

ZION'S TRUMPET,

OR

Star of the Saints.

No. 15.]

JULY 21, 1855.

[VOL. VIII.

WHAT DO THE MORMONS BELIEVE?

(From the "Mormon.")

WE often meet with persons who express surprise at seeing anyone of intelligence and gentlemanly bearing professing a belief and actually being a member of what is termed a Mormon community, or, more properly, being a firm believer in the doctrines of the Church of Jesus Christ of Latter-day Saints. This surprise arises, not so much from a knowledge of what that belief or doctrine is, as from the general report and newspaper accounts of a people deluded and led away by designing men; in fact, an entire corrupt, wretched, and debased community. Therefore, when repeatedly meeting with bright and intelligent-looking persons, who they cannot doubt have investigated thoroughly the principles before embracing them, they are perhaps led for the first time to doubt some of the charges brought against that people, and to question the veracity of gentlemanly editors, and even the correctness of some of the learned professions; and while meditating upon the possibility of some mistake among these gentlemen, he is led perhaps to review some of the reminiscences of the past upon which his opinion of this strange people has been founded, and to his astonishment, that notwithstanding the great weight of so much respectable

testimony against them for years, he recollects that, although they have been despised, repudiated, disgraced, driven, murdered, and obliged to seek shelter in the wilderness among savages, and abused and slandered even there, they still live, exist, and thrive; a subject which a short time since only elicited ridicule, merriment, scorn, or most supreme contempt, is now actually raising up these very wise dispensers of intelligence to expressions approaching a doubt, that they had perhaps misrepresented this singular people, at least in *one* respect; that is, in their having sense enough to live through their misrepresentations, slanders, and falsehoods. And now they proclaim that Mormonism is endangering the government; so much so as to require their Nestorian voices raised in tones of alarm to this widespread nation. Now these contradictory statements in relation to that people, connected with their evident energy, enterprise, and intelligence, which has been manifest in all their movements, naturally cause people to pause and inquire,—Where is truth to be found in relation to them? Not certainly with those whose testimony has for years past proved false. Where then can evidence be found in which confidence may be safely placed? If scarce ever can be placed in man, but it assuredly can in principles, of which we ourselves are left to judge.

The Mormons believe in God and Jesus Christ his Son, and the Holy Ghost; they believe in the Bible as the Word of God through inspired men, given to man for his benefit and use, and “Knowing this first, that no prophecy of the Scripture is of any private interpretation.” They believe the Scripture—the whole Scripture is given to be understood; not changed and modified to suit individual convenience or tradition; but literally in its primitive sense; and no man has the right to alter what God has said. The Mormons believe in the Bible as the revealed will of God to man, and they obey all its precepts, which the different denominations of Christendom *do not do*; more than this, while the several sects assume to hold the Bible as their rule of faith, they not only widely disagree in its meaning, but actually repudiate, and, in some instances, ridicule many of its precepts. And although Jesus says (Matt. xxviii, 20) “Teaching them to observe all things whatsoever

I have commanded you," yet professed modern "teachers" say you need not observe all things, for some things, they say, are "non-essential." The last sounds much like the serpent's revelation in the Garden of Eden, "The day thou eatest thereof thou shalt *not* surely die." As conscientious believers in the Divine Writ, we earnestly protest against diluting the Word of God with the precepts of men. But more clearly to illustrate the discrepancies between the doctrines taught for the Gospel in the modern times, and the pure Gospel taught by Jesus and his Apostles, we will quote from the Scriptures some of its doctrines, and contrast it with the present opinion of men, prefacing it with the words of John in his second epistle, 9th verse, "Whosoever transgresseth, and abideth *not* in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

THE DOCTRINE OF CHRIST AND THE DOCTRINE OF MEN.

Doctrine of Christ.—(Mark xvi, 17,)—"And these signs shall follow them that believe."

Doctrine of Men.—And these signs shall not follow them that believe, for they are done away and no longer needed.

D. C.—(John xiv, 12,)—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do also; because I go unto my Father."

D. M.—He that believeth on Christ shall *not* do any of the great works that Christ did; for such things have ceased from the earth.

D. C.—(Matt. xxiv, 31,)—"And he shall send his angels, and they shall gather together his elect from the four winds," &c.

D. M.—And there is to be no more ministering of angels, for such things are done away.

D. C.—(Rev. xiv, 6,)—"And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth," &c.

D. M.—There is no need of an angel to bring the gospel back to the earth, for we have it already, and our missionaries preach it; thus what need is there for it to be restored?

D. C.—(John v, 39,)—"Search the Scriptures, for in them ye think ye

have eternal life: and they are they which testify of me.”

D. M.—Search the Scriptures, but let them be explained to you by some famous and learned interpreter, instead of asking for God to explain them to you.

D. C.—“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

D. M.—Although the verse says for us to ask of God, the human wisdom of this enlightened age is now more certain, for if a man were to say that he had asked for wisdom from God and had obtained it in our days, it would not agree with our creed, and we would count him an imposter, and a believer in modern *revelation*, and that would be nothing less than Mormonism.

Apostles and Prophets are considered to be done away and no more needed; although it is said in Eph. iv, 12, 13, “For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Thus the order and system of the Church and its doctrines are almost entirely thrown aside and considered useless. Though it was once thought to be necessary, “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” now it is not thought to be important, but every one take care of himself; and thus is the order of God repudiated by those that profess to be his servants, and many of the most glorious of the promises of God to man, are lost sight of, covered up by tradition and false teachers. And that which was declared by the prophet of old should take place in the last days is made useless by spiritualizing, and many are only left to fear and tremble because of the wickedness that is coming upon the earth.

THE UNITED STATES AND THEIR HUMAN
TRAFFICKING.

THE main bone of contention of the Americans now is the Slave trade; campaigning in its favor and against it is increasing and spreading day by day, and it threatens to overtake the whole country with swift and grievous slaughter; throughout the southern states clear threats are made and preparations to overcome the spirit of the north; through the eastern and northern states opposition to the slave trade has increased to such an extent that public meetings are held in their main towns and cities to lecture against the evil of it, and their journalists do not hesitate to announce that the day of its demise has already come, and to call for guns, swords, and all sorts of deadly weapons to kill the slave traders. The Northerners fume to the Southerners because of their rush in the Kansas election, while the South is quite indignant because Massachusetts has abolished the law which allowed the slave owner to reclaim his slaves who had escaped to the free states. The South embargoes its products from their markets without a consequent additional charge, while others advocate the banishment of Delegates of that state from the future Senate. Georgia and other states show a desire to continue slave trading with Africa; Southern papers applaud the efforts of the agitators from Missouri to force Kansas to be a slave trading Territory, and they threaten that it will have to be such despite any opposition. Says one of their chief reporters after blaming the North for interfering in the matter:—

“What is the result? When Kansas is opened to the South, a country suitable in every sense for slave trading, the North becomes incensed about it. Here the campaign begins. Paid immigrants are sent there to kill the hope of the South. But in defense of their laws and their homes Missouri prepares for the attack. It is far from the arenas of conflict, far away in the fertile fields of Kansas that the North and the South meet face to face, fanaticism and slave trading. It was a deadly contest, and slavery won.”

The people seem determined to stick to their guns, but the

language of the North is no less stubborn on the opposite side. The New York paper's correspondent writes from Leavenworth, Missouri:—"I shall add only that residents of the free States know little of the nature of our situation here, nor either of the only way to secure Kansas's freedom, *which is by fighting*. A fierce and general battle must be fought. Until that is done, more deaths will be the result. If you want to help those of us who have endangered our property and our lives for the cause of freedom, send us revolvers, and other weapons."

The *Tribune* supports the above, and "hopes that the friends of freedom will note this appeal, and meet the slave traders on the threshold, and that they will through the might of fixed weapons in the Territory undo the acts of the villains who gathered together, calling themselves the Kansas Senate."

From the other side, the *Western Argus* (pro-slavery) says, after revealing an alliance among the opponents of slavery to steal all the slaves from Kansas:—

"If anyone is to be exiled from Kansas, we know of no one more deserving of that than the anti-slavery people themselves.

"The fact is that the freedom-seekers of the West have decided to incite strife against the slave traders. It becomes ever more obvious that their desire is to have a civil war, and it is with a view to this that they make all their preparations, and since such is their aim, the sooner their destructive intentions are forestalled the better for the good of Missouri."

It can be seen that the two factions are quite heated, and no doubt the era foretold by old and recent prophets is not far, when he who does not steep his sword in his brother's blood must flee to Zion.

It is true there are a few moderate men, and there were never fewer on a similar occasion, yet there is no one who does not feel they are being oppressed by others, and nearly all are determined that the only way to achieve justice is through force of arms; there is no one who suggests hardly anything else now. There is no kinship between the spirit of the parties; the disease has seized the stomach, rooted in the political and religious body so as to become irremediable, and there is no recovery for it until double atonement is made for all the

innocent blood they have spilt on their battlegrounds; and not until their grass is reddened seven times more crimson with their own blood than they saw it by the Saints' blood will a righteous God's vengeance permit them to return their sword to the sheath. The black clouds gather a dark, terrible and ominous storm, with increasing ferocity; the roar of the distant crowds denotes its approach; while reflections of fanaticism, like the flash of forked lightning split the entrails of the heavy-laden clouds to reveal the horror, the ferocity and the widespread nature of the storm. The conclusion is hidden in its belly, however. It is known that there will be plenty of natural thunder and lightning close to them without making artificial ones from the west, and enough bloodshed closer than the Rocky Mountains to surfeit the appetite of the most bloodthirsty, without devising lies about the innocent in order to get an army to go thousands of miles to spill yet more Mormon blood—now blood of a different hue will be seen, and who will lament their pain or their death!

As can be seen even more clearly the bloodthirsty spirit reigns in the States, and seeming to set an edge on the swords of the North against the South, and the South against them in turn we quote the following from the "Michigan Expositor:"—"Civil war in Kansas appears more inevitable every day between the cruel agitators of Missouri and the residents of the Territory. The recent rush the Missouri agitators made on the election is increasingly awakening the spirit of the citizens; and they are undoubtedly preparing to defend their rights and their election at gun point. Now is the time for men of faultless courage and unwavering determination to go straight away to Kansas. Have we not hundreds and thousands of upright young men, who are willing to sacrifice their lives if need be to save Kansas from being blackened and polluted by armed savages from the hellholes and drinking establishments of St. Louis, and other places in Missouri?

"Because we have a helpless President, whose duty is to defend the Kansas settlers, but who takes no notice of the violence committed there; will the heroes of our country be as unconcerned as he, and allow the brave forerunners of freedom in Kansas to be exiled from that land by a band of Slave traders' minions? We trust they will not.

Forward then, to defend the freedom and purity of our election in Kansas. Forward in the campaign for the freedom of Kansas. Let the cruel insurgents of Missouri be shown that the men of Kansas are not cowards, and they will not tolerate being disrespected."

He in turn is answered by a pro-slavery journalist, who is published in the field of conflict, as follows:—

"Why do some of the Eastern Editors, who fight the Missourians so dreadfully at home, not come themselves to Kansas, and dare to fulfill what they advise others to do? We think they would look much better if they preached less and acted more. One could think from reading the eastern newspapers that an army of a million freemen was coming to drive the Southerners out of Kansas through force of arms. We fear their war-like appearance and their stunning threats not a jot. If there is truth in the old proverb that "rarely do barking dogs bite," we are fairly safe. We would be glad to see the plans of the northern Press being given an *attempt* of completion in their Territory. That would give us the opportunity to revel in the enjoyment of what we have desired for many a day, which is 'to walk to our press in the blood of anti-slavery fighters!' Come, then, we say, on your cruel mission, and we shall give you the same welcome as the immortal Jackson gave the British in New Orleans. We will make your wives widows and your children orphans, and fertilize our land with the rotted skeletons of freedom fighters. We would very much like to see the Editor of the 'Michigan Expositor' leading his procession of *rag tag* and *bobtail* soldiers across the prairies of Kansas. We would want to see him after his first battle with the 'armed host from hell,' and hear his view regarding the possibility of making Kansas a free State, 'easier said than done.'"

This is quite plain speaking, is it not? These spirits are ready, only a little time is needed for them to meet each other! It should be remembered that these are the same mob that exiled the Saints from Missouri: at that time, their lies were believed, and their cruelties against the Saints were praised by those who now see from being under the yoke themselves, who was to blame. At that time there was no offer of a helping hand for thousands of innocent people exiled in the depths of winter from their land by them, but now ready and

willing armies are gathered through "sectarian" sympathy, to defend merely a local in his cottage from arrogance! Houses, towns, fields, farms, and valleys, yes whole Counties almost that were plundered from the innocent Saints are in the possession of these attackers, and these will probably be steeped once again in blood before long, yes, when they are purified and cleansed through their own blood from their corruption, to be suitable for a second tenancy by their rightful heirs!

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Star of the Saints.

SATURDAY, JULY 21, 1855.

TO THE PRESIDENTS OF CONFERENCES AND BRANCHES.—We call your careful and frequent attention to the financial accounts of the Church under your care; the duty of each one of you in his stewardship is to see that correct and clear accounts are kept of the Saints' contributions to the Perpetual Emigrating Fund, the Temple, and all other contributions that pertain to the church of God, and accurate records of their transfer from the one Treasurer to the other, and of the use that is made of every penny of them. The Saints reasonably expect you to defend their rights, through the proper use of their contributions, as well as in all other things; God expects you to prove your honesty and your faithfulness in this, and our own responsibility to the one or to the other cannot grant anyone the credentials to operate in a related area who is negligent in doing right, and keeping records that clearly show, with no need for the writer to accompany them to say what they are, what the contributions of each member are to every request; and to offer proof, we say, to their successors; and to offer proof to their lineage after them, and to offer proof again in Zion, when the test will come for the deeds of each one.

Trust is the main thing needed in the sight of the Saints to fulfill every requirement with promptness; for they know perfectly well that they are contributing to God in every just request, and there is

nothing that will create trust in their Presidents if they misuse their contributions, while on the other hand the satisfaction that proper use is being made of everything will encourage more generosity than anything else without that. The great importance of the Saints' trust in their Presidents, without which there is insufficient love or influence to preside, should compel each one not only to make proper use of all the contributions to their appropriate purposes, rather to choose, yes, to insist on making everyone believe and see that such is the case. This is the way to earn trust, to defend character, to prevent suspicion, and to double all *legitimate* contributions; the contributors deserve this, and those who desire the Saints' trust will do so. Make known, at least every quarter, what amount each member has paid in each branch to each request, and let every Conference be informed publicly, what amount every Branch has paid into each fund, so that if there is an error everything can be corrected and recorded in detail in the relevant books. We feel to encourage this with exactness, and anyone who is derelict in this will be held to be a public criminal, apart from the fact that it will lead one to suspect his motives and damage his influence.

There is hardly any sin more shameful in the sight of the Saints, more sinful in the sight of the Lord, and more intolerable in the sight of the Priesthood of the church than *dishonesty*. Dishonesty toward one's fellowman is inhuman—toward a brother is even more cruel, and toward the church of God is sacrilege! Robbing poor Saints of their halfpennies and their pennies they have contributed from their penury is a sin too wicked for one ounce of the Spirit of God—the spirit of *justice* to dwell for one second in the being that does it; but if any President were to betray the trust that sincere Saints put in him, because of his divine Priesthood, by doing so he would add treachery of the worst kind to sacrilege, which not only would make a “Judas” of him, and would cause every honest man to pass a similar verdict on him, but would tend to damage the influence of his brethren who are more honest than he; and in short, we do not possess the words that express the atrocity of the wicked thing which we have named! We trust that no fact will bring such an accusation to us against any of those who have received the sacred privilege of being stewards over the property of the *church of God!* If anyone sells himself into such sinfulness, we will not consider excommunication out of the church of God a punishment equal to the transgression

until the last farthing is repaid, rather the iron combs of the state should comb his hair morning and evening; let his joints be bent on the turning wheels of the torturers of rascals less deserving, and let him be loaded with a hundred pounds of iron for every shilling he keeps in his Judas-like purse from the possessions belonging to the innocent brethren of Jesus. And after he spends a miserable age like that he will have received only a few minor suggestions of the torments and pains of the punishments the Great Head of the church will cause him to suffer when he meets him beyond the veil, and we can imagine hearing all members of the church through the heavens above shouting their "Amen" when his fate is sealed under the double locks of the depths of the prisons on high! Beware of him!!

WARNING TO THE SAINTS!

DEAR PRESIDENT JONES,—I received a letter from Dewi Elfed Jones, while in Monmouthshire, complaining that he had been excommunicated from the church unjustly because of your animosity toward him, and trying to prove that he is not a debtor to the Offices, or to the Conference, except for a few pounds. I understand that he is also busy writing letters to various places, and I have seen some of them, full of lies known to me, trying to justify himself for that which I know him to be guilty of.

Since Dewi Elfed Jones has embarked on such a sinful task of falsely accusing you, and trying through false religion and lying assertions to create influence against you, I wish to have the opportunity through the TRUMPET to warn the Saints not to believe the evil things he says about President Jones, or anything good he says about me, since *he is the one who says it*. I consider the praise of such a man as Dewi Elfed Jones an insult to my character. I declare all the accusations he writes against President Jones to be lies from what I have seen, and that he is attacking his best friend; I know that President Jones has shown more mercy, long-suffering, and good will toward him than justice requires him to do. I myself went on his behalf, and I know of others who went at his request, to plead with Dewi Elfed Jones many times for a long time, to mend his ways, to live a life congruous with what he professed, and to

work righteousness, all of which he promised to do month after month, but he has descended into his current darkness by failing to do that, to the point that he takes pleasure in degrading and falsely accusing, by saying things that I know are lies, the man who has done the most good for him, and the most innocent of those he accuses, of any man in the country. Since Dewi Elfed Jones insists on going to his own destruction, it is a pity that he expends so much energy in trying to blind and poison other Saints to following him to destruction, and the worst of all is that he has devoted himself with such impudence to showing his malice toward you. This proves clearly to the children of the light that he is of a vengeful spirit, and is deserving of the chastisement he has received. It is a bad sign to see “the dog chewing on the switch.”

Allow me to inform the Saints that I understand, after looking carefully over all the accounts available, that he owes the Offices over *twenty pounds* according to the accounts kept by his own son, who received the calling of Distributor, and according to his own words, and those of others, he did not receive the money since his father had pocketed all of it. Besides that, it is my understanding that over *another twenty pounds* of the Conference's money is in his hand according to the accounts *kept by his son, who was his personal scribe*. His own books show that he had received over *fifty pounds*, in addition to over *forty pounds* for his own keep and that of his family, and about *ten pounds* for clothing, in *less* than a year's time, in addition to all the profit that came from distributing Welsh and English books. From the above sum about *ten pounds* remain in his hands from the contributions of the Conference toward the building of the Temple of the Lord. He has denied this, and refused to give the money to those to whom it belongs, rather he quarrels with President Jones because he defends the church of God and the poor Saints against the misuse of their money. Therefore, I consider it my duty to the Saints and Brother Jones, to give this information of that which I know; and I know that President Jones has had ample cause to excommunicate Dewi Elfed Jones for more than half a year, had it not been for his desire to restore him, and my own resolutions to go with him for weeks to reform him, for which I am very sorry I did, because he has deceived me completely through his hypocrisy. Despite that it would be much easier for me to forgive him

for that than for the ungodly attempt he makes to harm the innocent, and to poison the minds of the Saints. I understand by what I hear from practically everyone in the branches I have visited, that the accounts of the branches show a great number of pounds in his hand besides the above. His own accounts, which are in writing at "Zion's Trumpet Office," to be seen by any who doubt, show that he owes the amounts I have noted.

DANIEL DANIELS.

We wish to add our testimony to the above, that the above noted amounts, and more, are owed by Dewi Elfed Jones according to that which his own accounts prove from his receipts from the Conference. We believe that he has received justice in his excommunication, and we are sorry for having been deceived by his assertions and fair promises for so long, but because he is in strong opposition to President Jones, and false accusing him, we consider it our duty to defend the truth.

EMRYS DAVIES, }
WM. RICHARDS, } Former counselors to D. E. Jones.

We also testify, after a detailed review of the accounts of D. E. Jones, that the aforementioned amounts are missing, as well as additional amounts; we know that President Jones has dealt lovingly with him, and that he has done his best to restore him from his perversity, and that he has administered an overabundance of mercy to him, and that in every circumstance he has received hatred in return; and we know that D. E. Jones bears animosity toward President Jones, and that he has said much to injure his character in his absence for some time.

THOMAS HARRIES.
WILLIAM LEWIS.

*Excerpt from the letter of President F. D. Richards after reading
the letter of defense of Dewi Elfed Jones:—*

"To President Dan Jones,—Dear Brother,—I received from Brother Wheelock the enclosed letter, written by D. E. Jones, and I send it to you now, so that you may know the spirit of the man through his own speech, and that you will be better prepared to deal with him. I wish for you to deal fairly and impartially in every case of this kind where there is a deficiency of——. I cannot tolerate such business in the Church, being transacted under the mantle of hypocritical adulation of being a "true and faithful Mormon," as he says. There are many who can say, "My heart is in this work of moving this kingdom forward," while the kingdom is moving pounds into his pocket, as the West Glamorgan

Conference did into D. E. Jones's possession; and I cannot be so ready to believe him when he says, "I am ready to suffer anything for this cause," until he returns the amount of money which he has kept for his own use unlawfully. I am completely indignant at such devilish hypocrisy feigned to hide such accursed business. It appears that none of the church funds have been too sacred for him to divert from their proper purposes, and apply them to his personal use. He may not expect to regain my trust and association ever again, nor do I ask any other upright man to trust him, or to associate with him, until he repays the last farthing of the money that he has used so unlawfully. Such defaulters forfeit trust, and they sin against the worthy poor of the people of God, they betray the holy confidence given them by you and me, and they sin against the entire Church. It would be better for such characters to sell all they possess, enter into service with their families as bondmen and bondmaids until they repay the last farthing with interest, and by so doing give to the Church one proof of their honesty, than to contend with the authorities for a place or for the approbation of being alive when they are dead to righteousness. * * *

"F. D. RICHARDS."

[It is not a pleasure rather a grievous duty to publish the foregoing, yes, a *duty* forced upon us by Dewi Elfed Jones himself, by his having written letters to different places, several of which are sent to us by their recipients, loathing his malicious assertions to hide his sins by vilifying the innocent. The foregoing illumination of places where he has written in contradiction of the truth is required, and it is fair for the Saints to have the other side of the matter as he has given them the first side himself. Defending the truth against falsehood is the duty of every philanthropist, and here is the attempt of your—ED.]

LETTER FROM ANGLESEY.

Pentref Berw, June 23, 1855.

DEAR BROTHER JONES,—We use the present opportunity to inform you that we all have work at present, and brother Daniel Lewis is in Holyhead, where many workers can yet obtain jobs. Our masters say that they will soon need about six miners, and we would really like to see some faithful brethren come up, for there are here plenty of places to preach. We preach in several places every Sunday; sometimes we have a good hearing, and other times we are obstructed in the middle of a sermon by the elders of the Methodists; nevertheless, their behavior does not discourage us in doing the work of God. We

go about distributing tracts and preaching during the evenings of the week. We have not baptized anyone here yet, but we think that some believe secretly and that before long we shall capture their hearts. When brother Thomas Rees from Rhymney came here, he intended to stay here for two months, but now he is still here, and he would love to have his family come up; he has no way of bringing them now, and the rest of us cannot offer any help at present; we thought that if you, through your influence, could get some of the Saints of the south to do that for him, that would be a blessing for him and for us, so that we could lodge with him instead of with the world.

We feel very thankful to you for your care for us in sending of your substance to assist us; since we have jobs brother Lewis was allowed to keep what you sent, for he was in need. We are determined to do our best while we are here to prepare to go to Zion, hoping that our time in Babylon will not be long, as we long to go. We do not repent for having come here, for it is our privilege.

We are your brethren, and your fellow servants in the Lord,

E. S. MORGAN,	R. JENKINS,
ELIAS LEWIS,	W. VAUGHAN,
THOMAS REES.	

GREETING OF A SISTER TO HER FELLOW YOUTH.

DEAR fellow youth in the church of God,
I greet you if you will give me your ears,
In sincere confidence we work together,
In doing our part for the world.

As we recall the enormous privilege,
We all had of becoming Saints,
My mind is filled with longing,
To do our part for the world.

All the girls, and all the women,
Can offer to the world the perfect Word;—
We must testify boldly despite the wrath,
Before we can do our part for the world.

But as for the boys, they are able,
To do a great work in every kind of parish;

They will earn the priceless treasure,
 By doing their part for the world.
We know now without a doubt,
 That the Kingdom of God is worth everything;
 And woe to him of evil intent,
 Who does not do his part for the world.
 Let us determine to live faithful,
 To encourage all to come to God's vineyard;—
 Why do our brethren wait so long,
 Without doing their part for the world?
 A host will yet be seen in the city of peace,
 In Christ's company with happy faces,
 Those who went out from time to time,
 Doing their part for the world.
 The diligent Saint who did his work,
 Shall have God's peace at the end of his journey,
 And a golden crown and priceless pearls,
 For doing his part for the world.
 The brethren who have gone to Anglesey,
 Now show in sincere song,
 The only sure deliverance:—
 Thus they do their part for the world.
 Let no one obstruct any servant of God,
 From going to the field at the request of our Ruler,
 Rather let us all unite as one together,
 To do our part for the world.
 And then our Father will open the way,
 For us to go to our blessed land.
 And then the way will draw nigh for all—
 By doing our part for the world.

A GIRL FROM THE "NEIGHBORHOOD."

BOOK RECEIPTS FROM JULY 6 TO JULY 19.—A. L. Jones, £1 5s 4c; Wm. Lewis, £2 12s 7c; T. Morgan, £1 10s; E. Middleton, £9; Griffith Roberts, £1; Hugh Roberts, 11s 7c; David Jones, Anglesey, £1 8s 5c.

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SWANSEA:

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