

ZION'S TRUMPET,

OR

Star of the Saints.

No. 13.]

JUNE 28, 1851.

[PRICE 1c.

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

San Pete, March, 1851.

DEAR BROTHER DAVIS,—Perhaps it would be interesting, and useful, to give the following account to the Welsh Saints, who are no doubt desirous of every bit of information concerning these parts of the world, from whence they derive their love; at least, that is how I felt when I was there, and I still do. And even though I am far from them now, my desire to entertain and benefit them is not one ounce less than ever before; on the contrary, the more I perceive of advantages to benefit them temporally or spiritually, the more my desire grows for them, more than for anyone else, to receive these advantages; and I continue to think, like Paul of old, that my joy will not be perfect, without being in the company of all of you. But, on with the account.

The week that I arrived in Great Salt Lake City from Wales, our respected President B. Young told me privately, of his intention, and his plans with respect to settling the valleys of the mountains, &c., and reported to me interesting evidence which he had received from travelers about that branch cut off from the race of Gomer who are called the Madocians; and he also counseled me to go with the company which he intended to send to the south soon, all of which brought great joy to my heart. Another purpose of this journey, was to search out as far as we

could how far up we could navigate the Colorado River, together with determining the quality of the valleys and rivers, &c., of these everlasting hills.

November 22, 1849.—According to the previous arrangements, the majority of the company departed from the city to gather, and to organize the regiment 12 miles to the south, but I was prevented from departing until the 24th, since I was settling the various Welsh families on the other side of the Jordan River, and apportioning to them their inheritances according to their needs. Great was the weeping and the sorrow at my leaving. I had already established them as Welsh branches before that, and had designated presidents over them; and almost all of them had renewed their covenants through baptism, &c., and in the Welsh meetings there was more unity and more of the Spirit of God than I have seen amongst us since I left Wales.

The first day, I came to the place where I expected to meet the company, but all of them except for myself had gone from there two days before. I stayed the night there, and the next day I began alone after them. It had snowed during the night, and continued to snow when I began, so that the trail was totally invisible, except that I could see the sprigs of grass on either side, and nothing on the road; there were no inhabitants or houses, or any hope of seeing a traveler along my way, for over sixty miles. It was so foggy that I could hardly see anything around me; and although others had tried to get me to refrain from venturing forth, I was not to be discouraged in spite of that; forward I went on horseback, and one other I was leading, which carried my clothes, bed, &c. I went along with hardly a pause for about 15 miles, when I discovered an unexpected crossroads; I ventured along the middle of the three, which before long deceived me by disappearing from sight. I turned back to try one of the others, and I followed the south road, which after a while, led me over a steep bank, and to bogs and mud, where the horses sank to their thighs; but I struggled forward through water mixed with mud, and snow, until the path dipped precipitously over the bank of a large and deep river, which I saw just in time to save myself from a ducking. I took the hint now that that was not the right path either, and I went back as best I could, at times the horses, at times myself lower. The horses, poor things, performed their part well to come out alive from such bogs, when neither they nor I could see ten

yards around us. My lonely and deserted situation was not enviable now; for, if I lost much time here while the camp traveled forth, I could see that my bed that night would be in the cold snow, without a fire or anything to light one; and if so, although I was safe from the barbarous inhabitants who wandered across the country, the company would not be so pleasant of the snarling wolves, who were already howling to each other to assemble their armies together in sufficient number as to take the wanderer captive. Now I called on my Father to guide me or my animals to the right path; who, as usual, praise be to his name, answered my plea; for the latter, when given their rein, took me to the bottom of a steep and rough hill; they quickly climbed to its top, and then down over it from rock to rock.

At the bottom of the hill ran a small river which was difficult to cross, but after following its banks for a while I found a safe spot, and before long I found myself on the highland again, without ever a road, or a compass, or anything except the heavens above to go by. I shouted again more loudly than before, "O Father, cause a breeze from somewhere to disperse the clouds and the snow;" at the calling the breeze came, and the snow ceased, and I heard the neighing of a horse not far from me; as I pondered what it could be, whether a horse as lost as I was, whether it had a rider, or whether it was an angel from heaven bringing salvation: over and over the whinny, and it was answered back by my horses and myself as loudly as we could, and taking heart my horses pranced to meet it. A gust of wind came which blew the clouds away; then we saw three horsemen on their mounts before us! These were travelers toward Utah; I traveled with them until I caught up with my own company, and great was the joy of the meeting, for they were waiting for me at the Willows River. With gladness I was welcomed to the camp, and we started from there to climb a steep hill which divides the Great Salt Lake Valley from the Utah Valley. From the highest point we took the last look on Salt Lake City and its inhabitants in the distance. We descended gradually along an excellent road of the south side and camped along the Dry River in Utah Valley.—Our camp contains twelve wagons drawn by oxen, and a carriage for me and P. P. Pratt, which was drawn by four horses; we had also about twenty horses and fifteen riding mules, and 47 brave and armed men, one brass cannon on wheels, seven fat animals for slaughter as the need arose, and food for four months.

On one of the wagons there was an odometer, which was turned by the wheel, a barometer and astronomical instruments, &c.

—26.—We traveled along the side of this beautiful valley; Utah Lake was to the south of us, about 30 miles long and about 10 miles wide, of fresh, clear water and an abundance of fish. We crossed several rivers more or less today, on the banks of which trees are scarce, but the land is rich and abundant, and suitable for farming.

—28.— About mid-day we crossed the Provo river, which is about 103 feet wide and two feet deep, emptying from the eastern hills to the lake in the west. On the southern bank are settled from three to four hundred Saints: they built a square fort of log cabins, about twenty on each side, and two wide gates; the enclosure contained about two acres of land. They cultivated about 600 acres in one enclosure, and are doing very well up to now, and they had abundant crops. Distance from Salt Lake City, 46 miles. We camped on Spring Creek, 12 miles to the south: the snow has almost vanished. On the bank of the next river, namely Hobble Creek, in beautiful and fruitful country, we met a tribe of Indians, who are called Utahs, and who stole from us a fat ox, and escaped stealthily. They made their cabins out of willows or *sage*; and since they wandered from place to place, according to the hunting, they did not build their cabins to stay in them for long. Their clothing is of buffalo skins, which they get from the southern natives, or blankets which they get from the Mormons, &c. There is not much desirable in them, poor things, except that they possess eternal souls, and are the descendants of a strong nation, to which great promises were given earlier; behold here in them the fulfillment of many prophecies without doubt; for much was said that the seed of Ephraim was brought to bow down to the dust, and they were brought low to the ground—that their “speech should whisper out of the dust,” &c. Not one unbiased man can doubt the truth of the Book of Mormon, after understanding the true character and history of these remnants, I dare say.

—29.—We crossed a river about 10 yards wide, and a foot deep, which runs along the dividing strip of land between the southern corner of the Utah Valley and the northern corner of Juab Valley. A considerable number of trees good for firewood line the banks of this river; and there is a broad view from here to the north over the entire Utah Valley, and to the south for scores of miles in its length, and from about 10 to 15 miles in width, is a valley which would be

difficult to surpass in beauty, or in the nature and lay of the land, except the scarcity of its trees lessens its worth.

About 15 minutes before reaching the southern corner of this valley the road leads to San Pete, which runs through a canyon between high mountains for about 18 minutes, from where runs a small river with cold and crystalline water. In this canyon there is a mountain of hardened salt of a reddish color, and it comes from a cave which runs under the mountain of salt; near the cave there is a spring bubbling its salt water to the surface, which when it sits in the sun produces a layer of tasty and good white salt. Here we gathered sufficient for our use.

—30.—We reached the corner of the San Pete Valley, which is far more abundant than the valleys already mentioned. Now, in front of us to the south can be seen a luxuriant and grassy meadow, for 50 minutes; it looks very similar to some meadows which I have seen in the old country of my fathers, before the hay harvest, but more abundant. Several rivers and streams run through it, from which the biggest part of it can be irrigated; the largest of these is called the San Pete river, which runs from the northern corner, meandering along the length of the valley, where the valley stretches its foot several miles beyond the high point of cedars on our left; it stretches its other foot to the northwest corner just as far; around it, it is enclosed by a range of high mountains, beyond which nothing can be seen except for the blue sky, without a cloud “as big as the palm of a man’s hand” to darken its lovely countenance. This valley is 20 minutes wide at times, and then it narrows toward the south, where its head slopes up from its shoulders, toward the southwest again on the bosom of some majestic mountains, which give to this valley the appearance of a small world by itself, and where timeless calm reigns herein on its throne; except for an occasional savage native or wolf which wander after their prey—the fish in its rivers, or an occasional rabbit, as white as the snow, which jumps from its refuge in fright, gazing at our faces, as if to ask, Who are these strange intruders, and what do they want? This is how this valley was, like many other valleys, sheltered in the chambers of these everlasting mountains, until a few days ago, when an encampment of Saints arrived here, to settle in its southern corner, whose welcome association we reached on December 3; we stayed with them here until the 5th, and we received every kindness they could give us. It is Isaac Morley who

presides here, and there are about 50 families with him. They have not had time to build, but there is an excellent rock quarry to use for building nearby, with a river running through their intended city, and they are surrounded, except in the east, where there are mountains, by many thousands of acres of fertile land; there is an abundance of trees for firewood readily available at the foot of the hills, and plenty of timber for building, &c., in the nearby canyons, which are a blessing generally hard to come by in these valleys. We received an additional three men in our camp here. The distance of this place from the Great Salt Lake is 130½ miles.

(*To be continued.*)

BAPTISM FOR THE DEAD.

DEAR BROTHER DAVIS,—On the 31st of last May, I had the privilege of hearing a few observations on the subject of baptism for the dead, and also to see that being done, by one of the respected ministers of the Methodists (namely the Rev. Wm. Evans, Tonyrefail), on the occasion of the burial of the wife of one Thomas Jenkins, Dinas, and the baptism of her baby, which was performed in the chapel, while the body lay on the bier off to the side. The Rev. Mr. Evans spoke as follows:—"I am now going to baptize for the dead. We find in the scriptures that Paul mentions baptizing for the dead; we ourselves are going to do that here today. Many of the godly persons of old were martyred, and when they were killed some others came forward and said, Take me in their place, and in this manner were they baptized for those dead. And we ourselves here see that the arrow has gone to the heart of the mother, and has taken her to the other world; and here we are taking her little baby, and baptizing him for this deceased, so that he may come to stand in the gap in her place," splashing water from his hand three times to his face, "in the name of the Father, and the Son, and the Holy Ghost. Amen."

Dinas.

THOMAS DAVIES.

[We wish for our correspondent to let us know when the above baby receives baptism for *himself*, for the baptism he received was only for his *mother*.—ED.]

HEALING OF A BURN.

DEAR BROTHER DAVIS,—I, Morgan Williams, take this opportunity to write to you, to let you know of that which happened to me in these days; and if you see that it is useful to be printed in your praiseworthy TRUMPET, it is at your service. I was working in the coal mine at the Ton-ddu ironworks, the morning of the 15th of May, 1851. At about eight o'clock, I was burned by the *damp*, across my entire face, and my left arm from my elbow down to about the middle of my fingers. I came out of the mine, and my fellow workers with me; and they wanted to apply the oil which is in the works on my face and arm, but I kept them from doing so. I went home as soon as I could, and according to the teaching of the Apostle James, I sent for the elders of the church, and Thomas Llewellyn, who was at home at the time, came to me, and he anointed me with the consecrated oil in the name of Jesus Christ, and he laid his hands on me, rebuking the fire out of my face and my arm; and I received the blessing, and I returned to the works directly, and I put in my day's work, as well as the following days, as I always did. This has caused a big stir around here. Some said that I am a fool, and that I am without feeling, because I came back to my work, and there were many other thoughts in their midst; but we glorify God for his blessing.

Yours in the truth,

MORGAN WILLIAMS.

Witnesses—

THOMAS LLEWELLYN,

SAMUEL DAVIES.

Although I am not one of the Saints, yet I testify of the truth. I am aware of the burns, but I have never before seen such a thing, and I believe that God has answered their prayers.

JENKIN WILLIAMS.

 A NEW WAY TO ZION.

THROUGH the kindness of brother Alfred Woods, we have received the "Missouri Republican" for May 27, which contains an abridgment of the Fifth General Epistle from the First Presidency in the Salt Lake

Valley. We do not know how they obtained the Epistle before the "Frontier Guardian," but it appears that they did so. It is quite likely that we will have the whole epistle in time for the next TRUMPET. For the time being we can but quote what is said in the words of the Epistle, about the new way to Zion:—

"It is wisdom for the English Saints to cease emigration by the usual route through the States, and up the Missouri river, and remain where they are till they shall hear from us again; as it is our design to open up a way across the interior of the continent, by Panama, Tehuantepec, or some of the interior routes, and land them at San Diego, and thus save three thousand miles of inland navigation through a most sickly climate and country. The Presidency in Liverpool will open every desirable correspondence in relation to the various routes, and rates, and conveniences, from Liverpool to San Diego, and make an early report, so, if possible, the necessary preparations may be made for next fall's emigration."

We could give additional news, but since we will yet need to publish the entire epistle, we think it best to let our readers take pleasure at the above, together with the letter of Capt. Jones to President Phillips and ourselves.

ACCOUNT OF THE WAR BETWEEN THE ROMANS AND THE JEWS, IN WHICH JERUSALEM WAS TAKEN AND COMPLETELY DESTROYED.

IN the year 67 A. D. the war with the Romans began, which did not come to an end until the destruction of Jerusalem, and the overthrow of the Jewish nation. In the beginning they were winning at times, one battle after another, and in the various battlefields, thousands from both sides were killed: and at the same time frightful contentions arose among the Jews, and the Christians fled to Pella beyond the Jordan, and they were safe, and some others went out of the city, suspecting what would be the consequences of the anger of the Romans.

In the year 68 Vespasian came to Galilee with a powerful army; one city after another fell through the anger of the Romans; and they either put the people to the sword, or they made them slaves. Amid the next-to-the-last city was Josephus, the Jewish historian, who afterwards went with Titus, the son of Vespasian, to the siege of Jerusalem, and he gave an account of their wars.

The nation was now divided in two opposing factions, one was for bowing to the Romans, and have peace, and the other declared that it would be the highest of insults to God to bow to a worldly government, especially of the Gentiles. Under the name of godliness these zealots worked the most shocking cruelty; they began by killing all those in the land round about them who opposed them; they went to Jerusalem, but they met with strong resistance from the other faction, who were armed to defend themselves against their frightful cruelty. The zealots gained the upper hand, and 12,000 of the great men of the city, in the flower of their age, fell as a sacrifice to their cruelty. Putting these to death was not enough of a punishment in their opinion, rather they took pleasure in inflicting the greatest pain they could imagine on these servants. Next they began to kill the common folk, who had to flee Jerusalem and seek protection from the Romans, although the zealots had set watchmen along the roads, who were sure to kill the unfortunate people who came to them. Vespasian stayed at Cesarea, knowing that the Jews were wasting their strength, and making themselves more vulnerable to the Romans.

When the zealots, under John the son of Levi, who until then had kept himself from the siege of Gischala, had destroyed, or driven out the opposing faction, these terrible people turned on each other. The Idumeans (who were on John's side) lamented the number that were put to death, but John, because of his oppression, caused them to rebel and turn their weapons against him.

There was one Simeon also, who was in Massada, who had formed a faction, and in his turn had killed, spoiled, burned, and destroyed nearly all before him. Out of fear that because of the fury of John and his followers (the strongest place for whom was in the temple) they would set the other gates of the city on fire, its gates were opened to Simeon and his followers. There was also another faction that rose up in the city, under Eleazar; but this lasted but a short time; the various factions were distributed between the two, under John and Simeon.

In the year 72 the Romans began their march toward the capital city of Judea, destroying the country and its inhabitants along the way, and in the year 73 they sat before the walls of Jerusalem. Their warrior Titus offered, several times, through Nicanor, Josephus, and himself, terms of peace to this rash people, but they were refused with contempt; and Titus had to begin a siege. Through enormous work of the Romans, trees were cut, houses were pulled down, rocks were split, valleys were filled, towers and walls were built, and battering rams and other destructive things were set against the city.

From within, the factions of John and Simeon were destroying each other; but they were united in their assaults against the

Romans; and when again inside the gates, they were with the same fury turning their arms against each other, in those parts of the city which John had destroyed: while those who were taken by the Romans were crucified within sight of the town.

After several engagements, and great effort, the Romans breach the walls, and have a way in; the Jews leave that place and go to the next; through huge amounts of work they close the walls behind them; the Jews retreat, and are still safe.

At the same time famine and pestilence reign within the city; the rage of the factions increases with their adversity; they were breaking into the houses of the inhabitants to search for food, and if there was something in them, they would kill the people for not letting them know they had it; if there was nothing, they would torture them, suspecting that they were hiding something from them. The zealots were never completely without, but they had the terrible satisfaction of starving those whom they called useless people, and by so doing keeping themselves alive.

The warrior, knowing of their pitiful condition, and wishing to spare them, gave them four days to lose their zeal; and at the same time he passed out food to his army in their view, while they were gathering at the walls to see them. He extended an offer of peace to them once again, but received only a bitter answer. From the offers of Titus, which they count as cowardice, and because of the cruelty of the zealots, several are persuaded to go secretly to the Romans, while others go more obstinately and stubbornly, and meet with their end even in the camp of the Romans; because of some suspicion the Soldiers had that they had swallowed gold, 2000 of them were opened with the sword the same night, to get at the hidden wealth. When Titus found out about it, he was ready to condemn the bloody murderers, but they proved to be so numerous that he was forced to drop his intention, and content himself with making it known throughout the camp, that from then on whoever was thought guilty of such cruelty, would be put to death; but that was not sufficient; several were killed after that, under the same wanton assumption.

The adversity of the Jews continued to increase.—From without, the Romans build a wall nearly five miles around in three days, by which they make it impossible for them to escape.—From within, mounds of dead bodies are rotting on the face of the land, the zealots are joking at the adversity and the deathly groans of their brothers, and sometimes killing them, with their swords, under the excuse of checking to see if they were sharp.

Josephus says, I take upon myself an impossible task to report all the cruelty of these men; it will suffice to say, that I do not think that any city in creation has ever suffered such terrible affliction.

When I perceived that the zealots could no longer by their

cruelty or their watchfulness forestall the defection of the people, or their fleeing to the Romans, they tried another deceptive trick:—Some wretches pretended to prophesy, and were hired to go about the city, shouting that prompt and wondrous salvation was at hand; and this for a moment gave a little hope to the rest of the people, when something happened in Jerusalem that filled the inhabitants with surprise and madness, and the besiegers with anger and dread. An unfortunate mother driven to extreme need, killed her child and ate its body.

When the news was spread about this unnatural deed in the city, the pitiful inhabitants began to think they had been completely abandoned by divine Providence, and to expect the most cruel effects of his anger. And when Titus heard, in horror, the terrible story, in his anger he decided to completely destroy the nation. He said, since they have so frequently refused my offers of peace, and have chosen war instead of peace, rebellion instead of obedience, and famine instead of abundance,—I have decided to bury this accursed capital city in destruction; so that the sun will never warm with its rays a city where mothers eat the flesh of their children, and their fathers are no less guilty than they, in driving them to such an extreme instead of laying down their arms.

Titus, despite giving this ultimatum, still wished to be merciful to that people; and while the one faction after the other was defeated by the powerful attacks of the Roman army, Titus and Josephus were counseling them to surrender: he really wanted to save the temple; observing with great sorrow the daily offering not made, and blaming the zealots for their negligence in worship; but this pitiful people were damaging the temple which they considered to be a safe refuge from the Roman nation, and which they had convinced themselves was too holy ever to fall to the hands of the gentiles, although they themselves were drunk with the wine that had been prepared as an offering.

Now, the destruction of the war is throughout Jerusalem; one place after another is being set on fire by those being besieged, and by the besiegers, and in the tumult, large numbers are being killed on either side. The temple was yet intact; but there was no stopping the fury of the Romans any longer; one of their soldiers went on the shoulders of another, and threw torches at the temple through the window, which soon set the structure ablaze; on the same day of the month that Nebuchadnezzar had burned it before.

Titus, who was sleeping, awoke to the confusion, and he ran immediately to cause the fire to be extinguished, but it was in vain; he shouted, begged, threatened, and also caned his men; but they were too busy killing the Jews, or fanning the flames, to pay attention to the command of their Field Marshal.

Amid the flames, parts of the building were falling, and the sword of the Romans, which killed everything before it, whether man or woman, whether a gray-haired man or a tender child, vanquished a large number, and among these, more than 6000 were charmed by false prophets, which had promised wondrous salvation to them that day. Some of them were five days on the walls, and after that had thrown themselves on the mercy of the Field Marshal; but the answer was that they had waited beyond their time, and they were led to their death.

Scenes identical to this havoc were in the temple and around it, from where the zealots by a powerful rush made their way to the city, but the roads leading out were guarded so they could not leave it. With this they strengthened themselves as much as they were able on the south side of the city, from where John and Simeon wish to have a meeting with the Field Marshal; they receive their answer that, although they have caused so much loss of blood, their lives will be spared if they lay down their arms. They answer that they are bound by oaths never to give up, and therefore they earnestly plead for permission to go with their wives and their children to the mountains. Titus was very angry at this response, and he had them notified to stand and defend themselves, saying that not one of them would be spared since they refused his last offers of peace.

The Daughters of Zion, or the lower city, is now brought down to the madness of the soldiers, who spoil, burn, and kill with the greatest fury. The zealots afterwards escaped to the royal palace, in the higher city, which is called the City of David, on mount Zion. Here 8,000 of the Jews who had taken refuge in it were killed.

Nearly twenty days are spent by the Romans preparing themselves to make a powerful attack on the higher city. The machines of war are operating with great fury: the besieged are in a frenzy running like people out of their mind, and thinking of attacking the surrounding wall as a way of escaping from the city; but being opposed, they are running to the safe places of the city to hide, such as the water ditches, &c., which when the Romans catch them, they kill them, and the city is set on fire. John, who was squeezed with hunger, comes out and begs for his life, which is given to him, but he is cast into prison for life. Since Simeon's safe place was more well stocked, he is able to hold out longer. Simeon and John are spared along with 700 of the most handsome Jews, to decorate the celebration vehicle. After this, Simeon is pulled along the roads with a rope around his neck, scourged, and after that put to death; and John is driven to his prison. There were three fortresses that were not taken, Herodian, Macheron, and Massada; the first two negotiated for peace, but Massada held out. The place was strong by nature and design, and was Defended by some of

the zealots under Eleazar. Although he used all his war machines against him, the Field Marshal could not conquer him; therefore, he built a high wall around them, and set the gates on fire; Eleazer having no hope persuaded his people to first kill their women and their children, and after that to choose ten men to kill the rest; and lastly one of those to kill them and himself, after setting fire to the place before so doing. This was done; and the next day the Romans after getting to the top of the walls, were surprised not to see or hear anything moving, and they gave a great shout, at which two women who had hidden themselves came and showed them the terrible slaughter that had taken place on the besieged.

The number of Jews that died in this war is estimated to be more than 1,406,000, without counting many who died in the trees, the caves, the desert, &c., of which no count could be taken. From the prisoners who numbered 97,000 (besides 11,000 who perished from the cold by neglect or who died from great grief) a few were kept to adorn the glory of the victor, and a number were sent to several cities of Syria to show them in the common theaters, or to be devoured by ravenous beasts according to the custom of the times.

Despite this terrible damage of their city and their government, the Jews are scattered across the face of the earth; and despite so much persecution they receive from the uncircumcised in all the ages of Christianity, they continue to increase. In a remarkable way they distinguish themselves by their diligent commerce, and there are some places of commerce that are permeated by them. In antiquity there was a "separation set between the Egyptians and Israel," and until the present day it is lamentable that the superstition of the Jews and Gentiles keep them separate.

R. G.

LAMENTATION OF JEREMIAH.

WHY art thou sad,—Dear friend, &c.,
 And lonely through the day,—Dear friend?
 Hast thou lost thy friends,
 And their pleasant associations,
 The foremost of thy privileges?—Come listen, &c.
 Thou shalt hear from me why,—Before long, &c.
 Continually very soon,—Before long;
 I have lost my friends,
 The best ones my heart loved,
 And their dear, happy society,—Yes indeed, &c.
 Where are they now?—Wretched man, &c.,
 How pitiful is thy dawn,—By thyself.
 Today they have gone
 Each one to his direction;
 They have left me destitute;—O how wearisome, &c.

Have they gone far?—Heavy blow, &c.;
 Is there hope they will be better?—O, I know not.
 Some became Methodists,
 And others became Unitarians,
 Many became Independents;—Faint hope, &c.
 Some went away overseas,—Sad am I, &c.,
 Losing all from the choir,—Sad am I:
 Some went to the Baptists,
 The fanatical Ranters and the Shakers,
 They are all religionists,—But me, &c.
 Lastly came the arrow,—Quite heavy, &c.,
 I was wounded by it—Beneath my breast,
 Losing Edward Davis,
 Amusing, wise and gifted,
 With all his sweet association—Was so happy, &c.
 Where did he go with his support?—Thou knowest, &c.;
 He went to the Mormon* men,—Say boldly;
 He went through ordinances
 To the pure Church of the Saints,
 Under divine authorities;—This is true, &c.
 Is there any hope now?—Not even weak, &c.,
 Will a religion full of praise come—To thee?
 I am at last determined,
 To be wiser now,
 I shall become a more proper religionist—Than ever, &c.
 Listen to me as thou goest,—Before thy farewell,
 Which Church is thy friend,—Dear friend?
 Well, the Latter-day Saints,
 Who are full of the most divine gift,
 I offer thee through the power of my God;—Go, farewell, &c.

* More good.

T. JEREMIAH.

FEAST OF THE SAINTS IN LONDON.

IN this feast, all had taken their seats in the Hall at half past two, and though the place was overflowing, there would have been present that many more had there been space for them. The tickets were a shilling each, and for that each one received cakes, biscuits, oranges, raisins, and clear water, besides taking part in the pleasure of the day. After getting order, a procession came into the Hall, having 12 branch presidents, with staffs; 24 young women dressed in white, muslin *visites*, and blue ribbons in their hair; and 24 young men with blue scarves. The objective of the presidents was to keep order, and the girls and boys were to be waiters. After walking around once, and taking their seats, another procession entered, having the twelve

fathers in Israel, namely greyhaired elderly men, with their staffs; twelve young boys, with large blue scarves, carrying a Bible in one hand, and a Book of Mormon in the other; and twelve young women, dressed in white muslin, with large blue scarves, with wreathes of flowers about their heads. They walked around once, and before taking their seats they all sang. Then the chaplain read the 6th chapter of Nephi, in the Book of Mormon, and the 10th chapter of John, in the New Testament, and then he prayed. After that the congregation was addressed by one of the elderly men, one of the young boys, and one of the young women, and by the four apostles, and others sang, all in a very effective manner, until all were satisfied.

STATISTICAL REPORT FOR THE CONFERENCES IN THE BRITISH ISLES,
FOR THE HALF YEAR ENDING JUNE 1, 1851.

<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>
London	60	1	0	183	161	142	75	155	13	112	714	3267
Manchester	30	1	0	111	163	103	45	175	21	62	332	2934
Birmingham	15	2	0	87	95	75	43	68	17	40	237	2283
Sheffield.....	33	2	0	68	139	80	44	143	16	116	310	2168
South Conference..	27	0	0	42	80	47	43	48	10	18	155	1190
Liverpool.....	10	0	0	48	57	25	23	30	5	32	190	1098
Bedfordshire.....	28	2	0	51	62	35	28	30	1	38	153	962
Cheltenham	20	0	0	52	44	35	24	24	6	22	103	861
Herefordshire	29	1	0	81	67	42	22	25	3	18	83	855
Bradford.....	18	0	0	56	66	39	14	46	4	9	75	813
Preston.....	16	0	1	66	51	41	12	33	6	39	85	787
Warwickshire.....	25	1	0	63	60	33	18	25	5	85	78	760
Norwich	16	1	0	54	53	32	17	26	5	8	134	746
Worcestershire.....	15	0	0	40	37	15	17	14	5	30	69	666
Staffordshire.....	16	0	2	52	46	27	17	52	3	10	25	566
Newcastle-on-Tyne	14	0	1	52	47	18	19	5	1	2	28	548
Southampton.....	15	0	0	14	25	17	19	18	1	32	112	499
Lincolnshire	16	0	1	30	39	26	9	28	5	45	164	477
Derbyshire.....	13	0	0	29	27	19	8	18	0	27	83	395
Leicestershire	5	1	0	20	22	12	10	14	2	20	95	378
Hull.....	6	0	0	17	17	12	3	14	0	7	43	318
Dorsetshire.....	5	0	0	8	10	11	10	18	0	0	7	273
Shropshire.....	11	1	0	15	18	4	9	12	0	1	33	245
Carlisle.....	5	1	0	23	6	8	5	16	1	1	10	146
East Glamorgan	26	0	2	188	124	126	96	97	12	31	325	2489
Monmouthshire.....	19	0	0	85	33	43	35	22	4	18	147	740
West Glamorgan.....	16	1	1	66	38	36	24	27	6	0	53	543
Carmarthenshire...	15	0	0	72	32	26	25	43	3	8	42	530
Pembrokeshire.....	12	0	0	25	10	13	12	18	1	5	52	215
Denbighshire.....	6	0	0	18	15	10	5	11	0	0	31	177
Cardiganshire	8	0	0	18	11	3	0	5	1	0	26	126
Flintshire.....	6	0	0	18	11	6	1	1	0	0	20	121
Anglesey.....	6	0	0	17	7	6	2	9	0	0	19	113
Breconshire.....	7	0	0	15	5	3	5	2	0	0	16	79
Merionethshire	6	0	0	16	2	3	1	6	0	0	13	71
Glasgow.....	30	1	0	111	97	106	29	95	6	43	191	2094
Edinburgh.....	15	1	0	30	40	46	14	44	3	25	58	797
Dundee	7	0	0	10	10	16	5	11	2	9	37	392
Belfast	5	0	0	7	8	2	1	4	1	0	12	76
Ireland	3	0	0	8	1	0	1	2	0	3	23	38
Channel Islands	5	0	0	10	8	9	5	17	2	9	30	270
Isle of Man	2	0	0	13	7	3	3	2	1	0	17	120
Total	642	17	8	1998	1851	1355	789	1463	172	925	4439	32226

NAMES OF THE PRESIDENTS.—Eli B. Kelsey, London; C. H. Wheelock, Manchester; I. C. Haight, Birmingham; Lewis Robbins, Sheffield; George Halliday, South Conference, Glaud Rodger, Liverpool; John Spiers, Bedfordshire; J. D. Ross, Cheltenham; H. W. Church, Herefordshire; R. C. Menzies, Bradford; J. W. Johnson, Preston; J. W. Crosby, Warwickshire; C. V. Spencer, Norwich; John Lyon, Worcestershire; James F. Bell, Staffordshire; J. S. Higbee, Newcastle-on-Tyne; C. W. Dunbar, Southampton; Moses Clawson, Lincolnshire; Jacob Gates, Derbyshire; Jacob Gates, Leicestershire; Hugh Findlay, Hull; George Kendall, Dorset; Joseph W. Young, Shropshire; A. M. Harmon, Carlisle; William Phillips, East Glamorgan; Thomas Giles, Monmouthshire; Thomas Pugh, West Glamorgan; David John, Carmarthenshire; John Price, Pembrokeshire; John Parry, Denbighshire; John Evans, Cardiganshire; William Parry, Flintshire; Thomas Morgan, Anglesey; John Jones, Breconshire; William Evans, Merionethshire; J. Clements, Glasgow; James Marsden, Edinburgh; James Marsden, Dundee; Gilbert Clements, Belfast; ———, Ireland; Elias Cave, Channel Islands; James Hewley, Isle of Man.


BOOK DEBTS FROM THE DISTRICTS, BRANCHES, AND OTHERS, FOR THE QUARTER ENDING JUNE 26, 1851.

Districts.—Monmouthshire, £20 14s 10½c; Breconshire, £3 15s 10½c; Cardiganshire, £3 14s 2c; Carmarthenshire, £14 15s 2c; West Glamorgan, £36 10s 8½c; Flintshire, £10 5s 1c; Caernarvonshire, £12 15s 11½c; Merionethshire; £8 1s 2c; Denbighshire, £15 11s 7½c.—*Branches*—Dinas, £2 4s 0½c; Llantrisant, £3 14s 5c; Pontypridd, £5 3s 4c; Llanfabon, £2 9s 3½c; Cwmbach, £2 18s 10c; Pendaulwyn, 9s 10½c; Twynyrodyn, 15s 4½c; Llandaff, £1 17s 9c; Gog, £1; Cardiff, £4 5s 3½c; Aberdare, £11 7s 7c; Dowlais, £3 16s 8c; Hirwaun, £5 9s 8½c; Rhymney, £2 15s 9c; Cwmnedd, £1 6s 7c; Georgetown, £7 10s 1c; Merthyr, 8s 5½c; Pendaren, £3 6s 6c; Pontfaen, 18s; Cefn, £2 12s 10c; Ysyngau, 11s 6c; Liverpool, £1 2s 9c.—*Persons.*—David Davies, Clynmil (formerly), 3s 4c; Joseph Rogers, 3s 6c; Rees Thomas, Twynyrodyn, 4s 6c; David Edwards, formerly of Tongwyrddlas, 6s 5c; David John, Carmarthenshire, 9s 6c; Jonathan Thomas, £1 19s 8½c; Eglwysnewydd, 4s.—Total, £197 10s 10c. (Mistakes to be corrected.)

Contained in the above figures is no less than £80 of debt from the previous quarter, and of that there is over £25 owing from the North alone!

PAYMENTS FROM JUNE 13 TO JUNE 26.—Monmouth, £3; Denbigh, £1 5s; Pontypridd, £2 1s 4c; Georgetown, £1 14s; Pendaren, 11s; Ynysgau, 2s; Cwmbach, 12s; Merthyr, £2 10s; Total, £11 15s 4c.

 The letter of Capt. Jones to W. Phillips will be a penny pamphlet.

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