

ZION'S TRUMPET,

OR

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OFFICE OF COUNSELOR.

[From the "Millennial Star."]

INASMUCH as the following question has been asked us, we have answered it in this public manner, that all who are interested in it may avail themselves of the information given.

“What is the office of a Counselor? If a Counselor in a Branch or a Conference does not agree with the President and the other Counselor, concerning some things, is it lawful for them to be passed without his consent, provided he is called responsible in part for what is transacted by the Presidency thereof? Ought the case to be decided by higher authorities, or not?”

Answer.—The office of a Counselor to a President in the Church is to stand united with him in all the affairs of the Church which he is called to preside over, that they may be one—THE PRESIDENCY; to confer with him and impart to him any and all information which can have a bearing upon the interest of the work entrusted to his charge, that he (the Counselor) may be in possession of; to suggest any and all measures to the President which may appear profitable or advantageous to the cause; and to render him such aid as may be necessary to carry out his decisions by counseling, preaching, writing, printing, and all other proper means.

It is sometimes the case that a President, after hearing the views and feelings of his Counselors upon the subject or subjects which they may have under consideration, receives the word of the Lord by the Holy Spirit, and altogether differs from either or

both of them, and presents the subject in a far more exalted point of view than had been previously contemplated; then, if his Counselors are one in the spirit of the Gospel, they hail with gladness the heavenly counsel, and feel that in deed and in truth he is as much their President as he is the President of the people. This is the nature and power of the calling of a President in the Holy Priesthood,—he is to preside over himself, his Counselors, and his people. He is the head: his Counselors, like the *arms*, administer aid, nourishment, and support, that the head may be in the best possible condition to receive the revelations of the Spirit, and thereby know what is for the salvation of the whole body; then the arms and hands can extend abroad, and administer those blessings to any and all parts of the body, as the nature of the case may require, that all the members thereof may abound in life and health.

If any Counselor should feel unwilling to bear the responsibilities of his calling, he can, of course, decline to serve; and should he feel the decisions of his President to be unrighteous, he could appeal to higher authority in the Church for a decision thereon. It is, therefore, lawful for a President to decide as the wisdom of the Holy Spirit shall dictate to him, if one of his Counselors should dissent from his views.

WELSH PSALM.

O, Lord, guide my mind in thoughts of thy great goodness, and thy matchless love for the inhabitants of the earth.

Lift my heart above the transient things of the earth, to feel those things that are the text of the angels' songs.

Thou, my soul, will be obedient to be guided along the paths of righteousness, and not to give too much of thy attention to the things that are going by.

The world and its present majesty will end; therefore, my soul, consider the glory of the world to come, and the happiness of those who do the will of the Lord.

O, how foolish are men to position their mind to obey the devil, and neglect the commandments of God, which bring continual peace to their bosoms.

O Lord, and my Father from above, guide me to value thy words, and to delight in the fulfillment of thy will; let the fear of men be far from me, and let thy fear cling to my breast.

Let the light of thy gospel shine before my eyes, like the white through the mist of darkness of the world, and I shall direct my footsteps towards Zion, the dwelling place of the pure in heart, and the city of God.

The glory and splendor of Babylon are loathsome to my soul, and I long for a better land, which comes out of her midst. I weary of her society, and I prefer to leave her borders.

Therefore, O eternal Father, reach out thy arm to the feeble, to the poor and the troubled, and bring them safely across: for who like thee will keep us as we traverse the sea, and in the midst of the dangers of the rivers.

Thou dost govern all things, and all the elements delight in obeying thee, and bringing to pass thy purposes.

O Lord, save thy people to a place of safety, where they may be hidden from the tempest that is about to beset the wicked. Stand on the right hand of thy children, and reveal thine arm in their behalf, so the Gentiles may see and marvel.

I shall keep thy word of wisdom, and I shall await thy promised blessings: I know that the Lord fails not to fulfill his word, to those who keep his commandments.

Teach wisdom to thy servant, so that he may be wise to do good; and increase his knowledge, so that he may show others the clear way to God.

Do not permit, O Lord, thy Spirit to be absent from my temple, rather let my soul be guided continually, and do not permit the darkness of the world to have place in me.

I delight to write thy word, and proclaim the good news of Zion in the land of my birth.

Pearls of great price has the Lord given to me in my hands, and through his help I have shown them in a new color. The Lord be praised for remembering us in time, before the evil day.

O, Saints, sing melodious praise, for the Lord has been merciful to our nation: he extended brilliant light in the day of the blackest darkness; and he has redeemed thousands from the kingdom of the devil, to the freedom of the inhabitants of Zion.

Let my soul rejoice eternally in the salvation of my God, and let all join to praise the Almighty.

THE HIDDEN GOSPEL.

“If our gospel be hid,” says the Apostle Paul, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. iv, 3). It is not a common thing for the gospel, to be accused of being hidden. The majority in every age have failed to find satisfaction in it, because it does not make itself sufficiently evident to the world. The gospel is the *power* of God, and because the power of God is completely different from the power of men, the gospel is hidden to multitudes, and they cannot discern it. How many men have been blinded by the god of this world, so that it cannot lead them to the light of the gospel of Christ! Millions of people are groping in the darkness, in the kingdom of the devil, and consequently know nothing about the nature of the light of the gospel; and when something is mentioned to them about the gospel of Christ in its simplicity, it appears to them to be a hidden gospel. They think that there should be no secrets associated with the gospel of this age, or no power of God; and when the gospel of the power of God is preached to them, they say that they should be able to see signs, because such a gospel is hidden. Now, the gospel is hidden, but it is not hidden to those who are in the light, rather to those who are lost, and they have been blinded by the god of this world. Had men not been blinded to such an extent, the gospel would not be so hidden to them. They judge everything by the forms of religion which they have embraced; and if everything that pertains to the gospel of Christ does not meet their expectations, they condemn it as a hidden gospel, professing that which has never been revealed, or given proof of. But thanks be to God, there is no reason for anyone to despair of ever receiving the hidden gospel. All who wish to do the will of God, can come out from the midst of their darkness, for God is sending out his servants to instruct such as to how they can come to the hidden gospel, so they may perceive the radiance of the kingdom of light, where the gospel is not hidden to anyone. The world cannot receive the Spirit of God until they enter in through the strait gate like little children, namely through baptism for the remission of sins; and thus they cannot comprehend the power of God, which is the

hidden gospel. But to whoever comes with integrity of heart seeking the truth, the straight path is open before him, and he will be led into the kingdom of light, and into possession of the gospel of the power of God, which will not be hidden to him as long as he continues in faithfulness to the end. To him is the promise of the "manifestation of the Holy Ghost," which will testify the truth of religion more effectively than all the miracles of the world.

No wonder that the gospel of Christ was persecuted in ancient times, and in modern times, for it is lost to all who are lost, who do not want the truth. No one can find the truth, except he be honest in his heart; and without this honesty, it is impossible to take hold of the light, or of the hidden gospel. Therefore, whoever wishes in his heart to possess the truth, let him repent with haste, and let him receive his baptism for the remission of sins, and then he will receive the gift of the Holy Ghost, which will manifest to him the power of God, or the hidden gospel, so that his soul may rejoice in the salvation of his God.

EPISTLE TO THE CHURCH IN WALES.

BELOVED SAINTS,—I have had a great desire to be with you myself in the Districts and Branches, and no doubt you long to see me and hear my voice, but not more than I long for your association. The work of God is great and the time is short. I have been so busy lately with various things pertaining to the Church, that it has hardly been possible for me to get out of my house, because so many letters have come from various places, namely from America, Liverpool, &c., together with the various Welsh Districts, letters which need to be answered at once. May the will of God be done; if he sees that in this manner I should do most of the work and serve at the present time, let my brothers and sisters say Amen. I hope that the Lord will open my way to get to see you all before the end of next summer. Brother Davis has also been very busy translating the Book of Mormon; and this glorious book will be finished by the 25th of next April; and we invite all the Welsh Conference Presidents to Merthyr by that time

if their conditions allow. Brother Pugh is also up to his ears in work, and is going along successfully.

Brothers Eliezer Edwards and Henry Evans have gone to Zion with a small company of Welsh Saints; and may these good men enjoy the land, with the eternal songs in their minds, together with all the faithful who have gone with them. There are 57 Saints from Wales who have emigrated this year through the help of the Perpetual Emigrating Fund. You can see by this that the prophecies of our enemies have been proved false; and next spring we intend to send a few of the faithful poor from each Conference in Wales; but how many, we cannot say as yet. That depends on the faithfulness of the Conferences, and by their fruits they will be known.

Oh, you who are rich and have been enlightened by the light of the Gospel, and have come to a knowledge that the Kingdom of God has been established for the last time on the earth, listen to the sighs of the widows and the orphans, the poor and the needy, &c., who night and morning pray to God to deliver them from their troubles and gain redemption in Zion; and listen to the voice of God who tells you to lay up your treasures in this Fund; and if you do so, an even better treasure awaits you in heaven; and you will be blessed forever in the Kingdom of Emmanuel. Listen to the voice of the Spirit which tells these things to you. Hundreds have already begun at the expense of this Fund, and they bless the name of God today, for arranging such an excellent plan as this fund to transport them over to Zion; therefore, strive, rich and poor, and everyone in this church to accomplish the purposes of God in this matter, and in every other matter.

Strive, brethren. Great persecutions are rising up on every side of us, and the judgments of God also are drawing nigh, and may you all keep the "Word of Wisdom." I do not have faith that even one officer in this Church can be successful if he opposes all the important instructions which are on this matter. There has been much debate among the Saints concerning the Word of Wisdom; one says that it is a commandment; no, says another; it is something between a counsel and a commandment (and which

it is, I do not know); I judge that it is a counsel, says another: and there is another in the tavern, his pipe in his mouth, with one leg crossed over the other, and his pint of beer in front of him, who says, "I judge that it is not even a counsel." And in the face of all these things, God has come to end the debate, and has said that it is a commandment; and now let that be the end of all idle talk in your midst.

Summer is coming, and this is an opportunity for the priests to resume their work in connection with preaching outside, &c., in places where there are no rooms; and we wish for all the Elders whose circumstances permit, to go out to the towns and the villages, and to the land round about, to save the souls of their fellowmen, and to establish Churches; remember that this is the best season we can get in Babylon, and may the Conference Presidents see to it that this is carried forth.

A few counsels yet on the duties of the various offices:—

DUTIES OF THE DEACONS.—They are to assist the Teachers, and look into the circumstances of the Saints, such as poverty, &c.; and they have the right, on the other hand, to see that no one wastes, &c., and take care that all the poverty is justifiable poverty, and worthy of assistance.

THE DUTIES OF THE TEACHERS are to visit the homes of the members frequently, and take care that no evil is being carried forth in their midst, to teach them to be godly, and to show righteous deeds before the world.

THE DUTIES OF THE PRIESTS are to visit the homes of the members, to ask them if they are praying in public and in private, and bring to their minds the principles of the Gospel, so that they can see that they are in the faith, &c.

THE DUTIES OF THE ELDERS are to visit the homes of the members, remind them that by the laying on of hands of the elders they can receive the gift of the Holy Ghost, &c., and to leave home to preach, and let the Priests preach around home; and when anything is out of place between the members, let the Elders and the Priests recognize that it is not their office to settle the matter, rather they should leave

that to the Teachers, and the Deacons to help them if there is a need. And may you strive to minister in your offices, so that God will be glorified through you, and that the Church will be benefited and edified; and may God bless you to this end, in the name of Jesus Christ. Amen.

W. S. PHILLIPS.

14, Castle St., Merthyr Tydfil.

REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

[Continued from page 47.]

I shall now take a look at some other things recorded in the Book of Mormon. On page 46, we are told that the ancient inhabitants of America were acquainted with the writings of Moses and the prophets, for Nephi says:—"And I did read many things unto them, which were written in the Books of Moses, but that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which is written by the prophet Isaiah." On page 11, we read that these writings were taken with them from the land of Jerusalem, and contained the five Books of Moses, and the writings of the prophets, till the days of Zedekiah. Compare this with the following. Mr. C. Colton, in the work already referred to, speaking of their sacrifices, says, "On certain occasions the victim must not only be white, but a single colored hair, or a blemish of any sort would be sufficient to condemn it." He also says that while they sing and dance around the sacrifices, the Hebrew sacred name of Je-ho-vah can be plainly distinguished, and they have also the Hebrew A-la-heem, in substantial forms, applicable to the Great Spirit, and in their sacred songs Ha-le-lu-jah is often heard as perfectly as in any Christian choir; they have also a sacred vessel, or Ark of the Covenant, which is employed on some occasions, and is regarded with the most religious veneration.

In the discourse of M. Noah, on the evidences of the American Indians being descendants of the lost ten tribes of Israel, published in New York, in 1837, we find him quoting among others the

following authors. Mr. Adair, who after giving a number of Hebrew words in use among them, says:—"The Indians have their prophets, and high priests, the same as the Jews had, not hastily selected, but chosen with caution from the most wise and discreet; and they ordain their high priests by anointing, and have a most holy place in their sanctuaries like the holy of holies in the temple. The chief magician, or the high priest, wears in resemblance to the ancient breastplate, (*a white conch shell*), ornamented so as to resemble the precious stones in the Urim, and instead of the golden plate worn by the Levite on his forehead, the Indian binds his brow with a wreath of swans feathers, and wears a tuft of white feathers which he calls *Yatira*. The Indians have their Ark, which they invariably carry to battle with them, well guarded. It is also worthy of notice that they never place the Ark on the ground; on hilly ground, where large stones are plenty, they rest it thereon; but on level prairies, on short logs, on which they also seat themselves." This statement of Mr. Adair in relation to the Ark, is corroborated by several travelers. Major Long, a more recent traveler, in his expedition to the Rocky Mountains, says in relation to the Ark, "it is placed upon a stand, is never suffered to touch the ground. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation with constant blindness." This, then is corroborative testimony that the Indians were acquainted with the law of Moses, and to show that they had also some knowledge of the New Testament, I quote the following from a work printed in London 200 years ago, by one Matthew Costerden, entitled *Christianographie*—"It seemeth that the Americans had some knowledge of Christ before the coming of the Spaniards. Francis Lopez de Comora writes, that the people there honored the cross. I read also in Postel that a certain Quezel Covatsian, clothed with white garment, covered with red crosses, preached the fear of one God, and that there should be a retribution of everlasting punishment and reward after this life."

Gomora, in his history of the Indians, describing the conference of Nicaragua with Gil Goncales, introduced this chief as putting a

variety of questions to the Spaniards. He inquired if the Christians were acquainted with the great deluge which had swallowed up the earth, men, and animals? Whether the earth was to be revolutionized, or the firmament to remove, what was the honor due to the triune God, where souls go after death, and what would be their occupation?

The next thing I shall notice is that the Book of Mormon gives an account of the two distinct races of people who inhabited the American continent; the first a people who came from the Tower of Babel, and the other a part of the seed of Jacob, who came from Jerusalem, in the days of Zedekiah, king of Judah. M. Noah, in his discourse on the origin of the American Indians, after endeavoring to prove the present Indians descendants of Israel, declares that some of the ancient ruins found there must be the work of another people; he says:—"But who were the Tultequans and Azeteques, the founders of this empire in America? Who built the Pyramids of Cholula and city of Palenque? *Not the Jews*. Here we have a most singular diversion from the path on which we originally set out, (that was to prove the Indians Israelites); another most extraordinary discovery, marked too by events no less extraordinary than amazing." Here, again, the testimony of the Book of Mormon is corroborated.

In the Book of Mormon, from page 503 to 509, we have an account of a wicked and idolatrous race, who sacrificed women and children unto their idols, and of the destruction by them of an entire nation, from the earth by war.

In corroboration of this I will give an extract from the "New York Sun," of June 8th, 1848. "Yucatan is the grave of a great nation that has mysteriously passed away, and left behind no history. Every forest embosoms the remains of vast temples, sculptured over with the symbols of a lost creed, and noble cities whose stately palaces and causeways attest, in their mournful abandonment, the colossal grandeur of their builders. They are the tombs of an illustrious race, but they bear neither name nor epitaph. The particular awe with which the Indian avoids them, as he relates the confused tradition of the whole people extinguished in blood and fire by his forefathers—a ferocious and cannibal race, delighting in human sacrifices—are all

that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, en masse, from the page of existence.”

In the Book of Mormon, page 501, we find that the place where the cities stood, and where this people were exterminated, is said to be the narrow pass that led to the land southward (or that divides North and South America); now look to your maps, and you will there find Yucatan, where the ruins of these cities still are found, and where according to this extract from the *New York Sun*, Indian tradition still confirms the truth of the Book of Mormon, on the 346th page of the Book of Mormon, we find an account of their manner of fortifying their cities. “And it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites, for he caused that they would commence digging up heaps of earth, round about all the cities throughout all the land possessed by the Nephites.” By reading the next page, you will find that the cities here spoken of, as being thus fortified, were in North America.

I shall now give an extract from a work on American antiquities, by Josiah Priest, who, in speaking of these mounds, quotes the testimony of Mr. Breckenridge, who says, “These tumuli, as well as the fortifications, are to found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land; their number exceeds, perhaps, three thousand; the smallest not less than twenty feet in height, and three hundred in circumference.” At the base, he says, further, “I am perfectly satisfied that cities similar to those of ancient Mexico, of several hundred thousand, have existed in this western country.” Thus, another part of the Book of Mormon is corroborated.

On page 141 of the Book of Mormon, we read of a portion of the Nephites, (who were white) leaving their brethren, and going away by themselves; so that they were not destroyed, when the rest fell by the hands of the red men, the Lamanites.

In an extract from the *American Sun*, of November 26, 1846, we are told that a work has been recently published, in which there is

a full account of a race of white savages, called Munchees, who are said to be actually in existence, in a valley among the Sierra Los Mimbors. Here, again, it is confirmed. The reader will perceive that a great number of these discoveries have been made and published after the Book of Mormon was in print; and every discovery that is made is another proof of its truth; and not one discovery has been made that contradicts a single statement that it contains; it agrees with them; it agrees with tradition; it agrees with reason; it agrees with the Bible; its prophecies are being fulfilled; its doctrines are pure; and thousands can testify that the Book of Mormon is true.

For the benefit of the Saints, I may say that they will find many of the foregoing extracts more fully given in some of the former volumes of the "MILLENNIAL STAR."

(To be continued.)

VERSES.

You, dear Welshmen, O come in peace
 To the kingdom of God, and we shall have a divine feast;
 To glorify the King of Heaven,
 We must become subjects unto Him.

He calls on all mankind,
 Saying, Come to the kingdom of God,
 That is through his servants; thus he
 Undoubtedly gives revelation.

O come to His kingdom quickly,
 You will be completely released for free;
 The Holy Ghost will be given you,
 In the same way that we have him.

We speak with tongues,
 We have an interpretation through the same Spirit;
 The gift of Prophecy we have from Him,
 Our Father gives it to us from heaven.

He imparts his word to us from heaven,
 From the earth also his voice has come,

For a long time this was hidden;
But the time for it to be revealed has come.

Let us all join in sounding praise,
Our salvation has come;
God is calling—hear his voice,
For all to come into his kingdom.

Let us all strive to be of the same mind,
To bring all of the world to his kingdom;
God wishes to see the world happy,
Coming to follow Him openly.

Magnify, O Saints, our privilege completely,
By striving in this Church;
Until we reach the end of our journey,
We shall be rewarded according to our work.

GEORGE WATKIN.

KNOWLEDGE.

[Continued from page 59.]

SINCE knowledge is good in a temporal sense, it is much more so in a spiritual sense. Men have been taught that God exists, and that he is unchangeable, without a shadow of turning, and that they have souls that have coexisted with him throughout eternity, either in blessedness or in adversity, and that Jesus Christ, the Son of God, has been on the earth preparing the path or way, so that men can, by following it, reach the blessed heaven, and be redeemed from eternal misery, that unchangeable Jesus has testified of this path, that it is strait, and that there are few that find it, and of the other path that leads to destruction, and is wide, and there are many that walk along it. Now, when man sees his sinful state, he feels a desire to search for the strait path, which leads to life; and since he has heard that there is but one path, and that if he does not find it, that his life is in danger, what would be more of a blessing to the man, in this situation, than knowledge? I imagine seeing him on a Sabbath morning taking his journey to a nearby town, for the purpose of obtaining a guide to get him on the strait path. There he is drawing

near to the door of some chapel, where he hears the preacher telling the sinners, "It does not make all that much difference which path you take, or which sect you join, to go to heaven, but go forth as you are guided by your conscience." The poor fellow remembers the phrase, "Strait is the way," turning away in sorrow. Hush, there he is listening to another preacher now, who says, "I believe and hope that sprinkling babies is proper, receiving the believers with the vote of the association into the kingdom." Well, well, the poor fellow stands in surprise! and his face turns pale, for he remembers that which Jesus taught, "He who believes and is baptized," and not, "He who is baptized and believes." Where is he now? O, he is listening to a well-known man now, who is shouting frightfully, saying, "Some are chosen for blessedness, and others for suffering, unconditionally." If the man was worried before, he is even worse now; but to his comfort he remembers Jesus' invitation, "Come unto me, ye heavy laden." Now, he listens to someone else, and who is the opposite of the previous ones, and who stands at the river's edge, saying, "All must be baptized by immersion by us, to be saved;" and after asking the preacher and his followers, they do not know whether they are on the right path; and thus he is disappointed still more, until he is ready to sing like the old bard,

"O for true religion,
On the path as I go forward."

There is no need to describe his troubled feelings for the lack of knowledge, for every thinking man is, or has been tested in that regard. He is now coming near to some wretched-looking preacher, who is misunderstood by everyone, and he hears these words frequently in his sermon, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost, now as in ancient times; and whoever becomes a disciple of Christ, will have knowledge of the teaching." By this time, there is the man leaping for joy at hearing such glorious promises. There he is obeying; and by the laying on of hands, behold him receiving the Holy Ghost, yes, and receiving the knowledge that he and his brethren have the religion of God, and

that the whole world is lying in darkness. Now, the song has changed; instead of "*O for true religion*," it says "*Rejoice for true religion*," &c. O my soul, appreciate *knowledge*, for it is good. And those who argue against knowledge, argue against reason, against the scriptures, yes, and even against the Omniscient God.

Georgetown, Merthyr.

THOMAS HARRIES.

GREETING.

TUNE—"Men of Harlech."

O THAT it were in my power
 To bring my old, dear friends,
 Together to worship together
 In the name of good Jesus,
 With one another without trouble,
 According to the manner of the perfect plan,
 And travel the waste lands together
 Toward the lovely land;
 Without any contention,
 Or perverse, stubborn arguments,
 Come without fear, and give a hand,
 Come with me doubting not;
 O if only you wished to inherit
 The Spirit of God, which is light;
 That would make you happy,
 Says our God and our Father.

The pure in heart will receive
 Through the Spirit sweet blessings,
 In the true church of Christ continually,
 According to the worthy promise;
 May you believe correctly
 The sincere and pure words of Jesus,
 And give them your obedience,
 So that you may live;
 Then you will no doubt receive
 Lovely, sweet pleasures:
 Life is the Spirit of God,
 Which gives several gifts.
 O may you seriously consider
 What was given by our Savior,
 So that wretched and destitute men,
 Can come under the protection of God.

DAVID EVANS.

MISCELLANEOUS, & c.

LE LIVRE DE MORMON.—Elder J. Taylor has just presented each of the Presidency of the Welsh Conferences with a copy of the Book of Mormon in the French language. It has been brought through the press remarkably splendid, and it is divided into chapters and verses, similar to the Bible, but they are not as small and disconnected as they are in the Bible. There will be an opportunity to obtain the above soon from President Phillips, and no doubt many will wish to obtain it.

EMIGRATION.—In the two shiploads of Saints that have just sailed from Liverpool, there are two hundred and fifty souls sent out by the Perpetual Emigrating Fund; and through the blessing of God, they are being taken across directly to the Valley and Great Salt Lake City. We are happy to see so many delivered to Zion, through the first effort of this fund; and this is only a few of the firstfruits. The latest ship to go out, namely the “Ellen Maria,” has carried Saints before; and it is going out this time under the presidency of Elder Isaac C. Haight, who is guiding the Saints to Kanesville, and then will return back to his labor in this land. Someone else will lead them from there to the Valley. With this company brother Eliezer Edwards and brother Henry Evans sailed, together with some of the Conference Presidents in England. The same afternoon the “Ellen Maria” went out, nine Saints from Denmark and Switzerland arrived, on their way to America, in hopes of being in time to go with the above ship. At present we can see that the nations of the earth are beginning to go up to Zion, on the sides of the north, to worship God. English, Welsh, French, Danes, Swedes, Germans, and others, have begun their journey toward the far west, to share in the blessings of the Saints in the Valleys of the Mountains.

CONFERENCES.—There will be a Conference of the Breconshire Conference, in Waunhelygen, on the 4th of April; Monmouthshire, in Tredegar, on the 11th; West Glamorgan, in Swansea, on the 18th; East Glamorgan, in Merthyr, on the 25th; Carmarthenshire, in Llanelli, on the 2nd of May; Cardiganshire, on the 9th; North Pembroke, on the 16th; South Pembroke, on the 23rd.

PAYMENTS FROM FEB. 20 TO MARCH 4.—Monmouthshire, £2; Breconshire, £1 12s 6c; Cardiganshire, £2; West Glamorgan, £3 1s; Anglesey, 14s 6c; Denbighshire, £1 5s; Dinas, 13s 7½c; Pontypridd, 11s; Gog, 3s 6c; Rhymney, 16s; Merthyr, £1 5s; Pendaren, 19s 3c; Ynysgau, 2s 6c; Gostwng, 6s.—Total, £15 9s 10½c.