

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

JULY 12, 1851.

[PRICE. 1c.

FIFTH GENERAL EPISTLE OF THE PRESIDENCY OF
THE CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS, FROM GREAT SALT LAKE VALLEY,
STATE OF DESERET, TO THE SAINTS SCAT-
TERED THROUGHOUT THE EARTH,

GREETING:—

BELOVED BRETHREN,—Ever mindful of the Redeemer's kingdom, and of your interest therein, we gladly improve the present moment in expressing to you our watchfulness and care concerning you, and concerning those things which may tend to your present happiness, and your future exaltation. There is nothing that transpires around us, but what has its tendency to good or evil; and while we are in the world, and are surrounded by circumstances and events which have a bearing on our welfare, either for or against, it becomes us, as Saints of the Most High, to inform and be informed; and to treasure up knowledge and wisdom concerning all things that are transpiring on earth; and in the heavens, so far as it concerns us, and we are permitted to know; and in hell too, that we may be ready to shun every evil tendency, and embrace all good; and if through our pen the wisdom of God shall be made manifest for your good, comfort, consolation, and salvation, the greatest joy of our hearts will be realized.

The Church, of which you are members, was organized on the 6th of April, 1830; when consisting of six individuals, since

which time it has continued to increase, and to be persecuted and driven from town to town; from county to county; and from State to State, and out of the States; until its resting place in the wilderness and valleys of the mountains, is about three thousand miles from the place of its organization in the State of New York; and in those persecutions, prophets and apostles have been martyred for the truth's sake, and the elders have been scattered abroad on the four quarters of the earth, and the islands of the sea, preaching as they went, faith on the Lord Jesus Christ, repentance, baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the Lord's Supper, the gathering, the resurrection of the dead, and eternal judgment, and hundreds of thousands have believed and yielded obedience to the heavenly message, and are patiently waiting the coming of the Lord Jesus Christ; who, ere long, will set his feet again on Mount Olivet, and make himself manifest unto Israel, according to the predictions of the ancient prophets; for Israel must be gathered from all nations, and be again established in the land of their inheritance, and behold the wounds in the hands and the side of Him whom they have pierced, and acknowledge Him as their Savior, their Redeemer, the Holy One of Israel. The gathering of Israel has already commenced; Judea is receiving its ancient inhabitants, and the Holy City is rebuilding; which is one prominent sign of the near approach of the Messiah.

During the twenty-one years since the organization of the Church, the Gospel has been preached in Europe, Asia, Africa, America, the East and West Indies, and on many islands and clusters of islands in the Atlantic and Pacific; many thousands of the Saints have gathered from various parts of the earth, unto Zion—to America, the land which God has pointed out as a place of safety for his people, in these last days; and which will prove a place of refuge for kings and princes, and nobles, and honorable men of the earth of all nations, whether rich or poor, who are disposed to seek refuge therein, when the overflowing scourges of God's wrath shall destroy the nations, and depopulate the earth on account of the multiplied infidelity and abominations of the inhabitants thereof.

The unparalleled spread of the Gospel, in so short a space of time, and the rapid gathering of the Saints, is another token of Messiah's near approach.

The increasing convulsions of the nations; the multiplied wars and rumors of wars; the internal dissensions which threaten the disunion and overthrow of the best governments on the earth; the increasing plagues and sickness in new and diversified forms, baffling the skill of the ablest physicians, and causing the wisdom of their wisest to perish; the increasing divisions among professing Christian parties, and members of the same party, showing, daily, a greater and greater want of that union which must exist to secure the perpetuity of the principles of righteousness among any people, and without which God's kingdom cannot exist on earth or in the heavens; the increase of the loss of life by shipwreck and tempest, by steamboat *explosions* and burnings; the destruction of life and property by murder and incendiarism, robbery, burglary, and theft; the fearful sights, and strange signs, and knockings and noises frequently exhibited in the heavens and on the earth; the increase of seers, and wizards, and diviners, and familiar spirits, and soothsayers, and astrologers, who are charming the nations with their magic arts, lulling the foolish to sleep with their magnetic influence, deceiving priests and people by their necromancy, calling rain, snow, and fire from heaven, and scattering abroad the hoar frost, like a winter's night, in their halls of science, and the people supporting them by their faith, influence, and money, leaving the poor, the sick, the widow and the fatherless, to mourn for the comforts of life in the solitary chamber—and the too general corruptions, and abominations, and defilements, and polluted practices of all flesh, upon the face of the earth;—all, all these signs, and multitudes more of a like nature, now existing, are the fulfillment of the prophecies, not only of the ancient prophets, but more particularly of the latter-day prophet and apostle, seer, and revelator, namely Joseph Smith, who opened up the way of life and salvation to this generation by the power of the everlasting Priesthood, which was restored to earth through him, and who prophesied and bore witness that all these, and many more

like things, should come to pass in this generation, as signs of the second coming of the Son of Man, which is near at hand; and verily his testimony is true, and his testament is in force, for he has sealed it with his blood; therefore, hear it all ye ends of the earth! believe on Jesus, be baptized in his name for the remission of your sins, and do all things he shall command to you; and you shall be saved in the presence of God and the Lamb, and there is no other way by which you can be saved.

Of the day and the hour of the coming of Christ no man knoweth. It is not yet, neither is it far off; there are prophecies yet to be fulfilled before that event takes place; therefore, let no man deceive the Saints with vain philosophy and false prophecy; for false prophets will arise, and deceive the wicked, and, if possible, the good; but while the wicked fear and tremble at surrounding judgments, the Saints will watch and pray; and, waiting the final event in patience, will look calmly on the passing scenery of a corrupted world, and view transpiring events as confirmation of their faith in the holy gospel which they profess, and rejoice more and more, as multiplied signs shall confirm the approach of the millennial day.

The Saints at home are making preparations to receive the Saints from abroad, and we feel grateful to our heavenly Father that we can bear witness in truth, that the choice blessings of the God of Abraham have rested upon his people, in the valleys of the mountains, since we last wrote you. The winter has been mild, compared with most winters, and much business has been transacted which could not have been done, had the weather been severe. Several grain and *lumber* mills have been erected, in the various settlements, the past winter; many *shingles* have been made, and all that is wanting to bring them into immediate use is nails; and let the Saints coming hither, remember this in particular. Chairs and various articles of furniture are multiplying in our midst. Two or three threshing machines have been in successful operation in our valley, the past fall and winter, which have saved the labor of many hundred days, which has been appropriated to other objects of improvements; yet more machines will be wanted for threshing in this valley, the present season, and

also in the various settlements of other valleys, and there is no fear of bringing too many, or too many fanning mill irons, and the most approved drafts for manufacturing the same.

It is a subject never to be forgotten by the Saints coming hither, that the most highly improved labor saving machinery of all kinds, (ever needed by almost any community), can be employed to greater advantage in Deseret, than in any other place on the earth. Suppose a brother coming home, brings some piece of machinery, with which he can sow, reap, thresh, fan, or perform the labor of ten men at this, or any other kind of business necessary to be done; nine elders could be immediately released from their employment, and go forth to preach the Gospel, and the improvements of Deseret, and the necessary preparations for a multiplying population, suffer no material injury; while under existing circumstances, there is enough for all to do who are here, to prepare for the coming of others; consequently, it is not wisdom to send many elders on foreign missions at present.

Our Council House was so far completed, during the fall, that the several apartments have been occupied through the winter, to the great joy of this people. The Warm Spring Bath House was completed, and dedicated by prayer and festival, on the 27th of November, since which time the house has been open to the public, for health and pleasure. The Tithing store house was enclosed last fall, and so far completed that one apartment has been used for a store, another for storage of grain, others for mechanics shops, while the cellars have been filled with vegetables, and the whole in progress of finishing. Building has hitherto been retarded, at times, for lack of lumber; but the prospect is much more flattering for the future. The enclosing of the University lands by a substantial stone wall is commenced and progressing, with a prospect of being completed this season. Great loss has been sustained hitherto, by the straying of cattle; but the tithing pasture, a large tract of land on the northern border of the city, is so far enclosed by fence and ditch, that it will soon be completed, and be of great utility this season. All who can bring wire No. 9, will find it of great advantage in fencing in the valley.

The State has appropriated two thousand dollars towards opening a woolen manufactory in this valley, the present season; and any amount of raw cotton, or cotton yarn, which may be brought hither, will prove highly useful to combine in certain fabrics, with the wool which grows in the valley. Our pottery is nearly completed, and we are expecting to use chinaware of our own manufacture in a few weeks. Cutlery establishments have commenced in the city, on a small scale, but more laborers are needed.

The snow fell on the mountains surrounding this Valley, on the 10th of October, and has continued to the present time, but in the Valley there was no snow till the 1st of November, about seven inches deep; and the first severe frost was on the 5th; and again on the 1st of December about four inches of snow fell, and at other times, the snow has fallen, but seldom over four or five inches, in the Valley, during one storm. The last two nights in February, were the coldest during the winter. Most of the month of March was very pleasant, and was improved by the farmers in putting in wheat. There was not so much wheat sown in the valley last fall as there was the fall previous, but considerable has been sown this spring. The spring sowing is quite as sure a crop as the winter, and equal in quantity and quality. The last week in March and first in April have been visited with high winds, alternate from south and northwest; some slight showers and some snow squalls, of three or four inches, during nights, which would pass off during the next day; and wheat sowing continues the principal business of the day, and may be continued from four to six weeks.

Elder Amasa Lyman arrived by the northern route, from California, on the 30th of September; and Elder C. C. Rich, by the same route, arrived on the 12th of November, each accompanied by a company of thirty to fifty of the brethren, on their return from the Gold Mines, of the products of which they brought very little with them; some were compelled to borrow to get home; and many who remained at the mines, would gladly have returned home, if they could have procured means.

December 7th, Elder George A. Smith left this city with about

130 men, a few families, and a good supply of teams, seeds and tools, for the purpose of establishing a settlement at Iron county (Little Salt Lake), about 250 miles, nearly south. We learn by an express that the colony have located in a good place, excellent soil and water, plenty of wood, iron ore, and alum, with some prospect of stone coal; a field of 1600 acres, and 400 of it sown, and that they designed to sow the whole this season. And their houses, which are to constitute a fort, and their meeting house are progressing rapidly. The name of the place is Cedar City.

(To be continued.)

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

[Continued from page 202.]

DEC. 5.— We traveled to the south, crossed the San Pete River the second time, and in the evening we camped along the Sevier River, which runs from south to northwest, and contains as much or more water than the Tovey river. There is hardly any good land on its banks here. Here we met the Utah Chief Walker and his tribe hunting, some of them sick from measles. We administered to them as we were able. Before getting under way the next morning, they assembled together in our camp, and the gospel was preached to them through our interpreter, D. B. Huntington: they were presented with a Book of Mormon, together with a brief explanation of its contents, and our intentions of coming into their midst, together with their duties, &c. They listened attentively and contentedly to the end, when their Chief, Arapin, answered that “they had heard a great deal through the traditions of their fathers about some book of the work of their ancestors,” which they expected to obtain through the hands of white men; that they understood their genealogy and their ancestors, and that they had been a white people, skillful and good formerly; but, through transgression and disobedience of their fathers to the great *Shinob*, they had come to this degeneration. He said that they promised obedience to the Mormons in everything they wanted them to do, and through so doing they expected to be civilized, so they could become a strong, skillful and blessed people,

and so they would become white and beautiful again as before. He enlarged with apparent happiness through all of them, that their forebears showed that this blessed time was at the door: that they were very happy to see the Mormons settle in their midst, &c. We left a good impression on their minds, and we had from them irrefutable proofs that what is told of them in the Book of Mormon is true. It was amusing to hear them try to follow us in our songs, prayers, &c.! That the gracious Lord hasten the time in which they will be restored to the bond of the new covenant, is our prayer.

Here some of the brethren from San Pete visited us, and brought samples of salt and coal, which was in abundance in the neighboring mountains; also, a trader by the name of Barney Ward came here with goods to barter with the Indians; he informed us that he had been 14 years among the Indians of the interior—that we could get a fairly flat route along this valley, except for a place or two, for over a hundred miles to the Little Salt Lake Valley, and from there to the Colorado river, by the source of the Mohave river, to which place, from the California strait, and he was of the opinion that the Colorado river was navigable. Mr. Ward told us also, that he had been among a people called the Moquis; that they were white people, skilled in crafts such as agriculture, weaving, making clothes, raising animals, building, planting, &c., that they were different in their whole behavior and in their language from the Spanish, more so than any Indians around them, and that they were handsome people, and that their women were particularly beautiful and fair. He described their clothes as being very similar to the clothes of the common folk in Wales. They worked, and they raised abundant crops of wheat, Indian corn, &c., in an abundant and luxuriant valley, along the Colorado river. They chiseled their houses for the most part in neighboring rocks, for protection against the neighboring Indians, which oppressed them greatly. Mr. Ward says that they are quite peaceful and hospitable to strangers; they had supplied him and his friends with plenty of food for free,—he said that he had eaten better apples, *pears*, &c., there, than in any other place; and that there was among his friends there one Welshman from birth, who understood a few words of Welsh only, and who testified that it was Welsh these natives were speaking! I do not guarantee, of course, how much credence we should give to all the above stories, yet they are not incredible to me when I understand the character

of the storyteller. Not often can so much smoke be seen, which hides the Madocians from the attention of their fellow nation from age to age, without its originating from some fire, say I. But to return to the account of our journey:—

We traveled to the bank of the Sevier river, and the land improved until the 11th, when the mountains closed before us. In the morning P. P. Pratt and I went on horseback before the rest of the camp to look for a path between the mountains. At about sundown, as we were going through a grove of cedar trees, totally unexpectedly, we heard horses neighing, and soon several galloped toward us; we understood from this, and from the barking of many dogs that there were Indians nearby; we followed after the horses to the trees, and soon we saw the *wicciups* (houses) of the Indians; but, they were inside making preparations to defend: we called them to come out, but they did not come, until we shouted *Mormoni toowidgeweinio*; at this they came out to us unarmed and cheerful to shake hands, and welcome us; this proved that the name of Mormons among the savages of the mountains was a protection to their lives; when among “Christians,” as they were called, the same name is reproachful and proverbial, and in some places endangers the life of its bearer! Does this not prove that the time is dawning when the “envying of Ephraim shall cease?”

P. P. Pratt went ahead to the mountain, and I returned to lead the company here to make camp, where we all met on that night.

Dec. 12.— We climbed a rather steep hill through cedars; and after descending about 5 miles to the south side, we arrived in a splendid small valley along the Sevier River, with an abundance of grazing and large *pine* trees, &c. We camped.

The next morning five of us went to look at the quality of the country; we crossed the Sevier on the ice, and we called this place *Mary Vale*, 200 miles from G. S. L. C. In the evening, after traveling hard through the day, through trees, and seeing the trails of bears, panthers, wolves, &c., we reached the fork of the river, the meeting of the half of the water coming from the east, and the other half coming from the south. We saw some Indians through the day wandering here and there for game. We returned back to meet the company. The weather cold, hardly any snow in the valley. The surrounding mountains white with snow; the thermometer at times in the night below the freezing point.

Dec. 14.—It was snowing; we reached the furthest corner of the valley, where the river issued from the huge crags, impossible to follow them further. The next day a way between the mountains was searched for, but one was not found better than crossing over the huge cliffs of the Wasatch Range, which feat was considered impossible by many, especially in the middle of the winter; but bravely and unitedly, we set ourselves to the task, and the next morning, the 16th, we began to climb, and some with axes, some with shovels, others with pickaxes, &c., through the deep snow we ascended gradually to the castle of the snow god, who at the time summoned his whole snowy and frigid powers to prevent us; by night we had reached from three to four miles; at times we had to tie ropes around the oxen, and drag them through the snow drifts, and then leave them to drag others, and after that the wagons, in this manner over the cliffs, and then lowering them down by ropes. Another time we drove the horses to break the way through the snow, but they became buried in the drifts, and then because of the cold we could not get them to face the storm. Sometimes we had to clear the snow with shovels, and the entire time we were crossing this ridge, almost a week, the animals had no food except for the tips of the trees which were sticking up out of the snow.

To our great joy, we found a narrow and gradual descent between steep and high rocks on the other side; we saw hills at times which were almost covered with deer, mountain goats, &c. I killed some of them. One morning we discovered that our animals had scattered, and we were everywhere in all directions on horses through the day looking for them, and by night we had gotten them all; and some of the searchers found out also, too late, that to the south of this place we could have had an easy opening that would have saved us crossing this ridge. On our descent from here, we went at times as if through narrow gates, between high crags, of every color and shape, as if we were traveling in an old castle; the view was wondrous and majestic. At last the fissure led us to the eastern corner of the Little Salt Lake Valley, and the climate was so temperate here, that the snow had disappeared, the grass was in abundance and sprouting, and the scene had changed so completely and suddenly compared with that on top of the mountains, that we called this place "Summer Gate." Here we camped, and great was the feast our poor animals had. From here we could see a splendid valley reaching from before us to the southwest a good 30 miles, and in its middle a rather large lake of water on which the sun shone as if on glass.

Dec. 22.—We traveled along the valley through the country of the rabbits, which dotted the face of the land, so that it was hardly possible to shoot in any direction without killing some; we had our fill of this food at that time. The land improving. In the evening we camped along a small river which came from the southern mountains, and emptied within ten miles to the salt lake. Because of the weakness of the oxen, and our desire to examine the quality of this new and beautiful valley, we decided to leave all the oxen here, together with the wagons and 32 men; the other 20 of us began on the 26th to the south, with twenty horses and 12 mules to carry our supplies, &c.

After traveling 6 miles through good land, we crossed another river, bigger than the other, the shores of which for several miles, are of excellent soil. This place is an excellent location for a settlement, with an abundance of firewood, namely cedars, &c., which extend to the foot of the nearby hills. The weather continues temperate here, and at times warm during the day, but rather cold in the morning and in the evening. After traveling about 12 miles further through these luxuriant meadows, in the evening we camped on the third river in this beautiful valley, after being greatly surprised in the excellence of its size and advantages, more than we had thought at the first sight from afar.

These waters are crystalline, cold and of good taste, and the chief wonder of these rivers is that they run along the small ridge of land which is higher than almost any other place of the land, which makes it easy to irrigate all of the lands. It is thought that the greatest part of these lowlands will produce wheat, oats, &c., without irrigating, and we believe it will produce Indian corn, cotton, potatoes, &c., better, because of the climate, than any other place we have seen in the valleys of these mountains: and certainly animals can be raised here with hardly any cost. The main road to the gold country of California, runs through the middle of this valley, which will make it a good marketplace.

(To be continued.)

SPECIAL GENERAL CONFERENCE.

ON Monday, the 7th of July, the above conference was held in the Cymreigyddion Hall, Merthyr, and presided over by President W. Phillips. Present, were President Phillips, R. Campbell, J. Davis, T. Pugh, T. Giles, E. Edwards, P. Seix, J. Roberts, together with a

packed hall of various other officers.

After the President opened the meeting, and was approved to continue presiding over his district, he proceeded to instruct the officers present, telling them, that inasmuch as they had come to the source, they should drink abundantly from it, so they could carry the instruction home to the Saints. He showed how the officers, when they came among the priesthood, felt themselves to be very small, and thus it would be preferable for them to refrain from speaking than to speak. He showed clearly that this principle is of God, and that the Holy Ghost is what causes it. He told them to always be small men, and that they would become great men in the kingdom of God. Another principle that he explained, was fear of the Lord; he showed the necessity for this principle to increase in us, namely the fear of disobeying the least counsels and commandments; and he said that he had found some persons, branches, and districts, with the hand of God on them, for they had spent book money for food and clothes, instead of trusting in God. He showed that the books were very special things; and if the book money is spent, how will the office pay its debts? he also said that whoever spent or borrowed money of the Emigrating Fund for the Poor, was guilty of serious transgression, and that the hand of God would certainly be upon him. Let every president remember, that if he is borrowing money from the treasurer of the fund, he is a transgressor. He has no right to ask for funds, for that is money of the Church; and the presidents only should take care to have the treasurer for each branch send the money punctually to the district treasurer, and then he will send it to the chief treasurer for Wales.

Then brother Robert Campbell (from Salt Lake Valley) was called on, and he addressed the crowd in English, on subjects similar to those of brother Phillips. He said that many very good men were to preach, like Aaron of old, but that it was necessary to have Moses to lead Israel. If the secrets of the kingdom of God were to be revealed to us at the present time, we would likely misuse them, as a watch would be misused in the hand of a child, for we do not know how to use them; God gives to us gradually so that we can grow in knowledge in his kingdom. He taught the presidents and the traveling elders to be kind, and full of the Holy Ghost, in teaching the people, and not to be the first in complaining about poverty. The branch that has a president who is poor in spirit, will have all his members poor also. Remember that our Father is very rich, and that the poorest of the Saints will have the greatest share in carrying forth the work of the Lord.

Then President Phillips arose again, and proposed that books in Wales no longer be sold on credit, and that the assistant distributors

should sell them only for cash, and then send the money to the head distributor, so that he can then send it to the office; and then the motion carried unanimously.

After calling on brother P. Seix to give a description of the upper part of Pembrokeshire, it was decided that the branches of Fishguard, Letterston, and Simpson, be made a District, under the name of the North Pembroke District, and that Phillip Seix would preside, with David Williams and David Rees as his counselors.

Then about eighteen missionaries were sent to labor in new places in the East Glamorgan District, and other Districts in the South, to try to establish new branches.

The President arose to give counsels to the missionaries concerning their responsibilities, that they take care not to be charmed by women, and that they pray when in need, &c.

He was followed by President J. Davis, who counseled the officers to keep the counsels of God, as well as his clearly defined commandments, by making use of the Word of Wisdom, which forbids wine and strong drink, tobacco, and hot drinks, such as tea, coffee, &c.; and he exhorted them to strive not to be in debt to anyone for anything, rather to look toward working justice.

Then it was decided that John Roberts was to preside over the Breconshire District, and that the Brynmawr and Waunhelygen branches would be in that district.

It was decided that the Llandudno, Eglwysfach, and Llanddodged branches, be made into a District, under the name of the Conwy Valley District, containing part of Caernarfonshire; and that John Davies was to be the president, and Isaac Morris and Barnett Parry as his counselors.

It was decided that Eliezer Edwards be a traveling elder in the North for the First Presidency, and that he was to give counsels and teachings to them with authority from the First Presidency in Wales.

President Pugh arose, and showed clearly the calling of God, and that those who hold a lesser office may preside over those who hold a higher office, &c.

WILLIAM PHILLIPS, *President*,
RICHARD MORRIS, *Scribe*.

A LITTLE REGARDING THE DEATH OF PAUL IN ROME.

PAUL was delivered by Nero, bound, unto Longimus and Magistus, the chief officers, and Akestus, the centurion, that they should lead him without the city, and cause him to be beheaded.

Paul being full of the Holy Ghost, spake the words of eternal

life, that Nero, and all the people, should believe in Jesus Christ, who was the king of heaven and earth, and who would destroy the glory of the world with fire.

When they had led him away, Longimus, Magistus, and Acestus, began to say unto him, Oh, Paul, where is that king? And where will he appear unto you? And how will you know him? And what will he give unto you? Or what good will he bestow upon you? that you, Christians, so mightily love him, that by no means you will consent unto our religion; that you may live and enjoy the good of this life? But rather than all the pleasures, you delight, to be led to die for him, with divers torments? For this seems to us to be a great error, to hate this joyful life, and to embrace, with all your desire, punishment and death.

Paul, therefore, said, O ye wise men, and flourishing in knowledge, depart out of the darkness and error, wherein the nobility of your understanding is clouded with darkness, lest you should see the truth, which lieth hid in you; turn the eyes of your minds to the eternal God, the true light, that ye may be able first to know yourselves, and so come to the knowledge of that King with gladness, and to be saved from the fire which is to come from heaven, and to remain unhurt: for he is no respecter of persons, as you think, rather God is just and holy, and the Lord Jesus Christ, who by reason of the injustice and violence, will come as a judge, and will judge by fire. Happy is that man who will believe in him, for he shall have eternal life, and shall live an everlasting life; and most unhappy is he who despising the riches of his bounties, and his long suffering, will not return unto him, for he shall perish eternally. R. G.

A WORD OF WISDOM

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church; and also the saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing for the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

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 this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. 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 endorse the thorough observance of the foregoing Word of Wisdom, for the Twelve, the High Priests, the Seventy, the Elders, the Bishops, the Priests, the Teachers, the Deacons, the Brothers and Sisters, of the Church of Jesus Christ of Latter-day Saints; and that the officers of the Church in general, put the matter before

the Church, so that they may have the opportunity, either scattered or grouped; and converse together about the principles contained in the foregoing, and decide whether they have been sent out by the wisdom of heaven, or by the foolishness of men; and if it is by wisdom, let each one who decides this, show his faith by his works, and prove to others that his faith is saving faith.

Why is not wisdom to make a general habit of drinking tea, coffee, or hot drinks of any kind? Physicians, Scientists, Elders in Israel, will you be so good as to answer?—ED. OF THE DESERET NEWS.


MISCELLANEOUS, &c.


“DEATHBED alms,” says Dr. Sherlock, “are too much like deathbed repentance. Men give their possessions to God and to the poor, the same way they forsake their sins, when they can no longer keep them.”


It is an excellent skill for a man to know himself well; and excellent courage to know the way to humble himself.


PAYMENTS FROM JUNE 27 TO JULY 10.—Monmouthshire, £1 10s; Breconshire, £2; West Glamorgan, £3 17s; Denbighshire, £2; Dinas, £2 0s 0½c; Llanilltyd, £1 4s; Pontypridd, £1; Llanfabon, £1 7s; Cwmbach, 17s 7c; Pendulwyn, 9s 10½c; Twynyrodyn, 15s 4½c; Llandaff, 10s; Cardiff, £2 8s; Aberdare, £6 8s; Dowlais, £4 6s 9c; Hirwaun, £3; Rhymney, £2 10s 6c; Cwmnedd, 11s 6c; Merthyr, 8s 5½c; Pendaren, £1 7s; Cefn, £1 14s; Ynysgau, 2s 1c; Newchurch, 4s. Total, £40 11s 9c.

ERRATA.—In the Account of the Journey of Capt. Jones, in our last issue, “second” escaped for “minute,” in several places. A minute is the 60th part of a degree, or somewhat more than a mile; and a second is the 60th part of a minute. A degree is 69 miles.

 We have received a letter from Mrs. Lewis (originally from Kidwelly), from Manti City, containing very interesting news, but we have no space for it this time.

 The Letter of Capt. Jones to President Phillips, is for sale at 14, Castle street, Merthyr. Its price is one penny, and it contains excellent news.

 We had very many things to publish in this issue, but we are forced to leave them until the next.

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