

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 12.]

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[PRICE 1c.

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### ADDRESS OF ORSON HYDE AT A CONFERENCE IN KANESVILLE, IOWA, APRIL 6, 1851.

[From the "Frontier Guardian," for May 2, 1851.]

It is necessary for us to know our present condition. You all know what our condition was five years ago, the wide-spreading *prairie* lay before us, and the sons of the forest as Lords of the same, were our neighbors. We came here under very peculiar circumstances; we were driven out from our homes in Illinois at the instigation of an infuriated and bloodthirsty mob, to find shelter among the savages of the great west. We, like our father Abraham, came out from among the people, to seek a country we knew not of; and inasmuch as we are like him in faithfulness to our God, we are Abraham's seed and heirs according to the promise; and the apostle, while speaking of his seed, does not limit their dominion to this world, but says, "All things are yours, and ye are Christ's, and Christ is God's." If all things are given to the Saints, then don't you see what I said before; that the salvation of God is extended to all the children of men. "Strait is the gate and narrow is the way that leadeth to life," &c. From these and the following remarks, many have gathered the idea, that few shall be saved. "Depart from me, ye cursed, into everlasting fire," &c. Now this is the stronghold of many who disbelieve the doctrine that I

have brought under observation. Noah prepared an ark for his own salvation, and that of his family, so that the old world could see him working according to his faith, and thus his faith was made manifest by his works.

The Book of Doctrine and Covenants says, of those who objected his warning, that the Lord prepared a prison for them. This prison is represented in the scriptures to be an everlasting prison, but the sacred volume does not advance the idea that its inmates were to remain there everlastingly, without release or change. For illustration look at our State prison; the prison is there always for the transgressors of the law to be confined in, according to the aggravation of their crimes, but whenever the period arrives that justice is satisfied, and they have answered the end of the law, and suffered its just penalty as transgressors, they are then released, and suffered to go at large among the people, having their freedom,—despite that the prison remains there still. [The Bishop whispered, “How long will they have to continue in prison, those who have not paid their tithing?” Let the delinquents answer.] I will illustrate Love and Fear; it is written in the Bible that God’s mercy, or love endureth forever; but his wrath is but for a moment. For example; you read of the man who fell among thieves which shews the goodness of God extended, that love, or attachment might be generated in the creature towards him. The genius of the governments of the world is, “The more I can, I shall draw nearest to the fountain of mercy.” When a good boy receives a dollar from his father, and makes wise use of it, then by and by the father delivers everything he has to the hands of the son; and thus the words of the scripture are fulfilled, “Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.”

I would here ask, what has preserved us as a people, amid our fluctuations and changes, which have been rather adverse

sometimes? Our union and fidelity in one common cause, and the moral influence used.

Have I injured any of you, in dollars and cents since I have been your presiding officer? If any individuals have been injured, or wronged in this respect by me, answer, Jew or Gentile! [A dead silence ensued for several minutes, and no reply.] I appeal to high Heaven (with hat off and right hand stretched upward) that inasmuch as I have wronged any, it has been through ignorance, and not design.

Some say that I am as kind to the Gentiles, as to the Jews or those in the Church. There is a principle in my breast that I cherish, that is righteousness. I view things ahead with a prophetic eye, and see them all in the Church; for our heavenly Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. If we only love them that love us, what reward have we? The publicans do the same. Principle, aside from sympathy, should be the character of a counselor, and so long as a man conducts himself aright, whether he is in the Church, or out of the Church, he will be protected in his rights as long as I am your presiding officer. The Church is this day twenty-one years old, and some would have us believe that at that period she was to declare her independence, but all the independence I have to declare is that which I have declared in your ears this day. Independence of character upon principle, aside from cobweb sympathy, or mock friendship. Let no gossip go away and say that Br. Hyde said that we were independent of the United States Government; if any do, they shall be damned.

I believe somewhat like David Crocket, "know that you are right, and then go ahead."

[We omit the last of the address, since it serves no purpose to anyone here to read it.—EDITOR.]

“THE LATTER-DAY SAINTS IN ABERDARE,”

*Or Two Baptist Ministers in the Gwawr Chapel, near Aberaman, Aberdare, together with a host of the members who have, and who continue to become Saints, in a Review of the letter of T. Price, Baptist minister of Penypound, Aberdare, in the “Times.”*

TO THE EDITOR OF THE “TIMES.”

MR. EDITOR,—In your May 28 edition, there is a piece which tries to refute the “profession of someone (I know not who he is) giving an account of Ministers and the Baptist Church in Aberdare, having become Latter-day Saints.” I consider that T. Price wants to deny this, and throw the truth of the circumstance somewhere about two miles away from Aberdare, in order to fool some people into believing that there is neither a chapel nor Baptists in Aberdare, except for those of his great self and his flock.

Let it be known about Gwawr Chapel (which is now, together with the two ministers and a host of the members, in the possession of the Latter-day Saints) that Aberaman is not “about two miles from Aberdare,” even though it is not in the location nor at the point where the Dare discharges. This is the truth and nothing but the truth; if it be the opposite, let T. Price show otherwise, if he can. It is also true that T. Price, because of this, is incandescent with rage, frothing at the mouth, and spouting curses against the Saints, until his reverend corpus is about to break and fall to shreds. No doubt his vessel will soon be so full of malice for the Saints, that he will explode, and his loathsome parts become as tiny fragments. Well, the sooner the better, then! his murderous blast will have no more effect on the Saints, than the barking of a dog at the moon. The truth of the Latter-day Saints is firm,

“And its position will never be shifted,  
While with God it stands its ground.”

I understand that T. Price’s intentions in writing his piece were,

1. To aim to obscure the truth that I, Dewi Elfed Jones, and another ordained minister who assists me, by the name of David Rees, together with many other Baptists, “have turned away from the Baptists,” and joined the Latter-day Saints.

2. To blacken my character, and to bestow upon me his own character.

3. To falsely claim membership of “a host of members of Gwawr Chapel,” who would prefer a million times over never to have any religious name, than to join under the ministry of T. P. or J. W., Cwmbach.

4. To pour forth the profane reservoir of his heart upon the Saints, thereby demonstrating his fondness for and familiarity with the language and secret works of his father, and that he always, as one of the latter's chief agents, receives of his diabolical influences; and yet, in his hands, all his efforts against the Saints spill by the ladleful upon himself before he attains his ends.

In the context of the above, I ask T. Price the following:—

1. You say that I, “the Dafydd,” am a preacher second to none in sermonizing people from the chapels, and that I have done so two or three times. Is it not the very, very great Thou and his reverence, that “sell-no-talent-at-all for four pounds a month” in Cwmbach, together with your deacons and a host of your members—who came upon us and tried to despoil us of our rights—whom you mean by “people from the chapels”? If so, “*right* enough.” You remember, no doubt,—yes, you do, and you will remember for a good while too, I warrant you—the time my truths pressed so much on your breath and your conscience, that you all had to flee shamefully and fearfully under the weight of the incontrovertible testimonies which overwhelmed you into limpness and servility!

2. How far is it from Gwawr Chapel to your chapel in Penypound? Is it more than a mile?

3. You say that “Dafydd possesses the ability to scatter.” *Right* enough again, for I have scattered you and your kind many times, not just twice or thrice. I am a scatterer, and you shall experience that again, when another host of your members are scattered to join the Latter-day Saints.

4. You say that there is no relationship between “Dafydd and his four followers” (it should be said many foursomes) and the Baptists, and that it is a transgression against the Baptist denomination to link us with them. *Right enough* again. It is perfectly true there is no relationship, and we rejoice greatly in that; but, alas, there was a link between us; and how many score above a hundred were we when we were all “expelled” contrary to the rules of the county Baptist association, in the meeting at Penypound Aberdare?

5. What were the “accusations” brought against us, in addition to the Saintism of opinion, &c., on my part of which you spoke? Specify the accusations to which I admitted, so that the public

may recognize the reverendish tricks in that outrageous quarterly conference meeting of the county Baptist association. Oh, oh, such a disgrace to humanity! Was I or any of the Baptists with me there, allowed to say one word on our own behalves? Why had the accusations not been published in the same way the expulsion was? I entreat all the Baptist ministers of Glamorgan to answer. There is some *sly trick* in the business.

6. Where are the "greatest number," as you claim, who abandoned me? They did not join you, T. P., nor Cwmbach. Did not a host join the Saints?

7. Did I, "the Dafydd," not provide good reason for my closing the chapel door while you and that other little Rev., in conjunction with your brothers, broke the lock of the chapel door without having any authority to do so? That little trick is still remembered, T. P. Has that dreadful combustible urge not left you that took such a savage hold of you while, in the presence of hundreds in the chapel, I painted such an accurate picture of you reverends as hirelings who care more for the wool than for the life of the flock?

8. Are you and your church of the same opinion and practices as Penypound church was six years ago? Your church testifies differently. Was it not in such matters as the laying on of hands upon the newly baptized, &c., which you drummed out of the church, that your chief quarrel with me lay?

A prompt reply to the above will afford a fair opportunity and a natural occasion for the circumstances of all sides to be set out justly and publicly so that everyone may judge for themselves.

In replying, try to be as much of a *good boy* as you can and do not curse yourself out of breath as you have done previously; then I can assure you of every fair play, that your *Matchlessness* may not, as is usually the case, become confused in the effort.

As you are almost as familiar with swearing as breathing, set your twelve profane seals as confirmation of your answers, and put the name of your father as usual in devilish letters on the last great seal, and cast the whole thing after the Saints if you so wish; and everything will be *right* with them, for no one on earth can extinguish all the fiery spears of the devil, except the Latter-day Saints. For goodness' sake, hurry to answer me.

"Do not hold back, and don't be late,  
Behold a battlefield, and I await."

*Aberaman.*

DEWI ELFED JONES.

TESTAMENTS OF THE TWELVE PATRIARCHS,  
 NAMELY THE SONS OF JACOB.

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TESTAMENT OF JOSEPH,

[*Continued from page 179.*]

Therefore, my sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil.

For behold, and see, that for my long sufferance, the daughter of my lord was given me to wife, and there was given to me with her an hundred talents of gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel; and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things.

And what dreams I have seen, my children now hear; there were twelve harts feeding, and nine were divided abroad in the earth; also I saw how that of Judah was a virgin born, having a white silken robe, and of her came forth an immaculate Lamb: and on the left hand of the said Lamb, was as it were a lion, and all beasts made against him; and the Lamb overcame them, and trod them under his feet, and in him joyed the angels, the men, and all the earth.

These things shall come to pass in their time, that is to say, in the latter days. Therefore, my sons, keep the commandment of the Lord, and honor Judah and Levi: for of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel; the kingdom of him is a kingdom eternal, which shall never pass, for my kingdom shall be ended in you, as the keeping of an orchard; for after the harvest, it shall appear no more.

I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac, and Jacob.

But carry my bones with you; for in so doing the Lord shall be in the light with you, against the Egyptians, and Belial shall be in darkness with the Egyptians.

Also carry with you your mother Zilpah, and nigh unto the valley, near unto Rachel, bury her.

When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a chest in Egypt.

After he had lived a hundred and ten years, he saw Ephraim's children unto the third generation. For unto Machir the son of Manasseh were children born on Joseph's knees.

After this, all they of Israel bewailed him, and all the Egyptians with a great mourning; for he had compassion of Egypt, as of his own proper members; assisting them both with his labor and counsel, and did them good at all times and seasons.

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TESTAMENT OF BENJAMIN,

*Made to his children at his death, concerning a clean mind.*

Benjamin is a happy tune,  
 Imposing a fitting task to his sons  
 To maintain through a pure expression while they live,  
 The beneficial good of a righteous mind.

THE copy of Benjamin's words, which he uttered to his children, being of the age of one hundred and twenty years: he kissed them, and said,

As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob: and because Rachel died at my birth, I sucked her bond-woman Bilhah. For after that Rachel had borne Joseph, she was barren twelve years; and when she had prayed to the Lord in those twelve years, she conceived and bare me; for my father loved Rachel exceedingly, and wished to see two sons by her; and therefore I was called Benjamin, that is to say, the son of my days, or the son of my sorrow, because my mother died in the birth of me.

When I came first into Egypt, and that my brother Joseph knew me, he said to me, What said they to my father, when they had sold me?

I answered, They stained thy coat with blood, and bringing it to him said, See if this be thy son's coat or no.

And my brother also said unto me; Truly when they sold me to the Ishmaelites, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bade me run. And as he went aside to hide my garment, a lion met him, and slew him; and his partners being afraid, sold me to their fellows.

You therefore, my children, love the God of heaven, and obey his commandments, following that good and holy man Joseph; and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind looketh rightly.

Above all things fear God, and love your neighbors; and then, although the spirit of Belial tempt you to all naughtiness, to trouble you, yet shall it not get the uppermost hand of you, no more than it did of my brother Joseph; how many folk would have killed him, and yet still God defended him.



For he that feareth God, and loveth his neighbors, cannot be wounded of the airy spirit Belial; and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God, which he hath towards his neighbor.

For Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him.

Whereat Jacob cried out, O, my son Joseph, thou hast overcome my heart. And therewithal embracing and kissing him, he said, In thee shall the prophesy of heaven be resembled to the full, concerning the Lamb of God, and Savior of the world, that the unspotted shall be delivered from the wicked doers; and he that is without sin shall die for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants.

My children, look upon the end of that good man, and follow his mercifulness, with a good mind, that you also may have a crown of glory upon your heads.

A good man hath not a dark eye; for he is merciful and pitiful to all men: yea, though they be sinners, and have devised mischief against him.

And he that doth good, overcometh evil, by the defense of goodness, and loveth the righteous as his own soul.

If another man be honored he envieth it not.

If a man be enriched, it grieveth him not.

If a man be strong, or valiant, he praiseth him, and believing him also to be chaste.

He defendeth him that hath the fear of God; he worketh together with him that loveth God, and he loves him.

And if a man forsake the Almighty, he warneth him to return again.

Whosoever hath the grace of the good Spirit, him doth he love as his own life.

He pitieth the poor, succoreth the weak, and praiseth and honoureth God.

My children, if ye have a good mind, evil men shall stand in awe of you, and unthrifths shall for very shame be converted to goodness. And thus, covetous men shall not only depart from their niggardliness, but also give of their abundance to the needy.

If ye be good doers, both unclean spirits shall flee from you, and shrewd beasts shall shun for fear of you; for where the regard of good works is in the mind, there darkness flieth away; for if he do wrong to

any holy man, he is sorry for it: and if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous becometh much more notable afterward, as did my brother Joseph.

The guileful spirit of Belial hath no power over a good man's mind; for the Angel of peace guideth his soul.

He looketh not affectionately upon corruptable things, nor raketh together riches in the desire of voluptuousness.

He is not delighted with pleasures.

He grieveth not his neighbor.

He stuffeth not himself with meat, neither wandereth he in the pride of his eyes; for the Lord is his portion.

He taketh no glory, for giving good counsel.

He passeth not how men dishonor him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and enlighteneth his mind, and he rejoiceth before all men in a good time.

A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honor with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches: but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing; for in all things that he doeth, he knoweth that the Lord beholdeth his heart, that he may not be found faulty before God and man.

But all the works of Belial are double, and utterly void of simplicity.

Wherefore, my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a sword, and the father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation; and for that cause was Cain tormented with seven punishments by God; for in seven years together, God brought every year a new plague upon Cain, two hundred years he suffered, and in the nine hundredth year, the earth was made desolate with the flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven; for they that are like Cain in spitefulness and hatred towards their brethren, shall be punished with the same punishment for ever, as he was.

You therefore, my children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness: he that hath a

mind clean in love, looketh not upon a woman in way of lechery, for he hath no defiling in his heart, because the Spirit of the Lord resteth in him: for as the sun is not defiled by shining upon a puddle or a dunghill, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not denied itself.

And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you, for you shall defile yourselves with the fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman; and the reign of the Lord shall take it away suddenly.

Nevertheless the Lord's temple shall be made in our portion, and it shall be glorious among you.

For the Lord himself shall take the kingdom upon him, and the twelve tribes shall be gathered together there, and all Nations shall resort thither, until the Most High send his salvation in the visitation of his only Begotten.

And he shall enter into the first temple, and there the Lord shall suffer wrong and be despised, and be lifted up unto a piece of timber. And the veil of the temple shall be rent asunder, and the spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave, he shall ascend from earth to heaven; he shall remember how base he hath been upon earth, and how glorious he is in heaven.

When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my father Jacob, I saw him awake in the day of his full and perfect shape.

Now therefore, my children, know you that I shall die: wherefore deal every of you rightfully with his neighbor; work ye justly and faithfully, and keep ye the law and commandment of the Lord; for that do I teach you instead of all inheritance; and give you the same to your children for an everlasting possession.

For so did Abraham, Isaac, and Jacob, they gave us all these things for an inheritance, saying, Keep the Lord's commandments till he reveal his saving Health unto all nations. Then shall ye see Enoch, Noah, Shem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness.

Then shall we rise also every of us to his own sceptre, worshipping the King of heaven, which appeared on earth in the base shape of man.

As many as believe in him, shall rejoice with him at that time, and all these shall rise again to glory, and the residue unto shame.

And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God, that came in the flesh to deliver.

Then shall he judge all nations, as many as believed not in him when he appeared upon earth. He shall reprove Israel among the chosen of the Gentiles, as he reprov'd Esau in the Midianites, that seduced his brethren by fornication and idolatry, who were estranged from God, and fell away from the inheritance of the children, because they feared not God.

But if you walk in holiness before the Lord, ye shall dwell in hope again in me, and all Israel shall be gathered to the Lord, and I shall no more be called a ravening wolf, for your robberies' sakes, but I shall be called the Lord's workman, which giveth food unto such as do his will.

And in my seed shall be raised up the Beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all nations with light of understanding, and shall come up to save Israel.

He shall take from them their synagogue and give it to the Gentiles, and continue in the synagogue of the Gentiles, to the world's end.

He shall be among their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books.

And as concerning him, my father Jacob taught me, saying, He shall amend the defaults of thy tribe.

He shall be the Lord's darling for evermore.

And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age; and they put him in a coffin, and in the four-score and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their father's bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his fathers; and returned again out of the land of Canaan, and dwelt in Egypt till the day of their departure thence altogether.

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### EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.

1 PAUL, an Apostle not of men, nor by man, but by Jesus Christ.

2 Unto the brethren that are at Laodicea: grace be unto you and peace from God the Father and the Lord Jesus Christ.

3 I give thanks unto Christ in all my prayers, that ye continue in him, and persevere in all his works, looking for the promise at the day of judgment.

4 ¶ Neither do the vain talkings of some overset you, which creep in, that they may turn you away from the truth of the Gospel which is preached by me.

5 And now shall God cause that they that are of me shall continue ministering unto the increase of the truth of the Gospel and accomplishing goodness, and the work of salvation, even eternal life.

6 ¶ And now are my bonds seen of all men, which I suffer in Christ.

7 Wherein I rejoice and am glad, and unto me this is for everlasting salvation.

8 Which also is brought about by your prayers, and the ministry of the Holy Ghost, whether by life or by death.

9 For I have a great wish and joy to die in Christ, and unto him shall he work his mercy in you that ye may have the same love, and be of one mind.

10 ¶ Therefore, dearly beloved, as ye have heard in my presence, so hold fast and work in the fear of God, and it shall be unto you for life eternal; for it is God that worketh in you and is perfected in you without delay.

11 ¶ And for the rest, dearly beloved, rejoice in Christ, and beware of them that lust after filthy lucre.

12 Let all your petitions be made openly before God, and be ye steadfast in the mind of Christ.

13 And do ye what things are sound and true, just and sober, and what ye have heard and received, keep fast in your heart, so that ye may have praise.

14 The grace of God, and of our Lord Jesus Christ, be with your spirits all. Amen.

¶ Cause this Epistle to be read unto the Colossians, and read ye the Epistle that was written to the Colossians. Co. 4, 16.

[The Epistle of Paul to the Laodiceans which was obtained in the oldest Bible and which was translated at Worms, Germany.]

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### TO THE CHURCHES.

DEAR BROTHER DAVIS,—Announce through the TRUMPET that the East Glamorgan Conference will be held, in Merthyr, on the 6th of July; Monmouthshire, in Tredegar, on the 13th; West Glamorgan,

in Swansea, on the 20th; Carmarthenshire, in Carmarthen, on the 27th; and Cardiganshire, on the 3rd of August.

Dear Brethren,—Those who intend to emigrate next September, send your deposits here to us in a timely fashion, together with your addresses, your skills, and your names, so that I can send information to you in time, concerning the time for you to be in Liverpool, or in Swansea. It is not wise for those who intend to go straight to the Valley, to leave in September, rather in January; because they will need to stay for a few months in St. Louis, because of the ice on the rivers.

Money for the Emigrating Fund is to be turned in by the 24th of this month, and let everyone take care to send it, together with the name of the Treasurer of each Branch and his director, by the above time.

14, *Castle St., Merthyr Tydfil.*

WM. PHILLIPS.

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#### CONDITION OF THE CHURCH IN MONMOUTHSHIRE.

*Tredegar, June 6, 1851.*

DEAR BROTHER PHILLIPS,—In joy I am writing to you, hoping that you have returned in good health, having enjoyed more of a fullness of joy and rejoicing in your journey among the elect of God than ever before.

I hereby give a brief account of this Conference. There is here general unity, and good signs that many will obey the gospel of our Lord Jesus Christ. Lately we have opened three Halls in convenient places, and there are hosts of people gathering to hear what we have to say about our religion. One of them was opened on the 25th of September in Blackwood, and four were baptized as a result of that; and on the same day there were three public baptisms, one in Nantyglo, one in Blaina, and one in Kandle; these provided the opportunity of preaching to hundreds of people. The following Sunday the Hall of the Belle Vue Inn, between Victoria and Penycae, was opened, where Elders Dewi Elfed Jones and David Rees had an opportunity to give their testimony to hundreds of people. The Hall was overflowing with listeners in the morning, and many were unable to get in. At two, it was decided to preach at the window,

so that those inside as well as those outside could hear; there were between a thousand and fifteen hundred listening, and many more at six. Sermons were given during the day in Welsh and English, and we had an attentive audience; and the testimonies of Elders Jones and Rees have caused a stir among the people, and several were baptized as a result. We intend to open a Chapel and two Halls in the near future. We intend to open one of them on the 15th of this month, when I, and the Saints, and several of the Baptists, wish to see Dewi Elfed there if possible. I am, your humble brother,

THOMAS GILES.

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NEW SONG.

TUNE—"Fair Bird."

WHEN all the Saints come home together,  
 To beautiful mount Zion,  
 And come in praise of God our Master,  
 With no one sad of heart;  
 All the faithful Saints will be,  
 Without any contention in their midst;  
 They will live there without worry,  
 Without anyone to mock them ever again,  
 But praising boldly, their dear Creator  
 In song, without a single lament.

I yearn for the privilege,  
 To go to the Saints in Zion,  
 Where no sadness is in their midst,  
 Nor any kind of strife;  
 The voice of the families is heard  
 Singing sweetly in the evening and morning;  
 They sing praise in a new land,  
 With no shame of the Savior;  
 Blessed I would be to swiftly  
 Join the happy throng.

I know that my Redeemer comes,  
 To Zion to reign,  
 Among the patriarchal host,  
 Where thousands will praise them;  
 Oh how cheerful the Saints will there,  
 Be wearing beautiful crowns,  
 With not a single enemy there to frighten,  
 All awake throughout the Valley;  
 And, Oh the joy each Saint will have,  
 Those privileged children of the King.

*Aberaman.*

THOS. PHILLIP.

### MISCELLANEOUS, &c.

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LONDON CONFERENCE.—We found it a job to be present in the London conference, on the 1st of this month, where four of the Apostles, together with hosts of elders from far and near, were gathered. The day was spent very interestingly, and it would not be easy to spend it any better. Monday, about 1200 gathered at the Freemasons Hall, to partake of a feast, similar to those that are held in the Valley. Perhaps I shall have occasion to furnish greater details in our next issue. Suffice it to say at present that we and our brothers Phillips and Pugh felt delighted, while watching, listening, and speaking, in the company of the Saints who were gathered in London, in the days of the “world’s fair.”

CEFN BRANCH.—Last Sunday, a building was opened to the service of the Saints in Cefncoedycymmer, when good meetings were held throughout the day. The place is called “The Branch,” which was built by one of the brethren, and capable of holding about 200 listeners.

THE GREAT EXHIBITION.—If you wish to see the wonders of the world without traveling it, walk about fifteen miles within the Crystal Palace. It was appropriate to make it of glass, for it is the mirror of the world, in which are seen the industry and skill of the world’s nations.

THERE are but few men who know the way to be idle and also good; for by doing nothing we learn to do evil.

AS MANY days as we spend doing nothing which is good, are the same number of those days that are completely lost.


WHATEVER I desire, I always obtain, for I desire nothing I cannot get.

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“E. M.”—With respect to the wording of the sacrament prayers, it is best to follow the latest translation. Let the Doc. and Cov. Be the standard for all. We thank E. M. for noticing; but the spirit is more important than the words.

“G. WATKIN.”—It is better for you to write to Aberaman, to the men themselves, and send a stamp in your letter.

PAYMENTS FROM MAY 29 TO JUNE 12.—West Glamorgan, £3 9s 3c; Pembrokeshire, £1; Cwmbach, £2 14s; Cardiff, £3 1s 8c; Hirwaun, 7s; Georgetown, £2 6s; Pendaren, £1 4s 6c; Merthyr, £1 6s; Cefn, 19s; Total, £16 7s 5c.

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