. Those who have not the means, should make it no less their prayerful desire, and, inasmuch as they do, they will have the watchful care of God, and of angels, to keep them in the way of life, and their light will not become darkness.

We are aware that, as a general thing, those who have not the means to go, are the most fervent in their desires. To all such we would say, that the whisperings of the Spirit to us are, that the Lord has espoused your cause; and that the emigration of the poor Saints from this country, who now think they cannot go, will be greater the coming season than it has ever been before; and such measures will in due time be proposed, as the wisdom of God shall direct, that his saints may gather in flocks to their homes. Be not overanxious,

but be ye ready to respond to God's call, and the counsel of God's servants, who control the destinies of His people.

There is a time coming, as predicted by the Prophet, when it shall no more be said, The Lord liveth that brought the children of Israel up out of the land of Egypt, but, The Lord liveth that has gathered His people from among all the nations whither they have been scattered; and if ten thousand of the Saints now in this land would rise up and go home to Zion, as they might, it would do more toward preaching the Gospel to this nation, and the world, than all the Elders could do for a year to come. It would give a name and an influence to Zion and her sons, that would be felt to the remotest corners of the earth. Must it be, that the Saints shall ever despise to journey, as did the children of Israel to their promised land? or as did Lehi when he went out of Jerusalem, in search of a land that he knew not of, only by the promise of God? If so, God will despise to give them the promised rest.

Let the Saints be wise, and let the Elders teach wisdom to them. Save your hundreds of pounds that are being thrown away uselessly, in pleasure excursions, in drinking, in smoking, and in many other worse than useless habits, upon which your means and life are vainly lavished to please the eye, and gratify the lusts of the flesh. Hundreds of the Saints might be gathered every year, if the money thus uselessly spent was thrown into the EMIGRATION FUND. Brethren and sisters, shall these things continue? Can you not forgo some of your pleasures for a short time, that you may be planted upon an inheritance in Zion? Remember that your reward will be commensurate with your toil; and if you esteem the greater blessings, only by your exertions can they be obtained; therefore let not the rich forget their duties they owe to the poor, in sustaining that important Fund. Our feelings are warm upon this subject, and we do not expect they will be less so, so long as our labors can be spent to gather the scattered remnants to their promised fold, that Zion may arise and shine, clad in garments of praise.

Much instruction has been given, and the duties of the Saints have been plainly taught to them by our predecessors in office, with such lucid and emphatic language, that it seems little else but a recapitulation to dwell upon them. We would therefore recommend a frequent review of the instructions and epistles, which have been addressed to the Saints through the *Star*, the two years past. If those instructions are borne in mind, and acted upon, it may relieve us from the necessity of renewing them from time to time.

In items of business belonging to this office, we sincerely hope

that the Presidents of Conferences will bear in mind the necessity of stepping forward to our relief, by seeing that the heavy debts due, are speedily reduced. The present year, before a heavy emigration reduces your number, is the time for you to give your attention to this matter, for we earnestly desire that it may not be our lot, to hand down to our successor, such an enormous amount of debt as is now found in our books. Brethren, give your attention to this immediately, and let some disposition be made of the stock in your hands, that shall be approved of by the Conferences, and let the money be forthcoming that we may pay our debts, and be relieved from the importunities of our creditors. We like to be free, and we like to see all others so, as far as they can be, by walking in the liberty which the Gospel gives them to do right.

The world is enslaved by priestcraft and superstition, which darken the mind, and destroy the capacity of the soul, and a just sense of the obligations men are under to one another, both in their temporal and spiritual relations. Natural affection has almost vanished from among men, and misery, corruption, and woe are looked upon with all that indifference, and even complacency, that more justly belong to the regions of the damned, but are now associated with the daily walks of men. The poor are spurned at and oppressed by the rich. Licentiousness, with all its evils, stalks abroad unmasked, without the blush of shame, and only requires a license to legalize its respectability, and make it a virtue in the eyes of law. Thus sin reigns triumphant, from the palace of the prince to the house of the peasant, while the ordinances of God are trampled upon with indignant abhorrence.

Such are the elements with which the Saints are surrounded while in the world, and the influences with which they have to contend. Truly happy is the Saint whose garment is unspotted—whose character is not blackened by the shades of guilt, for such are they who shall find favor with God; while those who have sacrificed virtue and integrity to lust, shall wail for the loss of that *priceless gem*. O ye Saints of God, walk worthy of the high calling whereunto you are called, and shun every evil way, lay aside every unholy feeling or desire, and let your frown be a terror to the evil doer, let your examples be such as precept shall approve, and God admire.


Finally, we would say to all Saints, Gird on the whole armor of God, that you may stand invincible to the powers of the evil one; be united in the organization of the Holy Priesthood, and none shall prevail against you. Many are the inducements which lie before the Saints for their comfort and encouragement; the favor of

God is upon this people, and prosperity attends their labors in the mountains. Those who would do them evil are brought to shame, and their folly is made manifest before men; when the wicked have sought to destroy, the Lord has shown forth his power, by exalting his people, and they have triumphed over their enemies. The oppressor's arm has been lifted in vain, and has fallen discomfited by its own deadly thrust. The Lord has given his people rulers after his own heart, and he that shall dare to offend will find justice in the way: because of this, the weak have become strong, and the small one a great nation. Surely it is the Lord's doing and marvelous to behold; therefore let the earth favor Zion, for the Lord is her friend; let every Saint conspire to build her cities, that they may have an interest within her gates; let them bring their gold and their silver, to rear and beautify her Temples, that they may partake of the glory to be revealed in them; and if they do these things, walking humbly before the Lord, they shall not fail to inherit Eternal Life.

May the Lord God of Israel bless his people everywhere, even all who seek to establish heaven's laws upon the earth, and keep them to inherit the peace and favor of God for ever. This is the prayer of your devoted servant, in the name of Jesus Christ. Amen.

S. W. RICHARDS,

President of the Church of Jesus Christ of
Latter-day Saints in the British Isles.

 This continuation of the Epistle was translated by brother Thomas Job, and the beginning by ourselves. We hope that all the Saints will make good use of this Epistle, for we know that it contains very valuable observations; and we also hope that it will be read publicly in every Branch.—EDITOR.

HONOR.

HONOR was won through good deeds,
And it required some costly efforts;
But any bad deed can cause all its
Lofty distinction to vanish like mist.
What good are the most sincere efforts of a man,
If he turns back before reaching the end of the journey?
There will be nothing more than self-contempt,
Second only to Judas and his treacherous words.

What man does not remember his tiresome labor,
And his serious contemplations many a long night?
It drives away sleep—he stays awake,
And his mind wanders on its journey:

He looks forward through a crystal image of the mind,
 Yonder to the beautiful Valley of the Mountains of Ephraim,
 Perceiving all the splendid buildings,
 The diligence of the Mormons at every turn.

Those who earlier were the objects of scorn of the world's nobility,
 To the forest like beasts they had to flee;
 But now for all their disgrace and scorn,
 The wilderness has become an Eden.
 The transformed wilderness was the refuge for a host of savages,
 Like a luxuriant flower garden it smells sweet,
 And the fruits of innocence, beloved labor,
 Are theirs, under the protection of their heavenly Lord.

Like Christ, an object of the hate of his contemporaries,
 For his righteousness they scorned Him;
 His words were as sharp as arrows of steel,
 Biting the unrighteous with his voice.
 His sad groans ascended on high
 To the hearing of his Father, and his great disregard;
 Intrepid, he was forced to flee from his enemies,
 And wander without a place to lay down his head.

The more he did the work of his Father,
 The unrighteous burned like embers,
 Until the green grass was colored red with his blood,
 In which the lawful court found no blame.
 Where had these men placed their reason?
 Cultivators of deceit, and its wicked deeds,
 They asserted blatant lies, swearing black was white,
 On violent thrones of prejudice with hideous mien.

Despite placing his bloodstained body in the cold earth,
 With Greek soldiers to stand watch at his grave,
 The Lord rose triumphant,
 And today he is on his throne in glory.
 Those who follow after our good Jesus,
 By the narrow path which He trod;
 His footsteps are as on the driven snow,
 Walking on the golden dust of the third heaven.

Sadly and earnestly he prays before his Father,
 That he may be a safe refuge for his Saints,
 Those who remain behind in an awful country,
 Like the place where we are may they all be;
 Who can discern His honor now,
 Who once was lower than the animals of the field?
 May we always emulate Him,
 To attain our great honor by grace.

STATISTICAL REPORT

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE BRITISH ISLES,*For the Half year ending June 1, 1852.*

<i>Conferences</i>	<i>Br.</i>	<i>Sev.</i>	<i>H.P.</i>	<i>Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Cut.</i>	<i>Died.</i>	<i>Emi.</i>	<i>Bap.</i>	<i>Tot.</i>
1 Manchester.....	33	1	0	140	102	111	54	102	22	40	208	3048
2 London.....	35	1	0	159	121	98	67	92	15	31	373	2359
3 Birmingham.....	18	2	0	105	122	85	43	141	6	17	196	1957
4 South.....	29	1	0	49	84	75	46	79	10	12	116	1173
5 Liverpool.....	10	1	0	55	47	45	25	48	5	62	75	1056
6 Norwich.....	24	1	0	59	58	36	27	38	9	16	189	1003
7 Sheffield.....	21	1	0	42	75	42	24	77	6	11	74	963
8 Herefordshire....	29	1	0	75	62	49	24					907
9 Nottinghamshire	16	0	0	46	44	41	22	50	3	0	105	905
10 Cheltenham.....	20	0	0	67	52	39	26	61	6	8	87	902
11 Bradford.....	19	0	0	59	70	48	19	35	6	22	88	874
12 Warwickshire....	29	0	0	76	52	36	16	27	11	15	45	725
13 Preston.....	13	0	0	60	44	33	13	20	6	17	19	688
14 Worcestershire...	17	0	0	41	36	21	14	53	4	22	52	647
15 Newcastle-on-Tyne	16	0	0	69	47	23	15	76	6	17	77	614
16 Southampton.....	15	0	0	24	30	22	10	37	6	3	121	611
17 Bedfordshire.....	17	1	0	45	41	24	20	81	3	14	49	608
18 Staffordshire.....	15	0	2	57	44	28	17	48	2	6	58	571
19 Reading.....	17	0	0	44	36	24	13	21	2	16	141	558
20 Kent.....	16	0	0	39	35	25	14	14	1	0	85	523
21 Lincolnshire.....	20	0	1	37	37	26	8	26	3	6	39	518
22 Derbyshire.....	14	1	0	34	34	23	10	39	5	4	71	423
23 Leicestershire....	9	1	0	27	22	15	12	26	3	3	65	402
24 Hull.....	6	0	0	20	12	21	5	20	0	7	31	311
25 Essex.....	12	0	0	28	14	13	10	21	3	6	57	308
26 Cambridgeshire	11	0	0	20	29	17	10	14	1	8	56	296
27 Dorsetshire.....	6	0	0	9	14	9	11	20	1	0	28	256
28 Shropshire.....	9	0	0	20	16	9	8	31	3	3	21	248
29 Land's end.....	6	0	0	9	11	7	3	3	1	0	60	192
30 Carlisle.....	6	0	0	16	7	9	6	6	1	3	6	142
31 Glasgow.....	30	1	0	118	83	111	37	149	7	52	146	2044
32 Edinburgh.....	20	0	0	53	46	40	15	36	6	18	25	763
33 Dundee.....	7	0	0	14	15	16	10	26	3	3	28	347
34 East Glamorgan	32	0	3	249	137	136	109	119	32	15	180	2385
35 Monmouthshire	20	0	0	90	36	44	32	42	2	7	78	747
36 Carmarthenshire	18	0	0	84	21	25	20	8	5	5	41	536
37 West Glamorgan	17	0	0	71	34	28	21	57	5	11	44	477
38 Breconsire.....	9	0	0	35	9	9	8	8	3	1	19	166
39 Pembrokeshire...	11	0	0	28	9	17	5	11	1	0	22	160
40 Denbighshire.....	6	0	0	14	7	8	3	4	0	5	18	145
41 Cardiganshire....	6	0	0	19	6	3	2	1	0	0	11	128
42 Flintshire.....	4	0	0	16	9	3	1	2	1	0	18	105
43 Merionethshire...	6	0	0	20	5	2	1	4	0	2	3	78
44 Anglesey.....	6	0	0	13	9	4	1	0	0	0	0	77
45 North Pembroke	4	0	0	13	3	4	2	2	0	0	9	73
46 Dyffryn Conwy...	3	0	0	9	2	3	2	4	0	0	3	54
47 Belfast.....	5	0	0	8	7	5	3	12	1	1	13	102
48 Dublin (Branch)	1	0	0	5	0	0	1	3	0	0	3	33
49 Londonderry ditto	1	0	0	3	3	1	0	0	0	0	1	27
50 Isle of Man.....	3	0	0	13	6	3	2	1	0	10	11	105
Total.....	717	14	6	2406	1935	1516	867	1795	216	496	3265	32340

NOTICE.—The Editor of the *Star* says that the total is 1312 less than it should be, if the last report was accurate, and he wishes to know where the error is.

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14 Matthew Rowan,	John Kelly	39 John Price,	Dan. Williams
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23 John O. Angus,	Thos. Hauald	48 Edward Sutherland,	H. E. Bowring
24 John T. Hardy,	A. S. Green	49 R. G. Frazer,	H. Sheppard
25 Martin Slack,	S. Forsdick	50 John Kelly,	T. B. Bourne


MISCELLANEOUS, &c.

FRANCE.—From a letter received from Elder Curtis E. Bolton, from France, it appears that the work of God in that country, is as if beginning for the second time quite successfully, despite the numerous obstacles. Permission has been obtained at last to preach publicly, which was begun last month in Paris, and fifteen have already been baptized, with prospects for great success. Brother Bolton has suffered much and has prayed much, before being able to see as much as this; but his heart is rejoicing at present, and he feels more than ever to spend all his strength in the work of his Lord.


HINDUSTAN AGAIN.—It appears from a later correspondence received from Elder Wm. Willis, that the Saints are quickly growing in number in that distant part of the world, and that the Church there, on May 2, 1852, is represented as follows:—Three Elders, 8 Priests, 9 Teachers, 8 Deacons, and 122 Members; a total of 150 (since last Christmas).

PREPARED DRINK.—5 ounces of white powdered sugar; 5 drams of *carbonate of soda*; 1 dram of powdered ginger. Mix the ingredients, and separate them to 24 blue papers. Further, 6 drams of *tartaric acid*, separated to 24 white papers. Then put the contents of one of each of the papers, in a half glass of well water, and drink it straight away. Everything but the sugar can be obtained, by dividing them yourself, for about 3c. Pour the contents of the white paper into the water first, and then the other. If you wish to have a different flavor, add 40 drops of *essence of spruce*, and 1 ounce less of sugar.

PAYMENTS FROM JUNE 25 TO JULY 8.—Pontypridd, £2 0s 5c; Dowlais, 10s 11c; Hirwaun, 10s; Georgetown, 16s; Merthyr, £3 3s 7¼c; Gwernllwyn, 8s 6c; Ffynnon Tydfil, 5s 11c; Troedyrhiw, 4s 6c; T. Pugh, 2s 6c.—Total, £8 2s 4¼c.

 We wish to notify the Presidents and the Distributors that the last quarter ended on the 3rd of July, and that the *balance* is being sent to every Distributor. This quarter ends on the last day of September, and all the other quarters afterwards on the last day of December, March, and June.

TREATISES ON MIRACLES.—The 4th Number is being sent out with this TRUMPET, and the 5th is at the press now. Then there will be just one more. We are grateful for the support we have received, and we believe that good will be done through them.

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