

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

MAY 12, 1855.

[VOL. VIII.

PETITION TO THE PRESIDENT OF THE UNITED STATES FOR THE SECOND APPOINTMENT OF GOVERNOR BRIGHAM YOUNG OVER UTAH.

TO HIS EXCELLENCY FRANKLIN PIERCE,

President of the United States.

YOUR petitioners would respectfully represent; that whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, WE find him to be a firm supporter of the Government and laws of the United States, and a tried pillar of republican institutions; and having repeatedly listened to his remarks, in private as well as in public Assemblies, do know he is the warm friend and able supporter of constitutional liberty, the rumors published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian affairs, and also the disposition of the appropriation for public buildings for the Territory.

We do most cordially and cheerfully represent, that the same has been expended to the best interest of the nation; and whereas his reappointment would better subserve the Territorial interest, than the appointment of any other man, and would meet with the gratitude of the entire inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret;

and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; that he is decidedly the most suitable person that can be selected for that office.

WE therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his reappointment as Governor, and Superintendent of Indian affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30th 1854.

J. T. Kinney, Ch. Justice U. S. Supreme Court Utah; E. J. Steptoe, Lt.-Col. U. S. Army; John F. Reynolds, Bvt.-Maj. 3rd Arty. U. S. A.; Rufus Ingalls, Capt. U. S. Army; Sylvester Mowry, Lieutenant U. S. Army; Lathett L. Livingston, Lt. 3rd U. S. Arty.; Jno. G. Chandler Lt. 3rd U.S. Arty.; Robt. O. Tyler, Lt. 3rd Arty.; Benjn. Allston, Bvt. 2nd Lt. 1st Dgs. U. S. A. Army; Chas. A. Perry, Sutler U. S. A.; Wm. G. Rankin, [Quartermaster's Clerk.]; Horace R. Wirtz, Medical Staff U. S. A.; Leo Shaver, Asst. Jus. S. C. of U. S. Ter. of Utah; Wm. I Appleby, Clerk Supreme and First District Courts U. S. T. U.; Curtis E. Bolton, [Bookkeeper of Mr. Perry.]; A. W. Babbitt, Secretary of Utah Territory; Wm. Mac, [Merchant.]; J. M. Hockaday, [Do.]; George Sims, [Do.]; Henry C. Branch, [Do.]; C. C. Branham. [Do.]; C. J. Byrne, [Do.]; Lucian L. Bedell. [M. D.]; Courtland Livingston. [Merchant.]; Felix Tracy, Jr., [Adams & Co.'s Express Agent.]; E. Smith, Postmaster Salt Lake City; Joseph Hollman, U. S. Atty. for Utah; Joseph L. Heywood. U. S. Marshall Utah Ter.; Jos. Greene. [Merchant.]; J. Geo. Ziegle. [Do.]; Louis Schooll, [Do.]; B. W. Cannon, [Do.]; John J. Kerby, [Do.]; S. L. Wallace, [Do.]; F. S. Klumph, [Do.]; Stephen B. Rose, Ind. Sub-Agent for Utah T.; James Loan, [Merchant.]; W. H. Hooper, [Do.]; Geo. P. Styles. Associate Justice S. C. U. S. for Territory of Utah; T. S. Williams, [Merchant.]; John Needham, [Do.]; Wm. Bell, [Do.]; Charles G. McLure, [Forage Master, U. S. A.]

WE do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, today, December 31, 1854.

THOS. BULLOCK, G. S. L. Co. Recorder,
LEO. HAWKINS, Clerk.

A BANK.

MONEY is the *god* of the world, but the 'god of the world' should be an obedient *servant* for the Saints. An accounting is required of the one and the other, whether they serve themselves, the world, or whether they serve God with their wealth; and since the consequences of that reach to the next world, it is a *privilege* to receive direction as to how to obtain the most interest for money, not only in this world, but the way to continue receiving that interest after the minted money ceases. Do not wonder at our suggestion, for, before finishing we shall show not only a bank where thieves cannot dig through and rob them of that—where fire cannot burn it,—where water cannot drown it, and where all the bad men of the world cannot cause a loss to the contributor; this is a bank that pays the most interest of all, and which continues to pay interest eternally; in which every contributor is an *owner*, and where everyone can receive back every penny he requests whenever he wishes, and as he chooses. This is a bank that will never go bankrupt throughout eternity, for its owner owns all the mines of the world, and Brigham Young is the name of his chief treasurer. The Kingdom of God is the most secure bank inasmuch as it is the Kingdom of God that shatters all the kingdoms of the world—to it is gathered all the "wealth of the nations," "and its streets are paved with pure gold." This is a safe place to store up wealth. Every believer will acknowledge that his own salvation depends on his *own* full dedication of his wealth, body and soul, to the kingdom of God, and, that his dedication is an acknowledgment of his belief that this is the most secure place to keep it; if he were to keep his purse outside of that secure place, that would cause a separation between him and his purse. If the place where he entrusts his body and his soul is not sufficiently secure to keep his purse also, then his purse is as much more precious in his sight than are his body and his soul as is greater his desire for a safe place to keep it! Since the heart is where the treasure is, the man and his purse ought to be with each other either in or out of the kingdom of God, for the sake of consistency. Also he who expects to enjoy *substantial* wealth in heaven; yes, *gold and silver*, pearls and crowns, as the Bible describes the connection of his wealth to this kingdom of God as his own, in order to enjoy his wealth where he himself will be at that time; for it is no more consistent for the man who himself refuses to enter into the kingdom of

God here to then be allowed to enter into it there, than it would be for him to receive his wealth there after refusing to consecrate it to the same kingdom here. Also it is just as appropriate to say that no one will inherit in the kingdom of God except according to the way he assists in building it—"according to his works in the flesh," which will show clearly that the duty of the Saints is to employ all their wealth, as well as their time and their talents, and all they possess, to build the kingdom in the way they expect to enjoy themselves and all they ever expected to enjoy eternally.

But, says some miser, I am willing to contribute my possessions to build the kingdom of God here, as long as I myself can use them as I choose; but I cannot entrust them to another lest they be lost. Well, if you cannot entrust the management of your money to the one to whose counsels you have entrusted the salvation of your soul, that is tantamount to valuing your money more than you value your soul, that's all! Every man has his free agency to entrust his money and his soul—the one or the other, both or just one, as he chooses; and according to the same principle he will be rewarded; but our present topic is, how can everyone obtain the greatest benefit for himself from his money? We answer, that it is by making the best use of it, and this is the great question that all the bankers of the world have. The lack of trust that is in the world obliges the bankers to ask for strong security; and at best many are afraid to let go of their money, lest they never see it again afterwards; and indeed it is a very slippery little commodity.

We shall endeavor to answer this question for the world and for the Saints as to how they can use their money and receive perpetual interest, with no danger of losing a cent of it ever! How? Well, there is a branch of this guileless bank that has been established in Liverpool, and President F. D. Richards is its chief overseer at present; it receives all amounts of pounds to whatever amount you wish—it pays good interest, and you can receive your money back at any time after a period of three months, and the entire kingdom of God gives security, and Brigham Young is his right-hand man. This is the bank to which we refer, and we beseech every owner of a pound and more to contribute to it with haste. This is a *duty* for those who have money they can spare, and the best thing that emigrants can do is to send their pounds to him as they are received, until they have sufficient for their passage, and thus, they will

be ready for them: until now no one has been defrauded, nor can anyone go *bankrupt* by belonging to the kingdom of God. This bank has branches throughout the whole world, and indeed it demonstrates its usefulness so clearly to us that we wish all of Wales to have branches of it also. We beg the attention of the Conference Presidents to this matter, and we would love to hear their wisdom concerning its organization, &c. We said that it is a *duty* of those who have money in banks, or wealth in the service of the merchants of Babylon, to entrust their riches to those who build the kingdom of God; and thus, it is a sin to refuse. If the money of the Saints causes them to sin, it is a curse and not a blessing to them, and thus it is for their personal advantage that we urge them to inquire as to how they can convert their money to be a blessing.

Each person can depict for himself the use that is made of the money he loans to the building of Babylon,—his eyes see around him the injustice, oppression, drunkenness, robberies, and every kind of sin; his eyes are shocked at the blasphemy and swearing mixed with the laments of the oppressed widows and orphans, and when his heart droops in the midst of the reveling, the pride and the wantonness that surround him, he says to himself,—I am one cause of all this—my money assists in carrying all this along! Let him turn from this scene to search for godliness, where is it professed to be, and what does he see? High altars, frequent and splendid, it is true, and their priests in the luxury of his own sacrifices wrangling about practically every subject, yet all uniting to curse and damn only that Zion and its priests who deserve his support, and oppressing his own dear brethren. How does the one feel who sees his riches being used for these purposes? Is it any wonder that the Saints who know better than to do this lose the money they loan to build Babylon? Is it not known that the day of its fall is nigh; it will come as suddenly as the “fall of a millstone into the sea,” when its merchants and its great ones will cry from afar that they have lost all their riches in it, if not themselves as well. Who will complain to those Saints with their eyes open who choose to build Babylon instead of Zion, if this were to be their fate? But enough of that, we shall change the scene, and each one will see the good he can do to fill a more glorious *picture*. If all the Saints were to put the money they loan to bring about the evils of the world, in the hand of President Richards, he would be enabled to send thousands of the

poor each year to Zion, where they will receive not only deliverance from oppression, poverty and sufferings, but where they and their progeny can be instructed in the law of the Lord,—be filled with all mercies, and help to build Zion speedily. Will it not be far more pleasant to hear from those who were delivered by your money when they gather by the hundreds or thousands around you in Zion, their blessings on you and your children after you, than to give your money to feed the children of Babel for them to curse you to your face; is not the smile of heaven in such use of your money more blessed than suffering a conscience roaring like a mother bear after losing her cubs, saying, “You are the man who has done this evil.” Let each picture for himself the indescribable benefit that could be brought about by the proper use of his money, and let him count the interest he will receive if he can get enough images to show that.

The money can be used not only to emigrate the Saints, but also to send goods not available there to build and to adorn the Temple of the Lord, to build and strengthen that Zion where only they, and none else, can be delivered from the sword, the famine, the pestilence, and the calamity the inhabitants of the world will reap like reaping the grass of the fields. Now it is obvious, that the *duty* of each one who expects to inherit a place and a name in Zion is to uproot himself, and gather his money and his riches from Babylon with haste, and use them to build the kingdom of God, and blessed is he who does so.

Again, we say, it is not only their *duty* to act and sin not to act, but the *personal advantage* is a motive to act on several accounts:—1st. Their benefit is individual and it builds Zion. 2nd. Their money is more secure than if it were in one of the banks of the world; this one does not go bankrupt as do others that lose much of all they have by doing so, but their money is kept safe for them, and it is available when requested. 3rd. They receive interest from this bank as they would from any other, stronger security than any other offers.

Let everyone who claims a right to the kingdom of God for himself ask, what is the reason for all the earnest calls the leaders of the church in Zion make for financial assistance in these days? What motivates them to the tireless devotion, and to the incomparable energy they put forth now to strengthen and extend the ropes of Zion, and to gather her children home with such haste? Does not

all the effort that our *Watchmen* put forth say in a voice louder than the cry of an angel, that they foresee the approach of the bad day; and should not their deeds, together with the feats of the British Presidency in placing all their power to pull together on these ropes, oblige all those who expect to jointly inherit the benefit of that to work together with them in this matter with all their might? And do not their *examples* prove there is a call on all their children, not only to consecrate themselves, but also their possessions that He has loaned to them to fulfill His purposes? Only he who lends strength to their arms in this matter, will enjoy continuing wealth, and that is the only way we know of to keep hold of the wealth one has—we know of no other way to use it properly—to receive certain interest and eternal enjoyment of it.

Which of the Saints would not choose to see his money transferred to building the kingdom of God instead of seeing it in the hands of the wicked in building the kingdom of the enemy; and who does not choose to reap eternal life from the fruits of such labor, rather than, having spent all he has in another way, receive the reward of iniquity? Well, we shall see shortly, for if we have been able to show the thousandth part of the superiority of the right choice, we expect to hear the sound of the Saints' money moving toward the Office of this "*infallible Bank*"! Nothing less will satisfy me; until that happens we shall not believe we have been understood, and we shall endeavor to say it still more clearly!

CALL FOR WORKERS TO GOD'S VINEYARD.

Aberystwyth, April 29, 1855.

DEAR BROTHER JONES,—I wish for you to search for a good man to come here, if you can somehow do so; he can have good places to preach, and plenty of listeners. There are here thousands of inhabitants without one Saint in their midst. I preached last Sunday to hundreds of people in a place called Talybont, which place has very many inhabitants, and not one preacher of the Saints lives among them. When I urged them to obey, the answer from them was, "There is no one of you who remains here with us." The work

is great, but the workers are few. We are but two elders and one teacher in this place, and there is no one else closer to us than 14 miles. There is plenty of work to be had here if some of the brethren were to come for it; my prayer evening and morning to God is to see them come quickly. We are all well and enjoying the Spirit of God.

Your brother in the New Covenant,

THOMAS JONES.

YET ANOTHER ONE.

Pentref Berw, Anglesey, April 15, 1855.

DEAR PRESIDENT JONES,—I have begun to distribute tracts in Anglesey, and between that and preaching the principles are catching fire throughout the place. The Saints and their principles are the main topic of the neighborhood. Two brothers came here from Alltwen following your counsel, which caused great happiness. There is plenty of work here for whatever number you wish for *colliers*; some can have work in Holyhead and Amlwch, and in several other places in this County. Judging from the signs we see now we shall be baptizing before long; in any event, that is our earnest prayer each day. The Saints in Caernarvon enjoy good unity, and the spirit of love fills their hearts; and all in all I feel happy.

Your counsel to me was to search for work for others: I have completed that, and I am still at your disposition, for I know that that is the will of God.

Your brother with the best work,

WM. LEWIS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 12, 1855.

THE VOLUNTEERS.—We trust that the earnest calls of the brethren from Anglesey, Aberystwyth, &c., in this issue, will assist us in

awakening the servants of God through the south to see their duty of going out to the vineyard, and especially we expect Conference Presidents and Branch Presidents to draw the attention of those officers who are able to go out to preach to that particular duty at once. The weather now is clearing, so that we are able to preach out of doors and have more listeners than we had in homes during the winter, and from now to the harvest is the easiest time for the country to come to listen. Brethren, "seize the time, for the days are bad!" God is more earnestly calling you to set forth the way of life to your fellowmen, more so this year than last year, and he expects more self-denial, zeal and devotion, insofar as there are cords of falsehood binding the people tighter and tighter, and insofar as the hour of his judgment draws nigh.

There are urgent pleas from the north, the counties of Pembroke, Merioneth, and Cardigan, for help to harvest the abundant fields around them, already growing white for the great harvest. You reapers of the chief vinedresser! do not turn a deaf ear to their cry, but sharpen your sickles with haste, and as it was for workers at the "eleventh hour,"—go eagerly and reap, and gather your sheaves with you into the barn with joy, before the black clouds that hang over you pour out the destructive winter.

We thank Evans and Giles for those they named; the sooner the better they started to the field; they came past here and received the instructions we had for them; and may they and all others strive to influence others to follow them as soon as possible. We are happy to report that our faithful brethren Morgans and Davies from Alltwen are already in Anglesey, and are zealous in this good work, and three other brothers last week went there after they did. May the gracious Lord bless these brethren, and keep them from evil, and make them a great blessing wherever they go. Elders D. Davies and James J. Phillips also have gone to Carmarthenshire, and we wish for kind brother Thomas Griffiths from Breconshire, to go to labor in the Merioneth Conference as soon as circumstances permit. Let us hear from the brethren who long ago promised to go out; when they will be ready to start, &c.

Brethren, we feel the importance of the work more than ever before, and the danger of neglecting it; everything around us

shows that, and may He who owns this work awaken everyone that they may see jointly the need that exists for warning the country, and may He instill the urgency of so doing in the hearts of our brethren. There is plenty of work to be had in various parts of the country where no one is preaching the gospel, but a great need for that to be done. May those who should be doing that understand their responsibility right away.

COUNTER PROOFS OF THE "ANTI-MORMON"
ACCUSATIONS!!

(Translation of the handbill.)

MR. SHORT has accused me of a lie, stating that I denied receiving his challenge to debate the three topics named by him. In response I offer the following testimonies from among several that I have by me:—

WE attest to having heard Captain Jones tell the Delegates of Mr. Short, on the 3rd of last April, that he accepted the challenge to debate the principle of the Latter-day Saints according to his own first conditions; but that he completely refused to debate the *three topics* offered by the delegates; that he agreed to meet with Mr. Short personally upon his return from Liverpool, to determine the principles that he would debate. The delegacy agreed to that before their departure.—*Thomas Jones, Benjamin Jones, Llanelli, John Walters and William Lewis, Swansea.*

I have admitted, and without ever denying it, that I received the challenge to *debate*; but I have denied, and I will always deny having approved their *topics*. Mr. Short knew, or should have known, this fact from his own emissaries, when he challenged me before the public the following evening! The fact that I met with Mr. Short afterwards proves the first part: the same fact offers a counter proof to the *latter part* as well, inasmuch as all other matters, except for the first one, rest on the *Committees* to organize. There should be no other need for Mr. Short and me to meet except to agree on the topics to be debated; therefore, as far as anything

pertaining to the *challenge*, I cannot have told a lie. Furthermore, with respect to the *topics*: although the delegates of Mr. Short definitely affirm (according to the "Swansea Herald" for the 25th of last April) that I had *approved* the *three topics*, yet in his Handbill they do not "dare" to affirm the same, rather they "interpolated" the following unclear words, with the kind of maneuver that has typified all their behavior, my opposition to which they have called "chicanery," namely by indicating that "no shadow of doubt rested in their minds concerning my approval." Notice! "concerning my approval;" when, was it in the past? or were they not doubting that I would approve them in the future; which one? If the latter, then their claim (in the "Herald" for April 5) will come to meet them. If the former, the four aforementioned, and myself, together with others named below, prove it to be otherwise: whichever way they deceive they are on the horns of a dilemma, and like Haman—*self promoting*. "When men deceive in this manner fate will condemn them to fall into this snare of inconsistency." This cunning form of "deceit" betrays a deep intent to condemn the innocent, which must merit the abhorrence of the intelligent public.

The following persons, who are willing to *swear* that one of my accusers, namely Mr. William Morris, notified them after the visit of the delegation with me, that I had refused the three topics that were offered at that time.—*Dewi Elfed Jones, Daniel Daniels, John Walters, and Thomas Harries, Swansea.*

In a refutation of the other accuser, namely Mr. Richard Morris, I shall not elaborate here, only an abridgment of the testimony follows:—

I, Benjamin Griffiths from Llanelli, Carmarthenshire, do hereby testify that in a conversation with Mr. Richard Morris, that the said Richard Morris gave me to understand, that in a visit with the *committee*, of which he was a member, appointed to make the arrangements for a public debate between Captain Jones and Mr. C. Short, that Captain Jones, during the said visit, *refused to debate the three topics* offered by Mr. Short.—*Benjamin Griffiths.*

I have indisputable confidence that the above testimonies, relating to Mr. Short's claim that I knew I had but *one* witness, and that *that witness was one of my own side*, (!) and in light of

that which escaped from the lips of his Respected Delegate, according to the *Herald* for April 11, that he had found me [during the visit which was noted] *surrounded* by my friends,—all these things are sufficient to oblige the informed public to release me from the above accusation, and to put it where it legally belongs.

Mr. Short admits that his objections are not against my topics, but against my only standard,—the *Bible* by telling in his Handbill of his wish to debate about the “Book of Mormon,” after reading that the same topic had been proposed by me;—that which he calls “Claims of Joe Smith” is included in my second topic, and instead of the “Divine Nature,” as he calls it, I had proposed the “Godhead;” as for the “Spiritual wife system,” I confess my ignorance of that; all our wives are *human* beings; but I had proposed “Plural marriage.” What more can he ask? His aim is clearly to deviate from what Mormonism really is to imaginary distortions, more hateful to the Mormons than to himself.

In answer to his objection to debating the *doctrines* contained in our books until he knows (through the lies of slanderers again, to be sure) which ones are “Divine Revelations or *Yankee* deceit,” I ask, How can the divinity of the Bible be better proved than through the *doctrines* it contains? I wish to inform my friend of that which appears to him to be a hidden mystery, namely, that the most secure proof that he can obtain of the divinity of the Bible is by *believing* and *obeying* its *doctrines*, and receiving from its Divine Author a fulfillment of his promises. God offers this infallible proof of the truthfulness of the Book of Mormon, and it is on this revelation and not on “*Yankee*” stories that “our system hangs,” Mr. Short.

His false application of the word “*indefinite*” to suggest that *I* did not understand his statements, is another demonstration of his desire to *create* inconsistencies; while one compelling reason to reject them was, *that I* understood very well that his intent was to recite slander and accusations that have been refuted many times before, which is proved too truthfully by his admission in his latest Handbill, that his proofs are tales told by “apostates” using such phrases as “*Yankee*

Deceit," "a heap of absurdities and immoralities," "blasphemy," &c. In a word, I think it to be indisputable that every gentleman would abhor debating his holy religion with the author of the jokes, the nicknames, and the mockery of sacred things that are in his handbill—his current deplorable false accusation of dishonesty, and his shameless assertion in public, that my "*works* cause angels to weep, and for men and women to be ashamed!!" Christianity would be ashamed to hear the Bible being refused, and the sacred oracles being weighed on the scales of such slander that atheists offer in the absence of the truth, against the gospel,—humanity would maintain contemptuous silence of all good men on such foolishness.

D. JONES.

WEST GLAMORGAN CONFERENCE.

THE above Conference was held in the Saints' Hall, Orange Street, Swansea, April 22, where there was a numerous and cheerful gathering of the Saints. Three meetings were held during the day. After a brief greeting to the Saints consistent with their condition and their efforts during the space of the three previous months, the Authorities of the Church were set before them. All covenanted unanimously to sustain them. That was shown with lovely and concerned feelings. Afternoon and evening we were blessed with the powerful and lively sermons of Presidents Captain D. Jones, C. H. Wheelock, J. D. Ross, and W. C. Dunbar.

The Hall was more than overflowing with listeners, and hundreds outside eager to listen. Ever since the wolves in this Town united to prey on God's flock, the Saints here began to increase quickly, with the whole place in one fiery blaze of excitement, seething and boiling wildly because of the "Latter-day Saints." We are baptizing in the midst of the war, and we have a million pieces more powerful than the "*Lancaster Guns*," shooting bullets of *truth* at the false, shattering the fortresses of heresy in pieces; and the haughty leaders of the armies of the anti-Christ are in confusion, covering themselves with shame and disgrace.

TRUTH chases *falsehood*
From all its holes into darkness.

The representation for the quarter is as follows:—High Priests, 1; Elders, 76; Priests, 34; Teachers, 21; Deacons, 19; emigrated, 9; died, 1; baptized, 25.—Total 481.

Yours affectionately as always,
DEWI ELFED JONES, *President.*
A. L. JONES, *Scribe.*

LLANSAWEL CONFERENCE.

PERMISSION was obtained from one Mr. Pritchard to hold the above Conference in the *Town Hall*, Llansawel, April 15. The meetings were begun at 11 in the morning, at 3 in the afternoon, and at 6 in the evening. Although the place was ample, still it was overflowing with listeners throughout the day. Sermons were given in the various meetings by the following elders:—B. Jones, President of the Llanelli Conference; B. Evans, President of the Cardigan Conference; Thomas Jenkins, President of the Carmarthen Conference; J. Evans, Carmarthen; James Jones, Llangadog; John Evans, Penywern; J. Edmunds, Llandeilo; and Evan Morgan, Brechfa. Good sermons were given to attentive listeners, and the neighborhood showed great kindness on the occasion. Eight were invited to dinner by a respected farmer, by the name of Mr. James, but no more than five of us were able to go, because others had the same generous idea. Mr. Williams, *Red Lion*, provided free lodging for several. In a word, the wondrous power received by the preachers, the multitude of listeners, and the great kindness shown gladdened our hearts more than we can describe, and our earnest prayer at present is, for the God who owns the work, to bless all for their kindness, and to prosper the efforts of his servants to influence hosts to obey his plan, so they may enjoy the blessings promised them.

Yours, &c.,

T. JENKINS.

LIST

Of the books for sale at "Zion's Trumpet Office," Swansea, together with their prices for Conference and Branch Distributors.

Book of Mormon, bound 4s;—4s 3c.

Doctrine and Covenants, bound 3s;—3s 3c.

Hymn Books, most attractive binding 2s 3c;—3s 5c.

Ditto, the second best 2s;—2s 2c.

Ditto, strong calfskin 1s 9c;—1s 11c.

Zion's Trumpet. Vol. I—IV, bound 3s each. Vol. V., 1s 10³/₄c. Vol. VI., 2s. Vol. VII., 2s 10¹/₄c, unbound.—Profit of 1 number of every 20 to the Branches.

Prophet of the Jubilee, Vol. III., unbound 2s;—2s.

PAMPHLETS BY CAPT. JONES.

The Scriptural Treasury, bound 3s;—3s 2c. Unbound 2s 4c;—2s 5c.

Who is the God of the Saints, per hundred 17s 6c;—19s 10c.

The Old Religion Anew, per hundred £1 18s;—£2 6s.

Proclamation, per hundred 10s;—11s 6c.

Counter Proofs to the Spaulding Story about the Book of Mormon, per hundred 14s 2c;—15s 10c.

Unpopularity of Mormonism, per hundred 6s;—7s 6c.

The Guide to Zion, per hundred 11s;—12c.

What is Mormonism, per hundred 3s;—3s 9c.

What is Saving Grace, per hundred 3s 6c;—3s 11c.

Balance Sheets, 3c each.

Invitations to any place, per hundred 1s 10c;—1s 11c., (but order no fewer than 300).

PAMPHLETS BY JOHN DAVIS.

Book of the Church, each 11s.

That which is in Part, &c., per hundred 6s;—7s.

First General Epistle, per hundred 6s 6c;—7s 6c.

Treatise on Miracles, per hundred 6s;—7s.

Treatises on Miracles. No. 1—6, per hundred 6s;—7s.

Preaching to the Spirits in Prison, per hundred 5s 6c;—6s 6c.

Go and Teach, per hundred 1s 8c;—1s 10c.

Conversations, per hundred 2s 9c;—3s.

Prove all things, per hundred 2s 9c;—3s.

- Days of Noah*, per hundred 2s 9c;—3s.
The Reverend and the Boy, per hundred 1s 10c;—2. } Songs.
Testimony of the Saint, per hundred 1s 8c;—1s 10c. }
The Great First Cause, each 1½c;—1¾c.
Lectures on Faith, each 3c;—3½c.
The Complement, each 2s 11c;—3s 2c.
Pearl of Great Price, each 1s;—1s 1c.
Review of the book of W. Jones, Bethesda, per hundred 8s 6c;—10s 6c.
Dialogue between Reverend & Boy, per hundred 3s;—3s 10c.
Two Songs of N. Ddu, per hundred 2s 9c;—3s.
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MISCELLANEOUS, &c.

WE are informed by President Richards that branches of the Church have been established in Mexico. They had baptisms in the spring. Although thick darkness covers the country, and men have fallen into a deep sleep, many inquire after the way to be saved. No less interesting is the news of the Cape of Good Hope, where there was so much opposition in the beginning. Their number at present is 31.

* * Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, Swansea.

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