

ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

SEPTEMBER 1, 1855.

[VOL. VIII.

MINUTES OF THE GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Great Salt Lake City, commencing Friday, April 6, 1855, at ten in the morning.—President B. Young presiding

THE First Presidency and seven of the Twelve Apostles were present, together with the Seventies, High Priests, Bishops, &c., and the Tabernacle was crowded.

President B. Young said that twenty-five years ago today the Prophet Joseph Smith organized this Church with six members; reviewed the rise, building up, and marvelous increase of the Church, and gave much useful instruction, all of which will be found in the full report.

At two in the afternoon, singing; prayer by C. C. Rich, singing.

The Authorities of the Church were unanimously sustained,—the First Presidency, namely President Brigham Young, and Heber C. Kimball and Jedediah M. Grant his Counselors, President and members of the Quorum of the Twelve Apostles, John Smith the Presiding Patriarch, Presidents and Counselors of the various other quorums, Edward Hunter Presiding Bishop of the Church, the High Council, together with all the other authorities, and George A. Smith as the Historian and General Recorder of the Church.

Not one negative vote was given, thus demonstrating a union which the world cannot realize.

Several bishops were released from their offices, and others were put in their places.

Fifty-three persons were voted to take missions.

President Grant said that active and energetic men, those who will do their duty, and magnify their Priesthood, are the men who are generally wanted to fill offices, go on missions, &c.

Elder Hyde related a portion of his experience down the river Danube, when he went on his mission to Jerusalem.

Fifteen more young men were voted to go on missions.

The meeting was closed with prayer by Elder Hyde.

April 7, 10 o'clock in the morning.—The Tabernacle not being large enough to accommodate the thousands of Saints present, the Conference convened in the new *Bowery*, which was being built at the north end of the Tabernacle, which will seat about 12,000 persons.

Singing and prayer.

After releasing a bishop from his office and putting another in his place, President Young spoke about the Tithing report, the deeds and duties of bishops, the building of the Temple, and about consecration; and he said that if the Bishops would not do their duty, each one of them would be released, and others would be put in their places.

The report of the Treasurer of the Perp. E. Fund was read and approved.

Elder P. H. Young exhorted the Saints to constant prayer and diligence, and asked a blessing upon the bread.

Elder Lorenzo Snow compared the present day with 25 years ago, and alluded to the time when the Elders were traveling without food or shelter to proclaim the gospel to nations afar off, and asked a blessing on the water.

Elder Woodruff said that the more Conferences we have, the better they all are; it was music to his ears to hear testimony of the truth; he referred to the dedication of the Temple in Nauvoo, and to the wars and distress among the nations.

Elder C. C. Rich said,—For the past 23 years I have known of a surety that this work was true, and that this Church is led by the hand of God; he spoke on the union of the people, and living to receive the blessings; if we do the best we know, we shall do first rate.

President B. Young adjourned the Conference until the 6th of October next, remarking that if we were to continue a whole week, but a few of the Elders could have the privilege of bearing their testimony: he remarked that he that imparts truth as fast as he receives it, will grow in grace and in the knowledge of the truth. The first mission to Joseph, who was a pure Ephraimite, was to gather Israel. He instructed the Saints how to live and avoid disease, and strenuously advised them to observe the Words of Wisdom; and to cease using tea, coffee, tobacco, spirits, and all such articles, and raise their children healthy; this people has got to do it. He then blessed the Saints.

The choir sang, and President Heber C. Kimball closed with prayer.

T. BULLOCK, *Clerk of the Conference.*

[We shall quote from the sermons of the Conference in the coming issues.—ED.]

LETTER FROM THE SPANISH FORK CITY.

City of Spanish Fork, March 28, 1855.

DEAR BROTHER WM. WILLIAMS,—With pleasure I shall use the present opportunity to write you the following lines, hoping they find you firm in the faith which was once given to the Saints. I am glad to inform you that I have arrived at the end of my journey, healthy and safe, toward the end of September, and I am enjoying excellent health to the present time, thanks be to God for that.

I confess my failure to write to you earlier, but the overabundance of snow has prevented the mail wagon from crossing the mountains. Salt Lake City is 7 miles long by three miles wide, and the roads have been organized from the East to the West, and from the North to the South, and the place is so level that one can see from one end of the roads to the other.

There are some splendid buildings here: the Tabernacle is a remarkably large building, and is very gloriously decorated. I attended the Conference in October, but the Tabernacle, despite its size, was too small to hold the congregation. I must say that I have never seen in my life such a polite and wholesome looking crowd; I could only say in my mind that "the smiles of Heaven are on this people." I was struck with surprise as I saw the carriages flooding into the City from every corner of the Territory.

Oh! how lovely it was to have the privilege of sitting in the Tabernacle of the Lord's congregation, among thousands of brothers and sisters, to listen to the Prophets and Apostles of God preaching the principles of heaven, without anyone saying "old saints," "false prophets," &c., or throwing stones at the windows as I saw in conferences there.

Oh! how lovely it is to dwell with the people of God! I say to you, brothers and sisters in the Fan Galch Branch,—be faithful in keeping the commandments of God, and strive to come up to the mountain of the house of the Lord, to be taught in his Holy laws! And as far as living here is concerned, there are good places to live: yes, I say, three times better than there; all live on their own land and in their own houses, and as far as I have seen there is an abundance here of all things to eat. The price of wheat now is one dollar per bushel. There is an abundance of potatoes, &c., and all kinds of vegetables. The craftsmen earn three dollars per day, common laborers from a dollar and a half to two dollars per day;—there is plenty of work for everyone. I say to Eleanor to take heart to come here, and not to listen to the fools spreading their lies about the Saints in Utah; I *know* what kind of a place is here, and I advise everyone who wishes to serve God to come here, for I am content in my heart.

I have obtained 20 acres of land, and have begun to till it, and I intend to build a house between now and winter, so that when you come here I shall have a place to welcome you. Remember that I shall be expecting you in the fall. Send a letter back as soon as you can, with all the particular news since my departure. I am your faithful brother,

DAVID DAVIES.

LETTER OF SISTER DANIELS.

Salt Lake City, May 27, 1855.

MY DEAR HUSBAND,—I hope that this letter reaches you, and finds you healthy and happy as we all are here; thanks to the God who owns us for his watchful care over us. We received your letter (the one you wrote in Carmarthen,) on the 13th of this month. You could understand our joy in hearing from you, about your health and your success, your faith and your determination to spread the kingdom of God among our fellow nation.

As we read the history of the world, and your letters, we perceive clearly that that which was prophesied is coming to pass on the inhabitants of the earth, that “the earth will be made empty of its wicked inhabitants,” saith the Lord, through pestilence, famine, and the sword,—that which the Latter-day Saints have been preaching for years back in Wales and England, Turkey and Russia, and along the banks of the Danube river, for many miles, saying, “Flee toward Zion, and stay not, for I will bring evil from the north, and a great destruction. The lion is come up from his lair, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.” Although such things were once foolishness in the sight of the proud of the earth, now their own eyes see them. There is nothing but destruction that awaits those who refuse the message of the Latter-day Saints, for it is God’s way to save man, and we know only this providence is strong enough to do it.

This City is becoming a very large place; a lot of building continues, and the Temple is going forth quickly at present. They are cutting a canal from the City to Big Cottonwood Canyon, to carry *granite rock* to finish the Temple. The health and success of the land, from all accounts that we have, are better than in any other place under the sun,—peace and cooperation reign here, and we believe there is no other town or country that can say that.

We had a particularly good Conference last April, which continued for two days. Many were called to go on missions among the red people of the forest, to preach the gospel which their fathers

refused. President B. Young said that the nations of the earth have proved themselves unworthy of salvation, and that the time has come to go to the scattered sheep of the house of Israel, in North and South America; thus over a hundred and fifty were called to go to them; of that number one Welshman was called, Joseph Parry, and he has now left. Hundreds of the Indians around here have believed the Gospel, and have been baptized lately. They testify that the "great Spirit" has told them that the Saints are good people, and that they must not do any harm to them. Also they are very fond of the Book of Mormon, and they understand that it gives the history of their fathers. In short, the Lord is beginning to fulfill his promises among this people, as he said through the mouth of his servant Nephi, (see page 73 of the Book of Mormon).

The Jeremy family is healthy and sends their regards to you, and also the family of Brother Jones; remember me fondly to brother Jones. I shall close now by sending our love to you.

Your dear wife,

MARY DANIELS.

LETTER OF HENRY HARRIES.

G. S. L. City, May 27, 1855.

DEAR BROTHER DANIELS,—I came to understand through your last letter to your family, that you wish to have additional news of this Valley, and I thought it would be useful for me to write a few lines to you. There will be some great changes here by the time you return: the City is growing rapidly, and there are a great many splendid buildings being built this summer. President B. Young's house, an extremely beautiful building, is being finished, and he has another house under construction. The new Tithing Office has been built close to Brigham's old Office. It is said that they raised one thousand and fifteen bushels of wheat in Ogden City last year. There are good signs for wheat yet this year, but it has been very dry since planting time until last week, when it rained and freshened the land nicely. A canal is being made from Utah Lake to irrigate that side of the Jordan. Walker, the Leader of the Indians, has died, and in his place

is his brother Arapeen, who today preached from the platform.

I shall close now, wishing you success, and all blessings you may receive now and forever. If you succeed in getting some of my relations to obey, please send word about them.

Your brother in the faith,

HENRY HARRIES.

ATTEMPT TO ANSWER THE QUESTIONS OF AMOS CLARK, IN THE 13TH NUMBER OF THE "TRUMPET."

[Continued from page 219.]

THE 4TH question is, "Why would not everyone receive the Holy Ghost *when* it is administered to him?" It can be a lack of faith and ignorance that keep them from receiving it; there are many who neglect, and others who do not teach them, possibly, that it is necessary to pray earnestly for it,—every man must look constantly toward heaven, for without doing so there is no one who receives this gift, and if they were to pray throughout their life while refusing the laying on of hands of authorized men, they would not receive the "*gift* of the Holy Ghost." Perhaps it will be necessary for someone to purify himself through living a virtuous life, before his temple is suitable for the Holy Spirit to dwell therein. It is a fact that there are many who receive the Holy Ghost when confirmed by the Elders, or at the time they administer the ordinance of the laying on of hands, but God does not have a *rule* that this will happen every time. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and *ye shall receive* the gift of the Holy Ghost;" he did not assure them that they would receive it at the time, or *when* it was administered to them. In another place, it is said, "And *after* Paul laid his hands on them, the Holy Ghost came on them." Again, "Then laid they their hands on them, and they received the Holy Ghost." It cannot be determined from these quotations whether they received the Holy Ghost at the moment it was administered to them or after that, but all may understand that it was by the laying on of hands of the apostles that the Holy Ghost was given. And allowing that they all received the Spirit at the time,

that does not place an obligation on God to impart it to all the same way; for even though the laying on of hands of authorized men is the means or the rite through which the Holy Ghost is received, yet it is only according to the will of God that He blesses the administration of it by imparting the gift that He chooses, at the time, or under whatever circumstances he wishes. There were not many in the days of the apostles who received any gifts that showed any particular wonders, or any visible difference from the other Saints at the time, and many times they were not particularly aware of its *reception* when the ordinance was administered to them. Paul said to the Corinthians—"Now concerning spiritual gifts, brethren, I would not have you ignorant;" Paul concedes here that some of the Saints were ignorant of the spiritual gifts, and thus not all of them had received them, although all had been baptized and had received the laying on of hands. It would be good for all to understand that men receive some influence of the Holy Ghost, such as an "enlightenment of the Spirit," without receiving, *when* it is administered, any outward or obvious gift. Perhaps brother Amos Clark feels to a certain extent dissatisfied that God has not imparted some special gifts to him; but let him remember that he is a child, and if he is a good child, the delay of his Father in giving such gifts to him, is for his good. The behavior of a mother toward her child when it begins to walk comes to mind; she opens her arms while calling to it, and when the little one tries its best to come to her, she moves after it encouraging it to follow her, and after it arrives that will cause its faith to double by the next time, and by that its ankles strengthen, thereby causing its trust to increase by the time a more important circumstance comes. The beloved of God are not blessed every time *when* they obey,—frequently they must work through faith, and faith is indispensable before a man can gain determined boldness to seek the promised blessing, and it is useless for anyone who doubts to think he will receive anything from the Lord; but the stable-minded man, who draws near with clean hands, determined, yet patient until the time a beneficent God imparts the blessing, unwavering, nor allowing his faith to weaken, he will receive the blessing, and his faith by doing so will be doubled by the next time to receive an even greater blessing; thus we see that the delay of our

Father in imparting the blessing when one obeys turns frequently to the benefit of the Saints. God knows best what is for our good, and we seek to be faithful until we receive it.

(To be continued.)

Formerly from Georgetown.

THOMAS HARRIES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 1, 1855.

CONDITION OF THE CHURCH OF GOD IN WALES.—It is with pleasure we report that we understand, either through meetings, through letters, or through elucidating facts that the Presidents of the Conferences in general are awakening to this important work of properly warning their fellowmen of the importance of this last message from heaven—the restoration of the eternal gospel, and the only salvation that God offers to the world from the judgments, the famines, the pestilence and the wonders that He is about to pour out upon the wicked. For the purpose of doing that effectively, not only should every office be encouraged to search for every opportunity he can get to preach and to testify; not only should that be done by the influence of the Spirit of love, and being earnest in persuasion, but also we consider that the supporting joint witnesses of the Saints, especially through their godly examples, and their spotless lives are indispensable to have success with the good seed that is planted. The wisdom of the divine Spirit they possess compels them to take care that this endorses and gives force to the good word; and that they do not allow anyone to pull down through improper behavior that which the faithful endeavor to build up in the kingdom of God. Let every person be brought to the accurate scales of *Discipleship* which was given freely to us by the Great Head of the Church; for unless they walk according to this rule their baptism is vain as well as all their other professing; only he who

continues faithful in keeping all the commandments of God until the end will be saved.

There is too much room to fear that the Saints rely on doing their "first deeds" only, as if they believe that obeying only the old duties they perceived to be their obligations when they first came into the church were all that was necessary; as long as they transgress no particular laws, but come fairly regularly to meetings, pay the occasional penny toward carrying the work forward, or not—as they wish, and as long as they can scrape along with it somehow without getting excommunicated, it will be all right with them in the end. Quite a lot like this is mentioned by some about their beginning with the Church, and they try to excuse themselves to some extent from fulfilling that which is expected of them now, "because," they say, "things like that were not required when I came into the church years ago." We do not hesitate to proclaim that to be sectarianism, yes, too much so to continue to the end in the Kingdom of God, rather we warn everyone we love to beware of it. We covenanted with God as we went into the waters of baptism to obey "*every word that proceedeth* out of the mouth of the Lord" through his servants. An increasing Kingdom is the Kingdom of God in this meaning; He clarifies the mysteries of his kingdom "line upon line," "a little" now, so they can understand it and do it, which will make them worthy of "a little" a second time; and thus we see that after doing the little that He commands, the new lesson will be received, and each most recent lesson is as indispensable to the salvation of the soul to life as was the first; and he who refuses to fulfill the most recent, is a vow breaker, and he forfeits his right by so doing to the privileges of the house, and to additional teaching of the One whom he had promised to obey. That is the spirit of apostasy; and after being excommunicated from the church of God, he raises his voice the loudest to testify that it is the Church of God, or no doubt that it was, but that unfortunately wicked men have brought new and oppressive things into it, something which he cannot abide.

There is another class to be found who go to the opposite extremes from the above; their entire effort is for new things while disregarding the old; in their great avidity for heavenly things to satisfy their needy taste, their soaring spirits grasp onto all the mysteries published in Zion through the *Journal*, *The News*, and all

except that which pertains to them in particular to fulfill in the areas where they are, and not infrequently they are found teaching their Presidents in the lessons that pertain to the residents of another country, under circumstances completely different from their own, as if they were already there, without being able to discern or do anything of that which is required of them here. While reaching for knowledge is good through every means, and especially that which is published in Zion and through the *Star*, and all the publications of the church, yet there is need to clip a little off the wingtips of those birds which fly from the nest before developing feathers. A good lesson for them to learn would be the fact that the only way to arrive at the enjoyment of those blessings and lovely views is by listening to and carrying out all the counsels of those who have been placed as leaders to them while they are here; that it is only from step to step, from faith to faith, and from strength to strength, that they reach the enjoyment of that which they expect.

We would like to impress on the mind of each one of the Saints the fact that daily salvation is the only kind that will be beneficial, and that it is to be had through daily obedience to what they are taught. To the wise man fulfilling the present lesson and receiving a new lesson is reasonable, expected, and indispensable to increase his understanding of the progress of those he expects to live with in the heavenly land. To those two classes we say that "the letter killeth, but the spirit giveth life" is correct now as it was in the time of Paul; the teaching of the Priesthood that is in their midst is the rule and the life of the Saints, and devastation is sure to take place on those who refuse their daily sustenance, thinking that either the past sustenance they received in their infancy, or the imagined sustenance they will receive in Zion is sufficient to sustain life. Let the earnest and timely calls of the stomach for sustenance to the body remind the Saints that the soul that resides in the body is a person as dependent on timely spiritual sustenance for its welfare as is the body.

We have a word or two for another class of people who are too ignorant of their own good, namely those who consider that they are bound to fulfill spiritual duties, as they call them, such as being moral, prayerful, charitable, and godly, but they consider that they are free to choose whether to contribute of their *time* or their *possessions* to the work of God. We say, that he who has not consecrated himself and all

he possesses to the Lord gives him a “blemished sacrifice,” while He requires the firstfruit and the unblemished of all things, or that he is a covenant breaker if having consecrated himself and his all, he refuses the service of one or the other when it is asked. Obedience to the one commandment of God through his servants is of equal importance to fulfill as is the other. While the Spirit of God has prompted the Leadership of their Church to ask the Saints to pay eighteen shillings and a halfpenny yearly toward building the Temple of the Lord, and while the one and the other are commanded to impart of his substance, as God blesses him, to the Emigrating Fund to gather his children to Zion, we cannot conceive of any excuse sufficient to excuse anyone from obeying who neglects to do so. There is great need for all the Presidents to preach, to lecture, and to *explain* if they wish, or to somehow get the Saints to properly understand the duties of contributing to these beneficent Societies, and to pay their debts to the church for books. We fear that there is excessive negligence of teaching this beneficial principle to the Saints; the fact that no one who neglects them willfully can claim any right to privileges of the Church of God proves there is a lack of proper understanding; furthermore, the smallness of the contributions to the one and to the other is an alarming fact that proves to the Presidents that their work of *teaching* is deficient, which proves they are guilty of the sin of neglect, which has become practically intolerable. As proof of this, let the Presidents compare the contributions of the Saints to these things with the contributions of the same number of Saints in any other country; for example, look at the contributions of the Conferences in England, which are published through the *Star*; look in issue 34 of this year's volume, and you will see that one Conference, containing but 241 members, has contributed more to the P. E. Fund and the Temple than the thirteen Welsh Conferences to the same things!!! Goodness gracious! think of it! you must reform at once. We see that another Conference containing only 670 members has paid more by several pounds than over 4000 Welsh Saints have paid! Presidents! who achieves this great feat? What do you say! is it not high time to wake up, if ever this is to be done? Furthermore, there is another example in Scotland containing about one-fourth the number in Wales that has paid more than twice the amount toward the Temple

and the Perpetual Emigrating Fund as all of Wales paid during the previous quarter! Again we ask in surprise what the Presidents think should be done? How can they expect to have the Spirit of their offices or the smile or favor of God on them while succumbing to such sluggishness and inexcusable neglect that this shows! We cannot think of allowing things to continue like this any longer. It's no use blaming the poverty of the Saints, for the Welsh Saints we know of are in a far better condition than those who have contributed that which has been noted. Oh no, not imparting of that which one can is the way to poverty, while a blessing on the charitable contributions of the poor will enrich them, and it is the fault of the Presidents that all the Saints do not understand this through experience.

Brethren, God requires you to see to it that these Societies and the Distribution of the books receive your strong support, and frequent clarifications equally as much as he expects you to preach, baptize, discipline, or anything else he commands you to do; and consequently, how can neglecting the one or the other not be a sin against him? Hopefully, we need not attempt to explain to *you* the necessity of doing this, but just to call your prompt attention to these things, in order to see a thorough and prompt reform. To avoid the disappointment that results from promises of huge sums at the end of the quarter, we have published convenient *Lists* to keep a record of all that is paid, and so that all will have the chance to pay their small amounts weekly, which were each one to pay but a halfpenny per month, would be pounds more than what has been received so far in Wales. Let every officer who has the responsibility see to it that collectors who have the proper *Spirit* are sent around every Sunday morning with the *Lists*, to receive the contributions of the Saints for the one or the other of those put before them. Every President should consider the neglect of this as a sin, and behave toward it as it deserves.

WAR BETWEEN THE STATES AND THE WESTERN INDIANS.

NEWS to the States pours in daily from different parts of the western borders, and from traders, mountaineers, travelers, and hunters from the lands of the Indians, that there is quite widespread excitement

through the majority of the Indian tribes to the west, north and southwest to the Rocky Mountains and further; that they have formed an almost unanimous alliance to resist the oppression of the United States; and that already over 3,000 of their braves have warred in a place called "Ash-hollow," on the trail that leads to, and is not far from Fort Laramie. The last messenger says that they have robbed the oldest of the old traders among them, some who have lived in their midst for close to 40 years; who have married squaws, and raised children in their midst; but the hatred of the Indians is so great now against the whites that they have robbed these of hundreds of horses, their goods, and threatened their *scalps*, after forcing them to flee from their midst for their lives. They have never done this in any previous war with the whites. Now, they dare the soldiers the Government sent to defend the emigrants, &c., to come to meet them, that it will be their pleasure and their *sport* to kill every single one of the men with the red coats, while they dance around to the sound of their music and their drum, and then escape into the forest. They mock the idea of being conquered by the United States.

An army of Indians attacked Fort Kearney, and after driving a number of the Pawnees in before them, they stole the animals belonging to the place from their herdsmen. The soldiers shot into their midst, but fortunately for themselves and the place, no one was wounded; otherwise, they certainly would have killed every white man around the place, because they were far more numerous. It is good to say that they were satisfied to go around with their booty without killing anyone. There are about 4,000 soldiers of the Government on their way to the western strongholds, but it is feared they will be too late to save the lives of the few that are still there.

A gentleman of French origin who had married the daughter of the Indian chief, by the name of "Four Bears," among the large tribe called the Sioux, came with his father-in-law into Council Bluffs, with 60 lodges (families), because they refused to join with the rest of the tribe to fight against the white people, which the others were apparently extremely eager to do. It is reported also that the Sioux have taken a Mormon camp of twenty wagons, and that there are in their midst about twenty women and children, but no white men. It does not say that the women and the children are white either; but sufficient to disprove that story is to say that there was no camp of the Saints that had started in time to be within a thousand miles of

the place the story indicates, and the Sioux would not go so far into the country of snakes to take such spoil.

No matter what God allows the Indians to do with the Saints who immigrate to Zion this year across the *plains*, we know that according to their faithfulness there is a promise of protection of the almighty arm of Him who has never forfeited his truthfulness, and in obedience to whose call alone they go; if nothing else I would not fear the consequences of obeying Him. But for the comfort of those who are fearful concerning their contemporaries there, we say that the Indians do not consider "Mormonees" as Americans, and consequently as enemies, rather as their friends. We were glad for our life while traveling in their midst to be a "Mormonee." They shouted in greeting, "Americani?" We would answer, no, that we were "Mormonee;" upon hearing that their countenance would change, down would come their rifles and their bows and arrows, and they would always run forward to shake hands cheerfully! We could not help but be surprised by this influence, but more than likely it was a superhuman cause, and one which will be of great benefit and protection to the Saints now, since the Indians have heard of the Americans' oppression of the "Mormonees" in Missouri, and have mourned greatly because of the martyrdom of our Prophet and our Patriarch, to the point that it has all brought about a brotherly sympathy, and the humanity they have induces them to be defenders against "Christians!"

YEARNING FOR ZION.

TRIBUTATION of the latter days,
 Is burdensome and difficult to bear;
 I pray to be delivered,—
 O Lord hear my lament;
 May the time hasten and come,
 I am looking to see the day,
 When from the present oppression,
 I will be completely released.

Daily I long for Zion,
 I would love to go there to live;
 Many good things are said
 About Zion—the abode of the children of God;
 True love and unity there flourish,
 Among all the inhabitants of the land;

My soul yearns for Zion,
 You can believe it—I tell the truth.
 Because of my desire I would swim the ocean,
 If only I could reach the shore,
 I must yet wait a little while more,
 Perhaps the dawn will come soon;
 I shall be content with the will of heaven,
 Be that whatever it may;
 In due time I shall be remembered,
 I shall go home in my turn.

Taibach, near Aberavon.

THOMAS RICHARDS.

PAYMENTS TOWARD THE DEBT OF THE WEST GLAMORGAN CONFERENCE, FROM AUGUST 11TH TO THE 23RD.

	£	s.	c.
1. George Cutcliffe, Swansea English Branch	0	10	0
2. Wm. Lewis, Alltwen	0	5	0
3. Margaret Lewis, his wife	0	5	0
4. John James, Alltwen	0	3	0
5. Ann James, his wife	0	3	0
6. Wm. F. Williams, Alltwen	0	10	0
7. Mary Williams, his wife	0	10	0
	£2	6	0

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

RECEIPTS FOR BOOKS FROM AUGUST 12 TO 17.—W. Lewis, West Glamorgan, £1 19s 3½c; Griffith Roberts, £1; Isaac Jones, £1 8s 10½c.

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

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.