

ZION'S TRUMPET

VOLUME 10

1857

UDGORN SEION,

NEU

SEREN Y SAINT;

Yn udganu dadseiniad o erchiadau Prophwydi ac Apostolion Eglwys Iesu Grist o Saint y Dyddiau Diweddaf—Cadfridogion Teyrnas y Dyddiau Diweddaf—goleunt arweiniol y Saint.

CYFROL X.

Edrych yr oeddit hyd oni thorwyd allan gareg, nid trwy waith dwylaw, a hi a darawodd y ddelw ar ei THRAED o haiarn a phridd, ac a'u maluriodd hwynt.—Daniel ii, 34.

Eithr Saint y Goruchaf a dderbyniant y freniniaeth, ac a feddianant y freniniaeth hyd byth, a hyd byth bythoedd.—Dan. vii, 18.

ABERTAWY;

ARGRAFFWYD, A CHYHOEDDWDYD GAN DANIEL DANIELS.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

Sounding the echo of the bidding of the Prophets and Apostles of the Church of Jesus Christ of Latter-day Saints—the Generals of the Latter-day Kingdom—the guiding light of the Saints.

VOLUME X.

Thou sawest till that a stone was cut out without hands, which smote the image upon his FEET that were of iron and clay, and brake them to pieces.—Daniel ii, 34.

But the Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.—Dan. vii, 18.

SWANSEA;

PRINTED AND PUBLISHED BY DANIEL DANIELS.

1857.



FOREWORD.

Upon presenting the tenth volume of our small, brightly shining Star into the hands of our readers, we address them on the growth of the light of 'Mormonism' through it, from the first day it appeared until today.

Certainly everyone who has become accustomed to the sounds of *Zion's Trumpet* will acknowledge that they have been true and consistent, with not a single one in vain. Its reliable warning shouts are so clearly in conflict with the multitude of dissonant and inconsistent voices of the Babylonians, who one day say one thing, and the next the total opposite.

The thoughts, opinions, arguments, and contrary assertions of the preachers, editors, and politicians are as unstable as the sand of the sea, and their ways just as fickle. They do not see the future, and they do not agree about the present, while the people perish for want of vision. Let the Saints rejoice, then, that they have a Prophet and Seer, whose voice resounds to the Saints in Wales through their Trumpet.

We call the attention of the Saints back to the time when the 'Prophet of the Jubilee' began to declare the message of Heaven in Wales, and to follow the story along through all the volumes of the Trumpet, and we ask, Has their prediction of the growth of the kingdom of God and His judgments fallen to the ground? Is there

any sign that the funeral sermons of Mormonism that were preached the entire time by the revered ministers and priests of the sects will be proved right?

Quick and remarkable has been the increase of Mormonism, or the Latter-day Kingdom of God, and the fall of oppression. The faithful Saints can hardly be ready to accept the sudden changes! But what about the idlers in and the apostates from this church? Of all the wretched ones, these will be the most wretched; for the testimony they have will gnaw like a worm in their hearts, while the judgments of God will be to their shame upon them, and the door of deliverance will be shut!

During the five years of our mission in Wales we have perceived examples of the faithfulness and devotion of the Welsh Saints with the work of our God that will never be deleted from our memory, which have filled our breast with love for them, a love we shall yet try to prove, though we will be far away, in any endeavor that love and desire can invent.

We received the editorship of the Trumpet (January, 1, 1856) from experienced and approved hands: we deliver it now to such hands—to those of our worthy successor, Elder Benjamin Evans. As to us, we thank our assistants, our correspondents, and our kind and willing subscribers, trusting that they will be sympathetic with us in our weakness and lack of skill.

That the privilege of the Saints may be to finish their labor in Babylon, and follow us soon to Zion, is the most earnest and final prayer of the

EDITOR.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JANUARY 10, 1857.

[VOL. X.

SUMMARY OF THE TEACHING OF PRESIDENT
EZRA T. BENSON, IN THE SAINTS' HALL,
SWANSEA, NOVEMBER 11, 1856.

[Which was recorded by William Lewis.]

WITH your kind attention, brothers and sisters, I shall make a few observations, and I know not but what I shall take a topic to begin with, which will be words of wisdom to the Saints, and to all others who wish to listen.

I think it will open a broad field before me. Saints, look here, and give me your attention while I speak. If you had sought for as long as I have sought to preach, you would also wish to have attention. I do not expect, of course, that I shall be able to command that much of the attention of others that may be present. Well, in the revelations of Jesus Christ, order is the first law of heaven, and without order, it is impossible to edify this congregation.

We have come here for the purpose of worshiping God: I have come to speak to you in the name of the Lord, and not in my own name, or by my own power, or to speak to you my own words of wisdom, but those about which I have experienced their truth and their necessity, and those which the Lord wishes to reveal to his people—it is about those that I wish to speak tonight.

I feel thankful for being greatly blessed and privileged to be able to stand before you this afternoon. I have traveled about eight thousand miles [meaning on his present mission] to preach to this people, and I have had a prayerful heart and have been praying all along the way. Before leaving, I consecrated all that I have to the Lord. I felt that I was but a steward over it. It was not I who produced or created it; rather it was a blessing which God placed in my hands. I did not do this according to the sectarian manner—I presented it to the hands of the servants of God, for He himself was not personally there.

Our mission is to tell this generation that we are dealing with the work of the Lord in the latter days. This is the message which the angel, whom John saw, was to bring in the latter days. When John was in the visions of the Almighty on the Isle of Patmos, he saw that an angel was to fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth. He was to cry with a loud voice for the people to fear God—to worship Him, not to worship gold or silver, goods or chattels, or anything of the kind, but to worship Him who made the heaven, the earth, the seas, and the springs of water, and all that exists. We know that it is God who brought forth all things that are.

There is nothing that we eat, drink, enjoy, or possess, that was not made and given to us by the Lord. Should we not, therefore, obey and worship Him? Should we not receive his Prophet when he sends him? Is this being done? No. Why? Because, as the prophet says, darkness shall cover the earth, and gross darkness shall cover the minds of the people. Therefore, a curse hath devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. Isaiah was a great Prophet. Jesus referred to him often, and Ezekiel, and all the other old prophets, who supported his sayings. When the Jews spoke with him, he understood their thoughts and directed them to the scriptures and the prophets, encouraging them to search them, for they testify of Him, and if they believed them, they would believe in him also. He was certain of that, yet the people at that time behaved as they

do now, refusing and mistreating the servants of God, those who have come to benefit them and to save them.

I have come on a mission to preach the gospel to the children of men, and to benefit them. I began with a prayerful heart, and I have continued thus during my entire journey, until tonight. I have always tried to preach the mind and the will of the Lord to his Saints, through his Spirit. What is his Spirit? Who has it, and who is without it? Jesus says, Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven. Do they destroy or harm them? Does a man do so, when guided by the Holy Ghost? He does not; he will be humble, harmless, and childlike: he will turn away from every evil, and he will feel willing to set down his life and his all to seek the Kingdom of God and his righteousness, after which all these things will be added unto him.

Well, is not the Gospel of Jesus Christ plain and simple? Has not the Lord spoken to the people in these latter days? Cannot every man and woman who know how to gather food to sustain life and can find their way in the streets, understand when God speaks? Yet, they do not perceive the gospel. How can this be? Paul says, if his gospel is hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them. And why has the god of this world blinded them? Because it is the things of the god of this world they seek first before they seek the Kingdom of God and his righteousness.

Well, someone says, do you not want the things of this world? Yes, but we seek first the gospel—the Kingdom of God and his righteousness, and then we expect to have all things added unto us. Although we do not receive so much of the luxuries and enjoyment by so doing, yet, we shall do without them until we first receive the Kingdom of God and His righteousness.

You profess that you have received the gospel—that you have been generously blessed, and that you are subjects of the Kingdom of God. I ask, do you live in such a way as not to violate the rights of any of your brothers and sisters, or those of anyone else? If you

live thus, I can testify to you that it will not be long before all these things shall be added unto you to once again supply all your needs.

You see that I have not come to preach any strange gospel to you, or to give any teaching other than that which these my brethren give to you. For what reason would I change my religion? Can you obtain enough gold in old England, or in the whole world, to give to me for my religion? No, you could not. For all of that I would not change the least bit of what I have received in my experience from the time I embraced the gospel. If I lost the gospel, I lose my salvation. And what if I were to lose my salvation? I will lose all my gold and my silver as well. But if I live my religion, I know that all things will be added unto me. I trust implicitly in the words of Jesus and the Apostles, and I shall take my chance with what they have. My lot is cast with these people, and my fate is bound with theirs. I am in the hands of my brethren; they can send me anywhere, or do whatever they wish with me.

I enjoy more fulfillment in this gospel than in any other. I enjoy more fulfillment speaking with you this afternoon, than if I were feasting this evening on all the luxuries this town could offer, or receiving all the honor it could bestow upon me. If that were to come to pass, it would end up like a bubble on the wave; but after presenting to the people the word of God in the power of his Spirit, I shall sleep comfortably with a conscience as pure as the driven snow, having lovely dreams and visions from the Almighty, and being happy and safe. Then, if I am called beyond the veil, I shall have work to do in the spirit world. What if all of this generation were to do the same? How blessed they would be.

I have not come here to mock or to pull down, to confuse or to darken the minds of the people, rather I bring the light and the blessings of the Gospel. If my words are consistent with the word of God, and with your reasoning, and if the Spirit jointly testifies of the truth to you that they are true—you will receive them, and let the rest of the world go its own way. If we do not claim our Savior now, He will not claim us before his Father. What are relatives,—wives or children, fathers or mothers, in comparison

with the gospel of Jesus Christ? When I first embraced it, my friends left me, and I left them as well, and they did not see me for another ten years, at which time they were glad to see me, although they had at first called me a foolhardy man for going to the west with the people, about which they said would perish. I was living in Massachusetts before I went to the West; it was a very long journey at that time. I was willing to go to the ends of the earth if required, and I prayed for others to be so disposed, but not in public. I have always been prayerful from my youth; I call upon my God humbly every day—that is the way to receive revelations and peace—that is what Daniel did, until he was able to interpret dreams. His wisdom was beyond that of the king, and the wise men of Babylon. He received dreams, visions, revelations, and wisdom from the God of Heaven through his diligence and his humility—through fasting, prayer, and living his religion. Do you not think he kept the Word of Wisdom? I think he did, and, if he had them, I think he threw away his pipe and his tobacco, did away with his box of snuff, and broke his bottle of whiskey.

Do you suppose that the people in these countries are going to live for the coming ten years as they do now? I do not think they will. The spirit that is in me prompts me to warn the Latter-day Saints—to shout with loud voice and encourage them to live their religion; to serve their God completely, and with an undivided heart, and declare to those who do not keep these words of wisdom that they will certainly apostatize. What is wisdom? To understand and act appropriately. If we do not do so we will of necessity go backwards and apostatize, and it is likely that we will turn and oppose this work as some do now. [There was an apostate speaking against “Mormonism” in the town at the time.] But, will such succeed in overrunning this kingdom? We know they cannot. We know that God has called and ordained a Prophet, and has given him the keys and power of his kingdom on the earth, and that the Prophet has ordained others, and those still others, &c., until we ourselves have received the power and the authority. We know that whatever the servants of God seal on earth is sealed in heaven, and that whatever

is bound or absolved on earth is bound or absolved in heaven. The God of the hosts of heaven is with this work—it is He who owns it, and not we. It is useless, then, for a man to raise his feeble arm against the Almighty. I tell you that he is digging in a ditch where the potatoes are few, and he will soon be digging where there are none. He will dwindle away, and he will sink into the earth, and he will lose his influence, even with his own friends. Let them slander, let them print, let them speak, and let them do whatever they wish until they go to hell; they will be no better, for God is with this people, and He will continue to be also, so long as they do right, and nothing that is brought against them will succeed. I know that, and I would not be a Mormon unless I knew that Mormonism is true.

I must join together with you tonight, and say a word to our friends. I have spoken, particularly to the Saints, things that will humble you if you do them.

I am not asking anything from you that the early Apostles did not ask. I ask you to repent of your sins, to be baptized for the forgiveness of them, and to come into the kingdom of God with pure hearts to serve Him. I testify that the keys, blessings, and the power of the kingdom has been given to the children of men—to this people, so that whatever they bind or absolve on the earth, will be done in a like manner in heaven. I honor and fulfill all the ordinances of the gospel of Jesus Christ. I ask all men and women to believe their own Bibles, those which they have had in their homes for so many years, and if they believe them, they will become Mormons, and if they do not become Mormons, they must deny their Bibles. I declare, if you believe your Bibles—believe in the Son of God, repent of your sins, and receive your baptism, receive the gift of the Holy ghost, which will open your understanding, so that you may see and perceive and know for your selves that Mormonism is true, if you come truly and sincerely; otherwise, the administration of the ordinances will be no more beneficial to you than the ashes of a blade of grass.

You say that we, the Latter-day Saints, are overly zealous. Yes, we are very zealous. An old proverb says, “Be sure that you are right, and then go forward with all your might.” But the big challenge that

people have, once they have joined, is to continue in that manner.

Brothers and sisters, how can I continue properly? I shall give the key word to you. You are aware that two opposing powers are contending for you, and incline you toward some thoughts and acts. If the feeling that is inspired within you is full of love toward any being, it is surely a divine attribute—every inclination toward benefitting a being or doing any good deed is a divine attribute. When we feel thus, and understand that which is good, why do we not go straightaway and do it? The good Spirit persuades you as quickly or even more quickly than you could act. If we knew that, not one bit of the opposing spirit would reside in us—we would sin no more or be moved to sin, while completely under the influence of the Spirit of God, any more than the angels or God himself would do, and we would be as perfect as they in our sphere. Jesus says to his disciples, “Be ye, therefore, perfect, even as your Father which is in heaven is perfect.” He did not ask as much from them as from the angels, but according to their understanding, their experience, and their ability—to be perfect in their sphere. Thus I say to the Saints,—Be perfect. How, you say, can I be perfect? By living your religion; for that is perfect. Has there ever been, is there now, or will there ever be in me any doubt about the religion or the gospel I have embraced? Not a bit. I progress and improve in it from day to day and from week to week, as quickly as I wish and try to do so. The principle of progressing is Mormonism. Do you, Saints, intend to continue for the ten coming years in the same manner as you have spent the last ten? No, I do not think you do. If you do not progress, you will no doubt retrogress, and suffer the consequences. Remember then the words of wisdom.

The Word of Wisdom—what is it? It is to live according to the light and knowledge that you have, and by so doing, an unburdened conscience is to be had toward God and men, and not without doing so. Why do we not believe that we can do so, and fulfill it? What do we lack? Trust in God. Jesus says that if two or three come together in his name requesting that which they need he would not withhold it from them. We must have this faith, and follow it and perfect it with

our deeds. Can this be done? Yes, it is just a matter of taking care of the first thing that is before us every day, and to cease worrying about whatever may come the following day. I do not ask God what I have to do next week, but I try to work out my present salvation—that which I have to do today. Before coming here tonight, I did not pray concerning tomorrow, but I said, “O, Lord, give me wisdom and strength tonight to reveal thy mind and will to this people.” If I do well today, I shall be more able to do even better tomorrow, and thus I shall improve and progress. What use is it for us to try to improve the past—we cannot call yesterday back. Let us better ourselves; there is no need for us to follow the same old path all the time. You know that people are more learned now than they were earlier. In the old days, when they sent the lad to the mill with a bushel of wheat, they would put a rock in the other end of the bag to counter-weigh the wheat: since then they have learned a better way—to divide the wheat in the two ends of the bag. This is reform and improvement. If we do our duty, we shall improve ourselves and progress also; if we do not, we shall go backwards.

I said that we lack faith and trust in God. He says that His business is to provide for his Saints. I frequently ask the following questions and receive the following answers—“Brother, or sister, when do you plan to go to the Valley?” “I do not know.” “Do you expect to wait as you are for another five or ten years?” “Well, there are no better signs before me.”

Despite that, the Lord says that it is His business to provide for his Saints. It would be a very strange thing for him not to think about them as he did about Moses and the children of Israel. Moses preached to them, and called them out; and, although they were slaves and poor, they believed and put their faith in God to soften the hearts of their neighbors to assist them to go out, and through their faith they crossed the Red Sea. Do we not worship the same Almighty and immutable God? Do we not obey the same powerful Gospel? Do we not have the same strong faith, and would it not produce the same consequences now as it did formerly? Certainly it would. How shall you get it? By living your religion.

I ask you again, do you keep the words of wisdom? Are you being wise? Jesus says, Be ye wise as serpents, and harmless as doves. Are you harmless toward, and loving of, the children of men? Permit me to ask you heads of families, are you living your religion? You claim to be part of the best group of people there is. Show me any people in any place that are united with the principles of truth and holiness, and you shall show Mormons. If you lower yourselves to the poor practices of the nations you shall go down to their level, yes even lower. We need to live our religion and show our righteousness—our good and majestic works before men. The sectarians have prayed and wailed greatly for many centuries, but we ought to have something better; we need to live humbly, prayerfully, watchfully, and diligently.

(To be continued.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 10, 1857.

PAMPHLETS.—The third pamphlet—"Water Baptism" is just about ready. If the Conferences who have not yet sent here a single halfpenny of pamphlet money, and the others who have sent only part of it, would act according to the conditions offered, we would be enabled to move the work forward. In asking the Saints to make an effort to warn our fellow countrymen, neither the author nor the publisher were lacking in their joint efforts and sacrifices, if they were sacrifices, by making the pamphlets as cheap as possible, so that the blessing of God may follow their labor, because they said *come* and not *go*.

It is understood that the money for "Marriage and Morals" is not mixed in with that for the pamphlets.

We would like for the Chief distributors who have sent the number of the pamphlets they have on hand, to send also the number of those which are on hand in their Branches, and those who have not sent any number, to send the number of all of them put together. Let brother E. D. M. send the names of the *several different sorts* which he has on hand.

By having the information right away we can know which pamphlets are out of print, and which we can publish.

We do not think it wise for the brethren of Cardiganshire to keep the "Defense" on hand, but to spread it in those areas of the County that need it. Perhaps it would disabuse many honest minds; while, looking at it from the other side, it can count against those whose responsibility it is to distribute it.

COVERS.—The price of the English covers for "True Repentance" from now on is two shilling per hundred. We expect full payment for them as soon as possible after receiving them, with the money for the pamphlets. We trust that the persons named on them are of a worthy character of the religion they profess: this is important.

EMIGRATION.—(*From the "Star."*)—This Office will not send any P. E. Fund emigrants to Utah, during the year 1857. All the funds that the Company can command will be exhausted in discharging the heavy liabilities, incurred in sending out over two thousand souls, in the year 1856. The Saints will bear in mind that two thousand persons cannot be sent to Utah without incurring an expense of about eighteen thousand pounds sterling. It will probably require nearly two years from the present time, before the P. E. Fund Company will have discharged the debts contracted by last season's operations.

There were several persons last season who deposited with the P. E. Fund five pounds each, on the condition that they should be emigrated in 1857. We are sorry to be under the necessity of saying to all such, that the state of the finances will not permit their emigration the coming season. In case any of these persons desires to withdraw their deposits, they are at liberty, at any time, to do so; but if they can let them remain in the Office a year or two more, it

will confer a great favor; and they shall be remembered among the first to be hereafter sent by the Fund.

The President of the P. E. Fund Company has sent us the names of some of the Saints whom he requests should be emigrated by the Fund during the coming year. We sent letters, notifying these persons of the President's request, hoping, at the time we gave them the information, to have been able to send them; but we are now compelled to say to all those who have received such letters, that the Company will not have means to forward them in 1857.

In relation to this subject, we give the following extract from a letter to us by President Brigham Young, dated G. S. L. City, August 30th, 1856.

"In regard to Emigration per P. E. F. Company the ensuing year, we wish to say to you, not to borrow money to aid in the Emigration, and draw upon us, as has been the practice heretofore, with the view of our realizing funds from the debts of persons brought over; or in any manner from debts owing the Fund; for it is impossible for us to realize any money from this source; and the operations of the Company have absorbed everything in the shape of available means, for the last two years, which we can control in every department.

"We cannot longer stand this constant drain, without reimbursements from those who are owing the Fund. We are, therefore, necessarily obliged to operate exclusively within the resources of the P. E. F. Company, instead of borrowing, and then paying out of tithing money, as we have had to do under the existing practice. The stock and wagons are our only resources from the Fund, at this end of the route, except a donation once in a while. Last winter the stock died, and you are aware that wagons are unavailable in this market.

"We truly feel to assist the poor Saints to come home to Zion, and think that we have proven this by our work; but it is not wisdom to absorb every other interest, pertaining to the building up of the kingdom of God, in gathering the poor, which is only one branch of it."

"You are aware that the Woollen Manufactory has been lying in storehouses in St. Louis, for years, and we have had to pay storage, amounting to thousands of dollars. It is our wish to bring this

machinery across the Plains, as it is now needed in this Territory for manufacturing purposes.

“We also desire to do all that we can on the Temple, another year, as we have done nothing on it this year, and we must have some supplies, to assist this work. We are determined to nurse our general Church business a while.”

To all Saints, purposing to go through to Utah on their own means, we say that teams can be ordered through us, and will be supplied at the point of outfit for the Plains by our agent. We think £55 will cover the cost of one wagon—with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them, must inform us immediately, and send the needful that we may transmit the same by our agent. The 1st of February will be as late as we can receive orders for this season.

To all persons who wish to go through to Utah on their own means, by the handcart train, we say, that we shall only receive from them cash sufficient to pay their passage to the States. At the port of disembarkation, Elder John Taylor will receive their passage money, and make all necessary arrangements for their provisions and conveyance by railway to Iowa City. It will, however, be indispensably necessary, if you intend crossing the Plains, to have handcarts, teams, provision wagons, cows, beef cattle, provisions, tents, &c., in readiness at Iowa City, so as not to be detained a day, for anything. To accomplish this, you can order all these things through us, and they can be supplied at the point of outfit for the Plains, by our agent. We do not know exactly the cost of all these articles; but we think £3 per head for all over one year old, will supply the outfit from where you leave the railroad, at Iowa City. Should it, however, prove to be too little, you can make up the deficiency to the agent upon your arrival at the place of outfit. Should it be too much, the balance can be refunded to you at the same point.

All, therefore, who intend going in this manner, should send to our Office £1 per head, as the usual deposit to secure a passage over the ocean; and £3 per head additional, to be forwarded by our agent to secure your outfit, on or near the frontiers. No deposits will be received, for emigrants intending to go through to Utah this season, later than the 1st of February.

The probable cost for adults, from the ports of disembarkation to Iowa City, including the necessary provision, may not vary much from £2 10s; it may be a few shillings cheaper than this. The expense across the Atlantic we hope will not be more than last season.

It is intended to have this season's emigration leave the frontiers in May and arrive in Utah in July. This will give the Saints several months after their arrival to make preparations for winter. . . .

The Pastors, and Presidents of Conferences and Branches, will see that the Saints are fully instructed in regard to their emigration, so that everything may be accomplished in its time and season; this will avoid confusion, "which bringeth pestilence."

All persons intending to emigrate to Utah this season, who have deposits in our Office, and who have not already informed us of their wishes, are requested to notify us of their intention, on or before the 1st day of February next; otherwise, they may be disappointed in their expectations.

NOTICE.—Thank you very much to those who sent information to us about those who emigrated unknown to us after the end of the stewardship of brother Jones. If there is anyone from among those emigrants by the name of Ruth Rees or some others who have emigrated from the Monmouthshire Conference or some other Conference, we thank their President if he would send the details to us. And by the way, we say that we expect the names of all the Welsh emigrants who have paid deposits to come through this Office from now on.

ARRIVALS.—Brothers William Miller and James Taylor arrived here some time ago, and have earnestly begun their important stewardships. They have our greatest trust as fathers in Israel,—precious gifts of our Lord to his Saints, and we wish for the Saints to thank God for the privilege of having them in place of the faithful brethren who are leaving us. At present they are on a journey through Brecon and Monmouth.

Brothers Henry Harries and Samuel Roskelly have not arrived, but we expect them any day.

THE NEW YEAR.—1857 shows signs of being an unforgettable year among the remarkable years of this greatest and last Dispensation. Who can say what will happen during it? Who, but the watchmen on the towers of Zion, who have seen the destructive host of hell coming to harvest man like the grass of the field, and who have forewarned the people? Who but the great Prophet and Seer of our age, twenty years ago, at a very unlikely time, who foresaw and foretold of the breaking of the great American Union—the rise of slaves in rebellion against their masters, and the outpouring of arduous war on all the nations of the earth? No one. Now what do the newspapers of our day publish that is more important than the conflict of the North and the South of America? The threatened breaking of the Union—the reddening of the green surface of the land of Kansas with the blood of the two factions of the same nation—the men of the South, and the men of the North of America? What else? The contention of the strongest kingdoms of the world with each other—Persia and England deciding to meet one another, and clash on the jagged, rocky mountains of Herat, to cover the atrocious massacres on the banks of the Danube, Sinope, Alma, Inkermann, Balaclava, and Sebastopol with ten-times uglier bloody scenes, as a mantle covers the face of the sun; while the malicious bear of Russia behind the bush watches for its advantage to take revenge on the British lion in its weariness and weakness. The Prussian giant wishes to establish the fate of Switzerland with one blow, while France is ready to jump to the battlefield on the side of the latter, despite her respect for the former.

Frightful stories of highway robberies, house break-ins, frequent rapes, hideous murders, and executions of one another are sumptuous feasts for the corrupt taste and filthy stomachs of the children of the whore; but the cauldron's contents are not as tasty without a greedy netful of the worst slanders that could be woven in the hellish den, the work of the hired 'reverends' and 'editors,' about the innocent followers of the Lamb.

O, Babylon! Babylon! The cry of the widow and the orphan, the poor and the oppressed, and the shout of thousands of souls of godly martyrs beneath the altar are about to be answered!

Saints of the Lord, say Amen, and may "come out of her" be your loudest call to honest souls again this year.

Your humble and inexperienced trumpeter acknowledges his lack of skill to occupy such an honorable and high office, especially when he remembers his worthy predecessor. He thanks brothers Thomas Harris, Dewi Elfed, William Lewis, the bards, and his generous and amiable subscribers, for their energetic assistance, which, together with the promising signs for improvement and progress in every part of the good work in Wales encourages him to make the attempt for yet another year, and to trumpet from the heart—

For a happy new Year for the Saints,
 May their privilege be to live better;
 May each one's heart's desire
 Be to go to the far west.
 Let all work constantly now
 The work is great indeed,—
 No one who keeps an idle hand
 Will go over to the land of Zion.

SONG OF NOAH.

THE people are stirring,
 Small and large,
 Some host is opposing,
 Through the Northland now;
 They assert there is no need
 For baptism on the journey,—
 Without this they seek bliss
 For long eternity.

But listen, errors
 Are steering everyone through the place,
 They do not want to believe
 In the words of the King of heaven,
 Or to give heed to his counsel,
 By coming to baptism of water,
 Where forgiveness is found,
 The poet is quite sure.

The Church of our God
 Is governed in these days,
 In accordance with the command
 Of the man who was on the mount;

In her are apostles,
 And undeniably prophets.
 And God gives knowledge
 To the honest in our land.

For this reason, faithful brethren,
 Who are now in the land of Babel,
 Let all of us lift up our heads
 With boldness to speak the truth,
 And testify strongly
 To all wherein we dwell,
 That God is calling his people
 Across the sea to live.

PENCRYCH.

MISCELLANEOUS, &c.

A PINT of liquor costs 3c per day; for one year, the total would purchase two shirts, two pair of stockings, two pair of shoes, a fustian jacket, a waistcoat, a pair of trousers, a cap, a flannel undershirt, a piece of rough cloth, a cloak, a neckerchief, two pair of cotton *sheets*, and two large blankets.

ADDRESS—Mr. Abednego Williams, 1, Graham Street, Merthyr Tydfil.

RECEIPTS FOR BOOKS FROM DEC. 4 TO JAN. 5— Edward D. Miles, 7s 3c; T. Rees, £1; T. Stephens, £8 11s 6½c; J. Jones, 10s; Thomas Jones, 15s 8c; John Davies, £3 12s 6½c.

DITTO, for pamphlets,—M. Vaughn, £2 10s; T. Stephens, £8; E. D. Miles, £1 12s 9c; T. Jones, 8s 4c; G. Roberts, 12s 6c; W. Ajax, 7s; J. Davies, 7s 6½c.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 2.]

JANUARY 24, 1857.

[VOL. X.

LETTER OF CAPTAIN D. JONES.

(With Brother Henry Harries.)

Fort Laramie, September 18, 1856.

Dear Brother Daniels.—While the animals are grazing and I am preparing for breakfast, I shall write you some of my news again, and since I have possessed neither pen nor ink for weeks, do your best to understand the scrawls of this lead. The last time I wrote to you was from the region of Elk Horn, at that place where we had that memorable *Stampede* when going to the valley last time. Since that time I have much to tell, if time permitted. Even so, you, and many other dear brethren, especially the work of my God which is under your care, have not long been out of my mind. Let Him whose work it is bless it, and prosper it daily, is my constant prayer, for I love its welfare eternally.

It is not yet a fortnight since we set out from Florence, on this journey, and we are already over five hundred miles toward its end, and everyone is fit and well. Because of all the demands and fuss of setting thousands of other Saints on their way on this journey, I have hardly had time to remember that it was toward my home in Zion that I was going, where my dearest ones live, yes my beloved await me, who have yearned to see me many times for four years and three days; no, it was like a dream for me to be on the way to dear company and godly brethren, there to enjoy the glory of

salvation in Zion. Do you know, brother Daniels, what awakened me most, and forced me to believe I was really, returning there now? What would you say if you saw the buffalo by the thousand prancing around you, if the wolves showed you their snarling teeth from all sides, and the antelope their white coats—if you saw the tops of the distant mountains beyond the magnificent plains? Then, I think you would believe too, although amazed, that it is not a dream. Well, I have the provable signs of every look forward that Zion is still onward—ever onward.

We travel quite differently from the other companies. We go at a gallop always through everything that meets us—often fifty miles or more in a day and ten or a dozen of those before daybreak, and as many or more at night. The Indians are so hostile along the route we followed, that we scarcely dared stop at night, for fear they would fall upon us and kill us. We rested, for the most part, in daylight, when we could see from afar those who approached. By doing that, we escaped many a danger.

Several small companies have been killed by the Cheyenne, (Indians) this year on the road we traveled. When we called in Fort Kearney, an individual came there who had traveled 50 miles on foot while out hunting, and informed us that a whole company had been killed, among whom was that Thomas Margetts who created such ungodliness among the Saints in London, and was excommunicated for that. His wife and baby were also killed, and another returned apostate from the Valley called Cowdy, and his wife and child.

A few days before that, the Indians attacked A. Babbitt's camp, and killed every soul except one young boy who was a faithful Saint, who gave me a detailed account of the whole thing. He says that one woman from St. Louis, and her baby, were killed while in their bed in the wagon. The Indians shot everyone else belonging to the company, and they plundered the most valuable provisions, and forty oxen. I saw the wagons, the traces of the bullets, and the blood. All those who were killed were enemies of the Saints, except the woman and her baby, and she had been excommunicated in Saint Louis. They took her body away, but they left her underclothes there bloodstained and torn. A short while before that, they rushed on the *mail*, which fled before them to the doors of Fort Kearney, throwing out clothes,

&c., along the way, to delay them. The army rushed out of Fort Kearney to meet them; they killed ten of them and the rest fled more fiercely than before. Another company of Californians were killed, all but one; and lastly, they have got Col. Babbitt, secretary of Utah territory, himself in custody, after all his boasting. We saw the eagles eating his flesh and that of the two who were with him. Despite the fury of these wild men, it is a fact worth proclaiming to the ends of the earth, that not so much as one of all the thousands of Saints who are on this road, and almost on every side of the place of slaughter, has been harmed. They have not stolen one of their animals, and I have not seen any of the Saints afraid of them in the least; rather in the midst of a throng of three thousand of their warriors, brothers and sister, and children too, cheerfully shaking hands, and they (the Indians) laughing, shouting *Mormon good good, no shoot Indian.*

Upper Crossing of the Platte, September 27th.

I failed to get this ready for the *mail* in Laramie, and I shall now have the opportunity to send it to you with the company of missionaries who are on their way to England, &c.

I met here, (at the upper crossing of the Platte) my brother (Edward Jones) and his team [of horses], and I waited, so that we could take the threshing machine home with us.

Encouraging news from the Valley comes to meet me every day. All of my family are well, and yours too.

The company is about to start—short *stories*, aren't they? May the God of our fathers bless you, and everyone I know, is ever my prayer.

Your Brother,

D. JONES.

“THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST.”

(Answer of Elder Evan Rees to a question of his Father.)

Nantyglo, January 1st, 1857.

MY DEAR FATHER.—At your request I shall attempt to give the explanation you requested concerning verse 13 of chapter 4 of Ephesians—“Till we all come in 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." The question, if I understood it properly, is "what is meant by the measure of the stature of the fullness of Christ," &c.

I confess that in the saying is an incomprehensible mystery, except to such ones who comprehend *what man is in his originality* or in his innate beginning. Certainly the Apostle understood this secret thoroughly, before he would presume to reveal his assertion and his and the Ephesians' reaching from their imperfect state to arrive at the perfect and blessed condition of Christ.

This leads us to think that the human race has a legal right to the inheritance of Christ, and, by reading the previous verses, to understand that the Head of all intelligent beings has a desire to set them in possession of it, which is revealed in his sending of his authorized servants especially for the task. He has put an ambitious mind in man, who, naturally, asks himself, Who am I? Where did I come from? If there is a better condition before me, what is my lower condition now? Why this attention of myself, I wonder?

When some inheritance or earthly position comes about for a poor man, it generally happens because he is an heir or a legal relation to the giver or the possessor of such, and frequently trouble is taken to trace the origin of this man to have proof of his legal right.

In our tracing of the origin of man we have an account in the holy scriptures, that the human race are the offspring—sons and daughters of the Most High God. We know that this is not in the carnal sense. In what sense are we the offspring of God, then? It is a fact generally accepted that man has a body and a spirit, and the two are not one, although the latter dwells in the former, any more than a person and the house he inhabits are not one. Then we are led to trace further where our *spirits* came from, since God is not our father in the carnal sense. "That which is born of the flesh is flesh," says our divine standard, while it also says that God is a spirit (John iv., 24) and the FATHER of our *spirits*. Hebrews, xii, 9—"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" Further, Psalm lxxxii, 6—"I have said, Ye are *Gods*, and all of you are *children of the most High*. What comparison is there between lowly and mortal man and the almighty God, who governs the elements as he wishes? What is the difference between

them? It is like unto the difference that exists between a man who is mature in age, ability, and understanding, and a weak and innocent baby. A benefactor sends a child to school, where he is disciplined, from lesson to lesson, if he is obedient, until he progresses, as he ages, so that when he reaches the age of a man, he will be qualified to be as high as his father, who will rejoice to set him as his equal. On the other hand, if the child is disobedient, refusing education, he will not be enabled to stand in place of his father, who, out of mercy for him, will set him in some place appropriate for him. Some disobedient sons are sent to the army or the navy, &c., and they are cut away with a meager portion.

It is acknowledged that Jesus Christ existed before in heaven, and he condescended to come down to a lowly manger, to receive a body of flesh, to fulfill the great purpose of the redemption. We read that Nebuchadnezzar saw the Spirit of Christ in the fiery furnace with the three boys. Jesus says himself, "Before Abraham was, I am;" and in Hebrews, iv, 3, we read that he was "*before the world was*;" John xvii, 4.—"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was*." (Read the entire chapter.)

If the Spirit of Christ, our older brother, was before the world was, and dwelt in the house of his Father, why were not we, his youngest brethren, there also?

Christ is called, because of his distinction and his glory, a *star*. The scriptures frequently compare beings to stars, because of their goodness and their light. Those who turn many souls to God are promised that they will shine like the stars of heaven in glory, forever and ever. It was promised in Numbers xxiv, 17, that a star, (namely a person or being) would come out of Jacob, &c. A church of persons was compared to stars. When the devil had not yet fallen, he was called Lucifer, the son of the morning. We learn that he drew after him the third part of the stars of heaven, or the fallen angels. In Rev. xxii, 16, Christ is called a Bright and Morning Star. Could it be that there are additional morning stars? We learn that Jesus was the firstborn among *many brethren*.—Rom. viii, 29.

It was not only our Older Brother who prayed when in his bitter trial, but we learn that others did as well. When Job was under severe

discipline in this earthly school, his kind Father visited him, and asked, to comfort him, "Where wast thou when I laid the foundations of the earth? declare, if thou has understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? when the *morning stars* sang together, and *all the sons of God* shouted for joy." Where was Job at that time, I wonder? Singing together with the others of the sons of God, or the *morning stars* for the privilege of coming to become flesh on the face of the earth, which he had helped to create; thus he became like unto his Father.

The first chapter of Genesis shows that multiple Gods were there, saying *let us*, and not *let me*. Such a comfort to a child of God when in the bitterness of his trial in this school! It was his choice and his request to come to it, although he does not remember; for, like his oldest brother, "in his condescension his understanding was taken from him," until he became a weak and innocent babe.

We trust that the foregoing is sufficient to convince the honest believer of the bible of the pre-existence of our spirits, and of the *origin of man*, together with that which is added that God said to the old prophet Jeremiah (i, 5.)—"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

If it pertained to the subject, I would add that the spirits in the pre-mortal world had rules to live by, before Lucifer, the son of the morning, and a third of them, could rebel, and fall, and that some of the good spirits, in light of that, were more valiant than others, and were highly elevated, and were appointed to chief offices here. Jesus, the eldest of them, was chosen to be first, and a Savior to all his brethren. The Psalmist says, (xlv, 7.) "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

(*To be continued.*)

ADDRESS OF HENRY HARRIES TO THE SAINTS IN WALES.

"Zion's Trumpet" Office, January 16, 1857.

Dear Saints in Wales.—Having received my appointment by the First Presidency, in Zion, to visit the land of my birth, and authority

to administer in the Church ordinances that pertain to my office, I started from Great Salt Lake City on the 10th of last September, in the company of about 27 other missionaries who were sent to different parts of the earth, to preach the gospel, &c. I say that they are all principled men with their whole will in the work of the Lord. O! how lovely it was to travel together with such men who walk in such unity and cooperation, that it brought down from heaven merciful blessings on us! We crossed the plains quickly and successfully, and I can say that the hand of the Lord was abundantly manifested toward us, and toward all the companies of the Saints that we met on their way to the Valley while others who were enemies of the Saints and apostates from them were killed, and their animals and all their possessions were stolen by the Indians. The Indians gave terrible treatment to the bodies of some apostates who had started from the Valley a little before us with full intent to do whatever harm they could in a deceitful way. They did their utmost to try to discourage the immigrating Saints on the plains, and persuade them to turn back with them, that men were starving in the Valley, &c. Despite it all, they did not succeed in turning back a single one. The Saints felt splendid, especially when we came with the truth, and proved to the contrary, that those apostate and intentionally evil liars were bad men galloping to destruction. Before many days our words were confirmed as a testimony to the Saints, and a warning to all such men—those men were dismembered by the Indians. The hand of the Lord was clearly delivering all his Saints, while four companies of the others were killed, of the kind we have noted, together with wicked and vile gentiles who pulled down the judgment of a just God on them.

The faithful Saints need not fear anything, for *all things* work together for good to them that love God. I saw clearly the hand of the Lord toward me in the States opening the way before me to have a way for me to get my transport across the sea. I traveled hundreds of miles there, and I met friends in almost every place I went. The Welsh were in several of those places, faithful Saints, and sent their regards, &c., to their relatives and their acquaintances here. They are too many to mention here; but I shall notify all when

I have the privilege of seeing you face to face. Almost all of them were doing well, and feeling splendid, especially in the following places,—Florence, Nebraska Territory, Gravois, Missouri, Caseville, Illinois, Pottsville, and Minersville, Pennsylvania, and Williamsburg, New York.

From New York, we sailed on board the ship *Guy Manwaring*. We had a quick voyage of only 21 days. It was brutally rough at times, but on the whole it was not as bad as the sea voyage as the Apostle Paul had to Melita. Not one life was lost or the ship either; but the *cargo*, the sails, the *life boats*, and many of the sailors were damaged—they were hit by the waves, and the bones of some were broken. No harm came to me, nor was I frightened. The reason for that was because we were blessed before starting,—we were assured, on the condition of our faithfulness and our appropriate behavior, that we could return to Zion in peace. We knew that we had not crossed our boundaries, and consequently the blessing was certain for us, and to the faithful forever. I trust that you will live faithfully, so that you may have the blessings that are in store for the faithful and for no one else.

It is a great blessing, in my view, to get to walk on the land of Zion, although the old Babylon was beautiful and rich to the natural eye; but to me it is loathsome to hear the blasphemy, the swearing, and the tumult, to see the violence, the oppression, the stealing, the murdering, avarice, prostitution, drunkenness, &c., that are carried on here. I hope that the time is short that I will remain here, and not just myself, but all of the Saints. Yonder is the place—yonder is my home, and that of all others who love righteousness, sobriety, peace, and tranquility.

I ask for a share in the prayers of the Saints, so that I may be able to carry out these principles, and teach them to others, so that I may have clean hands from all others, and that you and I will be able to enjoy together and rejoice in Zion.

May the Lord bless you, and keep you, and may he bring you out of Babylon, is my wish, in the name of Jesus Christ. Amen.

HENRY HARRIES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JANUARY 24, 1857.

ARRIVALS OF MISSIONARIES.—Elder Samuel Roskelley arrived when our previous number was at the press.

Elder Henry Harries, “Talog,” arrived Tuesday night, the 13th, in excellent health and spirit. Certainly the Saints will take a great interest in his Greeting to them; and his words from brothers and sisters, and families and friends, when there is a bit of a *chit chat* beside the fire, will be welcome.

ELDER Samuel Roskelley is appointed to travel through the Brecon and Monmouth Conferences, and the area of Cardiff and the East Glamorgan Conference; Elder Henry Harries is appointed to travel through the Carmarthen, Cardiganshire, and Pembrokeshire Conferences; and Dewi Elfed Jones is appointed to travel through the upper area of the East Glamorgan Conference, and through the West Glamorgan and Llanelli Conferences.

The above brethren are to go according to the direction of the Presidency of the Conferences where they are sent.

BOOK DEBTS are still increasing. We trust that the beginning of the new year is the beginning of the efforts to delete them from sight.

BUSINESS.—Numerous tasks oblige us to request our presiding brethren to write their numbers and financial stewardships separate from their correspondence, &c. It is not just once in the day that the *Clerk* must read a long letter from one end to the other to get hold of the one financial *item* among others that may be in it, and search as if for a needle in a haystack.

Send the following things separately, and on different paper—requests for books—payments—names of emigrants, church happenings, &c., in the most comprehensive and succinct manner possible.

PAYING TITHING.—“To the Editor of ‘Zion’s Trumpet,’”—Dear Brother.—I wish for you to answer the following question for me, so that it may give more satisfaction to the few who ask it, namely “is it a duty for the Saints to give the occasional meal, &c., to a Conference President, or a Traveling Elder, in addition to paying tithing?”

I am,
 SION EDWART———”

We concede that it is as much as the occasional Saint can do to pay his tithing, and maintain his family, while others can easily do much more than that. Our understanding of duty is all that a man can do. If two men are in possession, the one of a remaining penny, and the other of a remaining pound, and if the Lord were to ask for all that each one of them could impart, it seems to us that it would be as obligatory for the one to give his pound as completely as it would for the other to give his penny. If we do only what the law requires of us, how much greater will be our righteousness be than that of the Scribes and the Pharisees? Jesus did not consider that it was any more to ask that rich man to sell what he had, and divide it among the poor, than it was for the two mites of the poor widow to be received. The law of tithing applies to every man and woman in the world, and the time will come when the disobedient nations will be obligated to pay it as a tribute to Zion. Should not the Saints do better than the children of the world? When they do all that is required, and do no more, it will be said in the end that they are “unprofitable servants.”

We trust that every Saint has sufficient light of the eternal gospel to perceive his duty, and for his benefit to strive to fulfill it. Our feeling toward the work of God is, if we were to possess the whole world, our soul would have no better feast than to give the whole thing to establish the government of the Lord in it. What great feat is giving a meal while we know that the flour has not failed in the tub, and that the blessing of the God of Israel is on our contributions to Him. Yes, to Him, we say, not to the President or the travel Elder, and the time will come when the giver and the receiver will be paid a hundredfold for their trouble in this world, not to mention eternal life in the world to come.

Let us live above the law, for it was included because of transgression, and remember the Apostle's advice by the way, which is "Be always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

WARNING.—Let not the Saints receive, into any Branch of the Welsh Mission, any person who pretends to be an officer; and let them not assist such a one, no matter what he was, unless he has an authorized appointment to travel throughout such a place.

TEACHING OF APOSTLE BENSON.

(Continued from page 9.)

Do you call your families together in the morning to pray; or, do you sleep too late to be able to do so? Do you keep order in your homes?—to have all of your family to bend the knee before the Lord? *Do you live your religion?* Have you thrown away your tobacco pipe? I, or we have spoken of that. Have you done away with your snuffbox, your whiskey bottle, together with every thing or deed that tends to sadden or trouble the Spirit of the Lord or your brethren? What kind of look would I have preaching from this pulpit and *chewing* tobacco in the corner of my mouth? How does it suit the Elders of Israel to go about preaching with pipes in their mouths? Will those who smoke and chew tobacco, or who drink intoxicating liquors and hot drinks, go to Zion? or, if they go there, will they do any good there? I ask this to the young, healthy, strong, and fit people.

Put away these things, and you will be blessed. If I were to ask of the old grey-haired brother here if he is accustomed to such things, he would say that he is not. Compare that with what some young people say [in a plaintive tone]—My desire is so weak—the craving is so unbearable—I *cannot* do without it.

Others have kept the Word of Wisdom for a time, and then have broken it again. They remind me of the story of an old, well-known drunkard who lived in Massachusetts. He went to *sign* the temperance pledge. (Our sectarian friends are so detailed as to classify temperance

and other good things of the kind, on their own, *separate* from that which they call religion. Thus, one thing is temperance, and *something else* is their religion, according to that reasoning. My religion contains everything that is good. If I present any truth that does not pertain to my religion, it must be an *irreligious* deed, and if so, an *ungodly* deed. But, to return to our story—) The drunkard was not received into the temperance union except on the condition that he go past a tavern without going in. The drunkard was energized, past the tavern he went without hesitation for a little ways, when he stopped suddenly, and tapping praise on his belly, he said, *Well done*, resolution, come back to the tavern to have a *treat*.

Whatever you sow, that shall you reap. If wheat is sowed, wheat is reaped—if potatoes are planted, potatoes will be obtained. If you sow to the flesh, you will have corruption: if you sow to the Spirit, you will obtain eternal life. That is the word of the Lord.

The Gospel is perceptible, clear and simple. What does it require of Latter-day Saints? To keep the Word of Wisdom that I am preaching tonight. Am I asking the elderly sisters to give up their tea, and other such things? No, except they feel to do so. But I speak to those who are younger. Perhaps they ask, What shall we do with the money that we thus save? it is not a sufficient amount to put in the Liverpool Office toward our emigration, and it is burning in our pockets—we *must* spend it!

They must purchase beautiful bonnets and ribbons, or some other frivolous things of the kind: they *must* spend the money if they are obliged to spend an evening formulating how. I say to the poor Saints how the Lord intends to deliver them—*on the penny principle*. I shall come so low as a penny. Save your remaining pennies, sixpences, shillings, &c.; throw them into the penny treasury, and you shall be delivered.

Some have received and kept the principle of tithing, and they have not found themselves poorer by so doing, but richer in faith and in the blessings of the eternal Gospel. They know how much they possess by sowing so generously. Through that the Temple of the Lord will be built where they will receive their endowments—they will have the power of the eternal Priesthood, which will cause

them to savor life to life—as saviors to their ancestors as far back as they can find one, and also to save their posterity. If you do not do that, there will be some others who will. The principle of tithing was revealed on the Fishing River, about twenty years ago.

What else is required of you? For you to preach the Gospel, distribute pamphlets, and testify with all your might. Do you think that it is only a few Elders who should preach the Gospel? You, sisters, can preach it secretly, by spreading pamphlets, bearing your testimony, and inviting and bringing people here, to this hall, to hear the preaching of the Gospel. You need that which the Sectarians call a *reformation* in Swansea, and this is the time for it, which you are opposed.

Many have preached the Funeral Sermon of Mormonism, and have dug her grave; but when they went to bury her *she was not there!* Nor will she be buried; but she will grow and spread from sea to sea, and after that the Elders will go to every part of the earth. Indeed, Mormonism exists in many places besides Swansea. I have traveled several thousands of miles across European countries—Sweden, Norway, Germany, and Denmark, and what I heard was “Mormonism here, and Mormonism there—the Mormon Elders in practically every town.” They are also along the face of the American Continent, with a sufficient number in Utah alone to form a State; and if we were all there, we would form three or four states. We have gone in through the narrow end of the horn; we have swollen and increased, and there is no use trying to blow us back; we must come out through the wide end.

Many times I have asked, “Brother, or sister, when do you intend to go to Zion?” “O, when they take me.” “Well, who are they? Are you not as much **THEY** as anyone else?” The matter became clear immediately. What if “they” were to do something about that, then? Which one would seem better—for young, healthy, and capable people to go to work and earn a way to transport themselves, or for them to be snatched away in mass, and put down in the Valley, and given a sack of flour to begin their lives, and by the time they eat the flour they are ready to apostatize, perhaps? It would make some sense to take such as the old brother who is at my right.

I ask this sensible congregation, Where are the means to emigrate this people, if not in your own midst? Nowhere. Yet, there are some in their midst who have the means, but they lack the heart to contribute it.

The Saints in Zion, empathizing for their captive brothers and sisters in Babylon, have donated, for their emigration, that which they have, namely thousands of dollars worth of possessions, to the P. E. Fund, intending for them to be purchased by the wealthy saints, to deliver the poor, without any loss to themselves. But, have they purchased them? I have traveled thousands of miles lately, and I have found only one buyer to purchase about 300 dollars worth. We see, then, that the wealthy are not going to do much of the work of the Lord.

I see your condition, that you are poor. Jesus said that the poor will have the gospel preached to them. Can you see, then, how great is your privilege? If you had been born and raised in wealth and luxury, who knows but what you would refuse the gospel also? The work of the Lord is to be done by the poor. What will you do in the face of that, then? Treasure up your wasted and remaining pennies that you can spare, toward your emigration. The voice of the spirit is “gather out of Babylon, O ye Saints.” Get a book, a good man, who will keep a correct account of your names, and your payments to the Penny Fund—one who will not keep anything for himself, if you can find him, and when enough is saved, away with you, or wait another year to preach the gospel, if you feel to do so.

When I left the Valley, on my current mission, I presented all my possessions to the church, to the hands of my brethren. How could I have done anything more logical? What is more inconsistent than for a man to entrust himself, body and spirit, to the church, but then to keep his possessions separate for fear of losing them, saying, “let the church take my all, but don’t let it touch my possessions!” What if the Saints were to bring their all into it? I dare say to you that they would not wait long before all the things they need would be added unto them.

(To be continued in our next.)

STATISTICAL REPORT

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN WALES, FOR
THE YEAR ENDING DECEMBER 31, 1856.

President.—Daniel Daniels. *Counselors.*—Israel Evans and Benjamin Ashby.
Pastor over the Conferences of the North.—John E. Jones.

<i>Conferences</i>	<i>Brn.</i>	<i>S.</i>	<i>HP</i>	<i>Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Cut.</i>	<i>Died.</i>	<i>Emi.</i>	<i>Bap.</i>	<i>Tot.</i>	<i>Pres.</i>
Brecon	7	0	0	24	3	3	3	7	1	10	9	132	J. Thomas.
Monmouth	13	0	0	63	21	22	10	23	3	65	34	377	B. Evans.
East Glamorgan	27	1	0	221	55	55	39	170	22	207	168	276	A. Williams.
West Glamorgan	18	1	1	66	13	16	11	15	4	35	38	370	Thos. Harris.
Llanelli	6	0	0	38	8	4	8	5	2	81	12	195	Dd. Davies.
Carmarthen	6	0	0	13	6	1	4	6	0	31	6	80	Wm. Jones.
Pembrokeshire	10	0	0	30	4	4	5	27	3	25	26	168	E. D. Miles.
Cardiganshire	5	0	0	10	3	2	0	2	0	1	5	75	Thos. Jones.
Merionethshire	4	0	0	10	4	2	1	1	0	24	10	57	J. Treharne.
Flintshire	6	0	0	24	2	3	4	9	0	12	13	106	Thomas Rees.
Denbighshire	4	0	0	13	2	3	1	2	0	26	6	89	Gr. Roberts.
Conway Valley and Anglesey	5	0	0	13	6	4	1	2	0	11	11	84	Wm. Ajax.
Total	111	2	1	525	127	119	87	270	35	528	338	3010	


The above abbreviations stand for the following words:—
Branches, Seventies, High Priests, Elders, Priests, Teachers, Deacons,
Excommunicated, Died, Emigrated, Baptized, Total.

BOOK DEBTS, DECEMBER 31, 1856.

	£.	s.	c.
Brecon	5	15	2
Monmouth	50	17	10
East Glamorgan	84	10	5
West Glamorgan	118	4	11
Llanelli	54	2	11
Carmarthen	24	14	3
Pembrokeshire.6	8	1
Cardiganshire.	16	0	10
Merionethshire.	10	14	7
Flintshire.	15	14	5
Denbighshire	15	10	8
Conway Valley and Anglesey	10	14	2
Liverpool Office	1	10	0
Liverpool Welsh Branch	3	2	5
	£418	0	8

The Halfpennies are not included.

ADDRESS—E. D. Miles, Dew St., Haverfordwest.

 Let all who intend to emigrate send in their names, &c., here in time for us to be able to send them to Liverpool by the 1st of February, or they will be too late.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

FEBRUARY 7, 1857.

[VOL. X.

“PAYING TITHING.”

ITS SCRIPTURALNESS—THE BLESSINGS THAT ARE ENJOYED
BY OBEYING IT, AND THE FAILURE THAT FOLLOWS ITS
OPPONENTS.

(One of the Entries of the latest Eisteddfod of the Saints in Swansea.)

Here is my attempt at the great and difficult task of making what is called a pamphlet. I see my topic divided into three headings, so that it may be clear to all, and I shall do my best to comment on each one of them without any introduction, except this; I wish to have the spirit of the topic, and clarity of thought, in as few words as possible, and the sympathy of all to forgive me of language errors in every sense if they have a mind to do so: I search for the spirit of the topic, and not for the language or the prize. I was thinking of writing about it, even before I saw it in the “Trumpet,” as a topic of the Eisteddfod competition.

I. *Paying Tithing, its Scripturalness, or as I understand it as well, the Scripturalness of Paying Tithing.* By this I do not consider every verse that mentions tithing as being necessary, but scripture, and I think that a few are as good as many, because the scripture was given under the inspiration of God, and though there are contradictions in the *Bible*, the scriptures are one; therefore, one will do as well as a hundred, and the way that we determine that a scripture will be the verse we quote is by the standard of *Revelation*; there is nothing else to be had in this world, given by whatever means. But

lest some think that there are not several verses to be had, the places where they can be seen are in Gen. xiv, 20; Lev. xxvii, 30—32; Neh. x, 37; Num. xviii, 21—24; Deut. xii, 6—11, 14, 23—28, 26, 12; Neh. xiii, 5—12; 2 Chron. xxxi, 5—12; Neh. xii, 44; Isa. vi, 13; Amos iv, 4; Mal. iii, 8—10; Deut. xiv, 22; 1 Sam. viii, 15. From the foregoing verses, we see that tithing is a possession of the Lord, and that he gives it as a possession of the Priesthood. “This is the inheritance of the sons of Aaron, saith the Lord, throughout all their generations,” and for as long as the priesthood of Aaron is on the earth, and for as long as there is service in it for the salvation of men, namely preaching, baptism, and the outward things of the church of God on the earth, and the forgiveness of sins, the healing of the sick, and the ministering of angels, revelations are indispensably necessary for the salvation of mankind, and these blessings are in connection with the lawfulness of the service of the office of Aaron. Now, if one must have salvation before being saved, one must have the ordinances to obey, and these must be administered lawfully, and be known before by the authorized servants of God, who labor for God, and in the name of God, which work is for the glory of God and the salvation of mankind. All acknowledge that it is not more just to receive the blessings connected with righteous service, than it is to pay for the service, which is tithing, and as long as the generation of Aaron is on the earth and as long as man has a duty to obey the Lord, and the service of the Aaronic priesthood is necessary, that is how long tithing is to exist. Also, as long as there is power in the word of God, and falsehood that needs to be eliminated, and an offering is necessary to be given, and priests to minister, that is how long tithing needs to exist; yes, as long as the Lord causes men to repent, and sin has not been forgiven, and as long as the priesthood of Aaron remains with the last of his posterity, that is how long tithing needs to exist.

1. Tithing should be paid, because God gives more than the worth of the labor. It is man who tills the earth, through plowing, leveling, sowing, planting, and watering it, but it is God who gives the increase, and the abundant crop is greater than the worth of the labor, still it is God who gives it, expecting for them to do justice with Him, by paying back to him one part in ten, but they do not

acknowledge God, and they hate his laws. Therefore, the sermon of Peter is preached, "Repent and be baptized for the remission of sins," together with tithing.

2. Tithing should be paid, because all men are in a position that they can pay it. The way we prove this is because all without exception waste more than twice what God asks in tithing on unnecessary things. I consider every unnecessary thing a waste, in connection with food, drink, clothing, or anything which is commonly used by us but which we don't need, and God does not justify anyone for failing to fulfill his duties, even if he cannot, if waste is the reason for that, since it can be done, if we properly use things, our duty is to do so, and it is justice to pay our tithes to the Lord.

3. Tithing should be paid, since the Lord asks only that which is just. The silver, the gold, and the animals for a thousand years are the Lord's; the earth and her righteousness is the Lord's. Man, then, is but a steward over the things God gives to him, and since it is He who owns all things, "All souls are mine," says the Lord. Man is not the owner of anything, and in fact, he does not even own himself. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks. And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, to the house of the Lord. Since the Lord is the owner of all the great farms, let us be honest servants, to give to him the things that he requires, for he cannot ask anything but what is his, and that which he now asks is tithing.

4. We ought to pay tithing, since it is a commandment for us to do so. The vision and the purpose he has in this is our own welfare; that is all the great objective. Also, if we find that God asks us to do something, that is sufficient to prove that that man has the ability to do so, and the hearts of all should jump for joy at having the privilege of being considered worthy to do something with his work. We should not be compelled to do any duty out of fear of punishment, rather out of love; and he who loves God, and keeps his commandments, is accepted of him, and it is impossible to gain acceptance, and disregard tithing, by not paying it.

5. Tithing ought to be paid, because the circumstances of the

church of God on the earth are such that require that; also, it is not just from the Saints the Lord requires tithing, but from every living man on his earth that lives on it; yet he more definitely asks those who have covenanted with Him through baptism, and have assumed the responsibility, according to the covenant, and the service of the priesthood. The Lord requires tithing from the poor as well as from the wealthy, and also the poor should tithe first, so that their effort in the midst of their poverty becomes a means of encouraging the wealthy to follow them, and so that their tireless and conscientious efforts, in the midst of scorn, persecution, and poverty ascend to their merciful Father, and sound like silver bells in his ears, until his bowels move in compassion so that he can delight in pouring out his Holy Spirit, in a spirit of the same nature, so that the wealthy might feel for them, and out of respect for the commandment of their God, so they could not be kept from opening their hearts, and fulfilling the needs of the poor, and supplying them with all things; but unless the poor feel for themselves, God will not feel for them, and pour out his spirit on such who can do that as well, namely to gather them as heirs of Zion to their own land, which is indispensable; and that is done through tithing. "Bring your tithing into the storehouse," says the Lord. "This shall be an eternal law through all your generations."

6. The principle of tithing is necessary to prove the honesty and conscientiousness of all men. Tithing will strike against the soul of the world (avarice); this is what the merchant, the businessman, the craftsman, and every worker strive for; out of money one achieves honor and glory, good food, splendid clothes; the comforts of the world depend to a great extent on money. That is the chatter and campaign for all, of every level and character. Although it is so great in the sight of men, to the point that they imperil their domestic situation, and their lives which are more precious than all the world, the Lord does not narrow his way or his order to please anyone, but let us say to all, "gold and silver are the Lord's," and despite how dear they are you must tithe them. Also let us consider that necessary qualifications are required for tithing, and unless a man has these in his possession, the profit that God intends for man to receive through tithing will not be enjoyed. If a man does not receive a benefit, which is the true purpose of God in connection with all the duties, it is

better for a man to refrain, even though his gold and his silver, as gold and silver, are as good as the best, and also they answer just as good a purpose. But in order for us to be blessed, we must act by faith, trust, and love for the principle, and remember honesty first and foremost. It is easy for us when by ourselves, to do things we do not do when many can see, and in the light, but let us remember that the sun of God always shines, and on us everywhere, and there is no secret that will not be made obvious, and also the unseen deeds of a man will be brought to light, for him to receive his prize and his glory, just as the unseen bad and dishonest deeds will bring public loss, disgrace, punishment, and shame in the light. Conscientiousness then is peace, and on this axis every man will be approved, in every duty, and it is impossible for anyone to be conscientious when he does not accomplish those things that are taught him. Tithing is taught to all the Saints as a heavenly law, and the peace of God is in connection with the duty, and great peace, in connection with great blessings.

II. *The Blessings that are enjoyed by obeying it.* One of the greatest blessings that man can obtain in the present situation is work, and whenever a man is out of work, it can be said of him, *he is a poor man indeed*, for he has no foundation for wealth. All the blessings of this life are founded on work, whether on his own or that of someone else. It is also reasonable and scriptural that all the blessings of a better life are based on the same nature of the thing, namely work, although the work can be totally different. Work is what fits a man to do work; work with one's hands is what hardens and adapts the hands, instead of the hands wearing out from rough and hard work, and the hands harden and become still more fit. So it is with a man when he walks, the feet harden; and carrying, the arm and shoulder are what make greatest what is strongest and more fit; so it is with the man in thinking, remembering, and writing, it is appropriate to say, *practice makes master*, with all things, and the greater the work, the faster the increase, (in moderation). We can say that the strength, usefulness, fame, wealth, and glory of all men in this world and the world to come, depends on work. The greatest loss then that a man can suffer is to be without work. Paying tithing is work, obedience to the Giver of the work after obtaining it is to do it, and in connection with doing it are the blessings.

1. The nature of the blessings that are enjoyed, corresponds to the nature of the things that are tithed, and it is a double blessing; the ninth part of the ten, of which the tenth part was a sacred prayer for them, blessed to answer the purpose greater than the ten, with success following to obtain eleven or more in the place of ten. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." That which is tithed by its nature will be blessed. Everything that comes from the earth is tithed; therefore, the Lord says, "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." Mal. iii, 10—14. We see from the above that the blessing of having a delightsome land, which constitutes blessedness, is connected with paying tithing. If we want beauty and blessedness on the earth, let us start on the way of making it, by paying tithing.

2. The manner in which blessings are enjoyed. God who governs all things, and whose spirit is in all places, and through His spirit every blessing that is enjoyed is given; at times he governs circumstances until they are acknowledged as miraculous, even by those who are not Saints. It is the Spirit of God that keeps families healthy and peaceful, bringing growth, strength, cleanness, and health in the children from the food they eat, influencing the mother to think of the most nutritional food, and cooking it in the best way. It is not the nature of the food in and of itself that satisfies or strengthens anyone, but the spirit that is in it. For example, the five loaves and the two fishes fed five thousand, in addition to women and children. A bit of bread and a bit of fish is not a sufficient meal for a man, unless that bit has as much of the spirit as would be in a usual meal; in that case it would do sufficient to strengthen just as well. It is the spirit that keeps alive, that strengthens, and spirit that feeds spirit, and we know that many live well, healthy and comfortable, and perhaps a family of six, from the same amount of money as a family of no more than four. What is it that causes this? I attribute it to the spirit that is around and within the family, and in connection with everything that has to do with it, food and clothing, and that they have the right

and legality of all the blessings they need, if they keep the law of the spirit. Honest tithe payers have a right to all the blessings of the earth.

3. Certainty of the enjoyment of blessings. All the promises of God are all yea and amen, in connection with every duty. The saint who believes that the principle of tithing is a heavenly law, and who believes that this law is now in effect, and who knows that God is united with his promises, has been, and is now blessed; that is sufficient certainty which makes the connection with tithing. The forgiveness of sins, the gift of the Holy Ghost, visions of the ministering of angels, in this age, and everything, in connection with the law of God, and the promises of God before he fulfills them, were and are enjoyed; this is how men enjoy blessings through tithing, and there is no basis to doubt that, for the truthfulness of the Lord has been proved in other things. "Heaven and earth shall pass away, but my words shall stand forever; I shall pour you out a blessing, that there shall not be room enough to receive it."

III. *The failure that would follow its opponents.* Everything that has a blessing connected with it when it is done, also has a curse when it is not done, corresponding in its size to the blessing, success in reverse is failure. It is possible for men not to do something without opposing it, but it is impossible for anyone not to do something without disregarding it. By not obeying, a man deprives himself of blessings, but the man who opposes deserves curses, as deserving as are the obedient of blessings. Tithing and the necessary blessings connected to it is a duty, and nine of every ten parts are the legal right of every man, and those who oppose this truth are punished. "Ye are cursed with a curse, for ye have robbed me, even this whole nation." (Mal. iii, 9.) Now let us comment on plundering as theft.

1. Stealing takes away the right of every man to have the blessings of government, and makes him unacceptable as a citizen, and unworthy as a member of society, and imprisons him as a criminal. The just merit of such is punishment. "Ye are cursed with a curse." This saying is appropriate, for every curse is a failure, whether it has to do with temporal or spiritual matters. The failure that follows the opponents of paying tithing deprives them of the blessings that are connected with paying tithing, namely food, clothing, wealth,

honor, and glory. Also, the rebel loses the Spirit of God, then he loses happiness, enthusiasm, affection, harmony, and health; and unhappiness of every kind comes in, to his mind, to his family, and to his society, and he becomes desirous of denying the entire faith, and opposing it. With all of this he becomes uncomfortable with himself, his family, and the entire society, falling into transgressions more and more with each passing day, until at last he is rejected by his family, and all of his acquaintances. Little by little he is opposed by all lovers of righteousness, so that he opposes the counsel of God, and all his own detest him because of his surrounding failure, and the poverty he has drawn to himself, and the grievous consequence of that seen on his family, and after a while he loses the entire faith given to the Saints, and the Spirit of God, and he is out of the church, under condemnation, and the day of his punishment is about to dawn. This is the perfection of failure, and all this awaits the opponents of God's commandments, of which the payment of tithing is one.

JOHN JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 21, 1857.

PAMPHLETS, &c.—“*Be faithful in good works*”—(From the “*Star*.”)—According to the plan which we have laid before the Saints, a large number of Pamphlets are now in the Conferences, and we presume that they are generally being put into circulation among the people. The plan is an extensive one, and is calculated to do a proportionate amount of good, wherever continued and efficient efforts are made to carry it out. This rests upon the Elders and Saints in the various Conferences. Some of the people will, doubtless, refuse to receive and read these Pamphlets, and may treat many of those who carry the truth to them with contempt and abuse. But as they cannot come under condemnation until they have an opportunity of obeying or

rejecting the truth, the Lord requires those who have received it and know something of its value, to give them that opportunity inasmuch as circumstances will permit. The Saints, in order to obtain salvation themselves, must do their duty, and clear their skirts of the blood of this generation. Therefore we exhort them to be diligent in this and all other duties that are required of them, in order to preach the Gospel, gather Israel, and build up the kingdom of God. Seek diligently for the light of the Holy Spirit to lead and guide you in all the duties of life. Set yourselves and your households in order; make Zion within yourselves and in your habitations. Then go forth and preach the Gospel, distributing Pamphlets, and also to your daily labors, with the Spirit of peace and goodwill burning in your bosoms; you will then have power to draw the honest in heart to the same great fountain of light from which you derive joy and comfort.

It is by faith and good works that we are to obtain our own salvation. In the kingdom of God our inheritances will be given to us according to the exertions we make to establish that kingdom on the earth. It is the united and constant efforts of the Saints, guided by the powers of heaven, that is to overthrow the power of Satan, and redeem the earth from his dominion. The Elders of this Church should preach the Gospel, and the Saints should visit from house to house, leaving the printed word, and when opportunity offers, bearing their testimony that God has again revealed his will from the heavens, and sent Apostles and Prophets to declare the way of life and salvation to the children of men. These individual efforts, when considered singly, appear small, and not productive of very great results, but when the multitude of them are all concentrated for the attainment of one object, they are mighty in their influence, and constitute the lever by which Babylon is to be turned upside down, and the kingdom of God established on its ruins. It becomes the Saints, therefore, to be diligent in all these apparently small things, out of which the great whole of this latter-day work is made up, and thereby obtain the fulfillment of the promise, that he who is faithful over a few things, shall be made ruler over many. This life, with its trials and sorrows, will soon pass away. As we become conscious that its last sands are leaving the hourglass of time, how pleasing it will

be to review its changing scenes, and be able to say within ourselves that we are satisfied with life, having striven to do good and work righteousness according to the light that has been given to us. When the final account comes to be settled, if we find that our sins have gone before us to judgment, and that there is a *balance* in our favor in the accounts of this probation, we shall indeed be a thousand times repaid for all our labors here.

ARRIVALS.—Elders Henry Lunt and A. M. Musser are on a brief visit to Wales before they emigrate.

THE SAINTS are aware that our faithful brothers Evans and Ashby intend to return home this season. We wish the help of the Saints to this end *beyond* that which was assigned them, if possible, and their fervent prayers for them that the God of Israel will be with them to guide them through all trouble they may encounter.

BROTHERS Truman O. Angel and John Kaye visited with us recently for a few days. They went to see the iron and copper works to take note of their procedures, &c. There was considerable excitement in Llanelli because of the word that got out that an angel was preaching in the Saints' Chapel!

NEWS FROM UTAH.—In the "*Mormon*" for January 17, we learned that as many of the Twelve as are in the United States have decided to unite in their efforts to establish settlements across the Plains. Each settlement is to contain, at least, 50 able men, who can build forts, and defend themselves against enemies. They are to have every kind of farm tool to take with them, so they may raise wheat and all the necessary food for the emigrants. A handcart company cannot go through to Utah without receiving assistance along the way. Elders F. D. Richards and D. Spencer arrived before the Conference, and they reported the true condition of the companies which they passed on the plains. The first business transacted in the Conference was to invite volunteers to take teams with food to meet the immigrants, and to start off that very day. About 250 teams went out, with 26,688 pounds of flour, in addition to other food and blankets and warm clothing. The emigration was unreasonably late, and we fear there will be accounts of some of the last emigrants suffering. Perhaps we will have more information by the time we print our next issue.

A REFORMATION in the members of the Church of God is

something that should be a daily happening. To our sadness, all too often, proof is provided of the truth of the parable that compares the Kingdom of God to a net that is cast to the sea, that catches every kind of fish, which are separated after the net is brought to shore. The unpleasant sound of the quarrels and the hardening of hearts of the brothers and sisters in the Church of God towards one another, puts every Saint's teeth on edge who is a clean habitation for the Holy Spirit to dwell in, worse than the sound of the sharpening of a hundred thousand saws. The foul smell of the corrupt deeds of those who wear the name of religion like a mantle to be set aside when they wish is repugnant to the taste of those who love righteousness, and hate iniquity, and the lukewarmness of those who are neither one thing nor the other is like *vomit* to those who feel as God himself does.

AFTER the heavy threshing that has been taking place on the threshing floor, namely Zion, for some time, much chaff has been blown in every direction, and the shucked wheat has come forth in its purity. Repentance and baptism for the remission of sins is being preached to all the Saints of Utah, and they are being asked to gird up their loins and show whether they wish to live their religion and serve God by *truly* building his kingdom. This life is a testing situation, and a time for working; and the Saints are not to expect idleness and leisure if they are to achieve the highest feat in Christ Jesus, of which we have yet to gain scarcely any idea. Who ever heard of a lazy man being a godly man? or a lazy Saint being of any worth in this Church?

Besides encouraging you to consider the translation of the teaching of our President, we say, Prepare yourselves, for the word of the Lord is about to come from Zion, and it will not return to Him in vain. Let the diligent rejoice, let the doer of evil fear, and let the sluggish reform; for judgment is about to be set by a measuring type, and justice weighed in this country, as it *has begun in Zion*. The square and the compasses will be set against every stone in the building in Wales, and its rough edges will be cut away, and if it does not bear being trimmed, it will be thrown on the heap. Goodness gracious! is there any reason that a great work is cut out for many persons, and only some fulfill it, and the others, not only do they themselves not work, but they want to prevent others from doing so as well. They

are like the year-old frog riding the two-year-olds.

We say to the Presidents of Conferences, Prepare your Branches to receive the word of the Lord. Let your query in every Branch be,

I. Is the President himself a good man and diligent *enough*, and an example to all the other officers? If he is not, let him be taken out of the way, and another put in his place.

II. Are all the officers in unity, and keeping their sickles shiny? Is there work being cut out in front of them—preaching, distributing pamphlets, visiting the Saints, &c.? Are they living frugally, fasting, purifying and sanctifying themselves in their conduct and increasing the godly particles of the Holy Ghost from within and around them, and in the invincible power of the Priesthood? If not, it is much better to have their offices taken from them and given to those who will use them.

III. Are the Saints alive? Are they free from slander and contention? Not infrequently such problems are neglected and considered small, until they grow and flood entire branches with a torrent of strife. To prevent this, the teachers, or the senior officers acting as teachers, should search out such things, and administer impartial justice. Ask them also if they are doing all they can by kindness and by seeking to persuade and induce before they administer the last letter of the law.

IV. Are all without exception who have any *income* paying their tithing to the Lord? If they are not, let there be no slackening of preaching, persuading, inducing, enlightening, or convincing, until it is done. Deal gently where there is inexperience and weakness; but where there are “old heads” who know the will of their Lord, and do not do it, beat them with many blows from sticks, until they are beaten to their obligations, or out of the church.

V. Let every Conference President of the South send a report, at least monthly, of the condition and the progress of his Conference, with the number who are paying tithing, together with the amount. Also the amount of debt of the Conference, if there is any, and to whom the Conference is indebted. Pastor J. Jones is to give an account of the Conferences of the North as often as he is able. Also requested is the status of tract distribution, preaching, baptizing, and also the weeding, and every account of interest.

In closing, we wish for every Conference President to prove his worthiness to *be able to continue* in his important office by doing these things. Let not the Offices forget about the publications and pamphlets, so that are encouraged to move the work forward. May our house be clean,—every piece of furniture in its place, and everyone clean and happy “minding their own business,” so that we are fit to receive the word of the Lord; for, remember, *He is coming*.

TEACHING OF APOSTLE BENSON.

(Continued from page 30.)

Unless God, the owner of the earth and its fullness, can impart whatever He wants to his children, when will He see fit to receive it? By acting according to this principle I expect to possess everything I want,—wives, children, gold, silver, houses, lands, and every other good thing. They belong to the Lord, and they will not be given eternally to anyone except to those who hold the priesthood. Thus, you see that we do not have the cart before the horse, but each thing comes along naturally in his own time, although we may have to suffer and lay down our lives first.

I feel good tonight; there are many good people who will come into the church after this. Others may roar and spew out their “exposure of Mormonism” all they wish. That is what we want to do. We are on hand to expose it as much as we can to those who wish. I am not exposing some of its principles; and were the people who go to hear our enemies to come here to me, I could say that we tell them the truth; but if they prefer to hear anything bad about us, and if they love lies, they can go and gorge themselves on them, and go to hell.

Go to work, brothers and sisters; the elements that surround you are full of copper, silver, gold, and all needful things, and secure enough to pay your transport, so that you may deliver yourselves from the captivity of Babylon.

If the penny principle could begin here from this time forth, one year after next March, thousands of Saints could leave these countries because of it. Can you not, according to your understanding and your wish to free yourselves, gather sufficient faith to fulfill it? If you

did not know where to turn for your next meal, and if starvation stared you in the face, unless the Lord were to help you, would you not exercise faith, and would you not pray for manna and quail? I should think you would, but it would be because you were forced to do so.

Seek, therefore, for words of wisdom from the Lord; act according to them, and gather home.

May you have the fullness of the Kingdom of God, and salvation in it, is my prayer, in the name of Jesus Christ. Amen.

INVITATION OF A SAINT TO HIS RELATIONS.

I imagine hearing the groans of the weak,
Sighing, and shouting, "oh! where is the place
For us to receive deliverance from the midst of oppression,
That smothers us now and crushes our breast.

Where, where can we live,
On the face of the earth, under the protection of our God?"

I am ready to answer your lament,
And I shall now give the counsel for your sake;
I shall say truly now, without any plea,
Where you and I can have the total protection of heaven.

Come, come, all together,
Come, hasten to Zion from old Babylon.

Through baptism by immersion your soul will live,
And the laying on of hands—you will receive the spirit of our God,
You shall be led happily from the midst of the world,
You shall be brought to Zion cheerfully together;

Happy, happy will be your countenance,
In Zion cheerfully, in the enjoyment of the feast.

I have traveled far, far from my country,
With my longing for Zion, where relief is to be had;
Listen, you relations, and the Saints in joy,
Come, hasten to Zion from old Babylon.

Come, come, all together,
You will come to Zion from old Babylon.

The cups of wrath are hanging down,
 Above the wretches who now refuse,
 To give obedience to the gospel of peace,
 That now calls them to come to the feast.

Come, come, all together,
 Come, hasten to Zion from old Babylon.

Do not fear to travel across the lands and sea,
 If you are faithful, you shall have the care of our Lord;
 His care shall be over you, while you are on the earth,
 The gospel will save you every minute—every hour.

Come, come, all together,
 O! come to Zion from old Babylon.

THOMAS F. THOMAS,

Pottsville, U. S. A., Nov. 30, 1856. Formerly from Georgetown, Merthyr.

ADDITIONAL NEWS FROM THE VALLEY.

As we were about to send this issue to the press, we received the Star that contained letters from Presidents Brigham Young and F. D. Richards.

They are full of consuming fire of the Lord. The chief topic of all the territory is about the REFORMATION that is to be. The servants of God preached with such power that they were obliged to refrain from saying more, because the people were groaning from “fear of the Lord.” The exhortation of our Presidents in this country is to clean the church first, preaching a general *reformation* to the Saints in the power of the Lord, and give the truth, plain and strict to them, for our Prophet says that the Saints in this country, also, are too cold and sluggish with their important responsibilities.

A translation of both, together with the observations of President Pratt will be given in their entirety in our next issue. In the meantime, Presiding brethren in Wales, prepare yourselves and the Saints, through prayer and fasting, to receive the word of the Lord, which is like a two-edged sword. It will shortly be seen that none but the *diligent workers* will have the privilege of accomplishing work, and proclaiming the warning message of the Lord. Drink abundantly of the spirit of Zion, so that its effect will be felt through every abode in Wales.

The number of the two latest handcart companies of emigrants was about 900 souls. A snowstorm caught one of the companies in the *Sweet Water*. There were several feet of snow on the ground, and assistance just *barely* came in time for the two companies, says the mail, which came past for them. They were taken up into the wagons, wrapped in warm clothing, and fed abundantly, by the dear brethren who went voluntarily, and at their own cost, to complete such a loving task. President Young expected each one of them to come soon, "without their having to suffer much." He was quite unwilling for them to get such a late start across the plains.

MISCELLANEOUS, &c.

THE SHIP "COLUMBIA" sailed from Liverpool, November 16, 1856, with 221 Saints and others on board. One son was born on the voyage. They reached New York, January the 1st, after a voyage of 45 days.

BOOK PAYMENTS FROM JANUARY 5 TO FEBRUARY 5.—Wm. Ajax, Anglesey, 15s; Denbigh, 13s. and £1 8s. 4c. (Oct. 22, 1856); C. Harman, £2 14s. 1c.; J. J. Phillips, £1; A. L. Jones, £3; J. Gibbs, 3s. 4c.

DITTO FOR PAMPHLETS.—T. Stephens, £10 4s; John Treharn, 16s. 8c.; William Jones, £1 18s.; C. Harman, 15s.; D. John, £1 10s.; W. Ajax, Denbigh, 16s. 8c.; Anglesey, £1 5s.

MERIONETH Conference will be held, February 22; Conway Valley, &c., March 1st; Denbigh, the 8th; and Flint on the 15th.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 4.]

FEBRUARY 21, 1857.

[VOL. X.

LETTER OF PRESIDENT BRIGHAM YOUNG.

EXHORTATION TO THE SAINTS IN EUROPE TO HUMBLE
THEMSELVES—GET THE SPIRIT OF GOD—LAY ASIDE VAIN
PHILOSOPHY—PREACH THE FIRST PRINCIPLES OF THE
GOSPEL, AND WARN THE INHABITANTS OF JUDGMENTS TO
COME.

*President's Office, Great Salt Lake City,
October 30, 1856.*

Elder Orson Pratt.

Dear Brother,—Your letters of July 6th and 31st, and August
5th, containing lists of persons not coming, who were sent for, and
reasons why, were received on the 6th of this month.

Our immigration is late; the last two companies, consisting
of over 900 souls, have not yet arrived. There is snow on the
Mountains, and on the Plains.

We have sent out large supplies of teams, flour, other provisions,
and clothing, so that we think they will all come in safely, without
much suffering. Brother Smoot has not yet arrived, but is between
here and Bridger, with plenty of *teams*.

The immigration is too late; this is an evil that must be
remedied in future. We now give you positive instructions, that, so

far as you control the immigration to come across the Plains, you are not to permit any company to leave the Missouri river later than the first of August, and it is far more preferable that they leave early in June or May. If they could start that soon, they would arrive here in time to aid in the harvest, and have an opportunity to lay up some provisions for winter; get wood, &c.; whereas now a great portion have to be sustained by charity almost a year, before they can do much for themselves.

Every year, large numbers of men and teams, and great quantities of provisions are sent back to meet the immigration; this is an outlay which is now considered, as it has always been, gratuitous; but it is a heavy task upon the people, and is becoming a serious public detriment. It prevents thousands of acres of wheat from being sown in the fall, which would, if more generally practiced, save an immense amount of labor in watering, beside producing a much larger amount of wheat, earlier harvest, and of superior quality. It prevents people from getting up their wood for winter; hence arises a vast deal more labor, to say nothing of suffering and expense, all of which, or at least a large share, would be avoided by having the privilege of performing this work in the proper season, when teams can find grass to eat, and have good roads to travel. Thus, you perceive the great disadvantages resulting from such late immigration; not only to the emigrants, but to all Israel; all of which might be avoided by an early start. Hereafter, therefore, let this be your motto—"Take time by the foretop, and if you do not do quite so much, do it better." But if you will do as we tell you, you will do more, as well as better.

Listen! There is a great reformation needed in England, Scotland, and Wales; the Saints are dead, and do not drink at the living fountain; the fire of the Almighty is not in them; and we make the same observation in regard to the Elders who are sent to preach.

Brother Orson, and brother Ezra, humble yourselves before the Lord of Hosts, and get the Spirit of the Almighty to fill you up;

receive the Holy Spirit, and let it live in your bosoms, and pour it out upon the people; arouse the people, the old and the young; the Elders and the Priests; the Seventies and High Priests; the Teachers, and Deacons, and all the Saints, to a sense of their obligations; cause themselves to sanctify themselves before the Lord of Hosts; make them practice cleanliness in their persons and houses, that the power of the Highest may rest down upon them. Let brother Benson and yourself, as much as possible, go through all the Conferences and Branches, and stir them up; and call and ordain Elders, and send them forth into the neighborhood, parish, and town, into every ward of the cities, and let the Elders meet often and pray, and talk about the things of the kingdom, and get the Holy Ghost. Trim off the dead branches, so that the tree may thrive, grow, and expand; so that it may furnish the living waters, where the Saints can come, and drink of the fountain.

Make the Elders, the Priests, Teachers, and Deacons work; cause them to awake from their stupor, and redeem the time they have lost while asleep; throw the arrows of the Almighty at them till you get them right; till you get them fired with the Holy Ghost; till you get them aroused and active, and see if the Lord does not pour you out a blessing greater than there is room to receive.

Be humble, and seek unto the Lord as children; put away your vain philosophy, and strip yourself for the Kingdom. Preach Christ, and him crucified—preach life and salvation unto the Elders; the Saints first, and then unto the people. Begin at home in the Office—purify and regenerate them; get the fullness of the Spirit, and the power of the Highest to rest down upon you, and then go forth to the people, and let a reformation be stirred up among the Saints; fire up each other, and then all the Saints; let all participate, and when they have sufficiently cleansed the inside of the platter, let them cleanse the outside, and renew their covenants in the waters of baptism and abide in the truth, and be alive in the Church, and Kingdom of God.

Let the Elders go forth into every nook and corner of the land, faithfully warning all men to repent and turn unto the Lord, preaching the first principles of the Gospel, being filled with the Holy Ghost, let them be active in their duties. Call up the past only to spur onward to the future; let *bygones* be *bygones*, and awake to newness of life.

Brother Benson, kick the scales from the eyes of the old Saints! and from the young Saints, and from the honest in heart, who come to hear the words of eternal life and salvation from the lips of the servants of the Lord. Counsel much together, abide in great faith, and be filled with the Holy Spirit, the testimony of Jesus, and of Joseph; and call upon the people to repent.

Dear Brethren, receive our exhortation in the spirit of meekness, that you may be strong. Be faithful and true, and put away selfishness, covetousness, and every besetting sin, that you may be pure in the sight of God our heavenly Father.

Work! labor for Zion! her welfare and her interests, and for the salvation of the people. Convert the Saints over again. We feel assured that they need it, or at least a good share of them do, and it will do none of them any harm. If any of them have got a little of the Holy Ghost, a little more will not hurt them.

We tell you they are dull; they are so here, as well; but we are awaking; let them awake in Europe also; let the sinner be afraid, and the hypocrite fear, and tremble, and let the first of the Almighty consume the wicked and ungodly, that their place may be no more known upon the earth.

We wish to have T. O. Angel return early in the spring; so that the work of the temple may be pushed forward another season. . . .

Let brother J. A. Little be set as General Emigration Agent in the States the ensuing year. Say to him, that if he cannot get the companies off before the first of August, from Florence, to let them wait over another year, for *we are determined* to stop this *late* starting across the Plains. Ascertain the number, &c., of emigrants, as soon

as possible, so that brother Erastus Snow may have all things in readiness for them to start directly across the Plains. Also let brother Taylor assist with his excellent abilities. . . .

We have just received an *express* from Captain Willie's company of handcarts; they are supposed to be now about Green river, as the express left them on Sunday morning, the 26th [of October] near the South Pass. We have no late tidings from brothers Martin, Hodgetts, Hunt, and William Walker. The Willie company had a pretty severe time in a storm which lasted two days, and then cleared up cold; the relief sent was timely, but none too soon. We sent, however, just as soon as we learned that they were coming, which was not until brothers Franklin, Spencer, and others arrived on the evening of 4th of this month.

We have also forwarded, since that time, a great many teams, designing to pick them up, and bring them all in.

The weather still continues to moderate, and this express informs us, that there is no snow in the road; it also gets better as they come this way. Brother George D. Grant, with eleven wagons and the best mule teams, went on to meet brother Martin, [Captain of one of the last companies we think.—ED.] not knowing where that would be. Let this be a lesson to us in the future, not to start companies across the Plains so late. It is a great mistake. The first three companies came through in good time, and were extremely successful, and they were quite late enough. [We think that the Welsh were the third company.—ED.] We had no idea there were any more companies upon the Plains, until our brethren [F. D. Richards, &c.] arrived, presuming that they would consider their late arrival in America, and not start them across the Plains until another year, but so it is, and now too late to remedy. . . .

If you, brother Benson, and the other brethren, go forth with the spirit of reformation through England and the British Conferences, as we have suggested, you will find a large increase of members, and means donated to the benefit of the work: you

will find your hands untied, and be out of debt, and able to help us all that we shall require, and also be able to operate efficiently and successfully, in regard to emigration. Instruct the poor Saints to gather up and cross the seas, if they can get no further, and then they can make their way along; a great many would not be in the States over a year before they could fit out a team of their own and come on without help; others, perhaps, in two years might do the same. Instruct them in these things, and open every effectual door that you can to gather the Saints, aside from the aid furnished by the P. E. Fund, and then let that come in to the aid of such persons as cannot help themselves.

Praying the Lord to bless you and preserve you and your Council forever, I remain, truly, your brother in the Gospel of Christ.

BRIGHAM YOUNG.

NEWS FROM THE PLAINS.

(From the "Mormon.")

On the assurance of a telegraphic dispatch, we announced last week the arrival of the Salt Lake mail at Independence, but by correspondence we learn that it was only the conductor, Mr. Ferguson, that had arrived there December 29th, the mails having been left at Marysville.

How long the mails were detained or what have become of them we know nothing, but this much we do know, that we have not received either letters or papers from Utah since the above announcement. We regret exceedingly that anything should have prevented the speedy delivery of this mail, as many, with ourselves, are deeply interested in receiving definite intelligence of the *true position* of the late emigrants on the plains, and the circumstances attending the latter part of their journey.

We have read of the sufferings of travelers and surveyors on the plains and in the western territories from the early fall of snow, piercing cold of an unusually severe winter, and are apprehensive that the latter portion of our emigration has not escaped. The

accounts of the Mormon suffering on the plains, are written with such rejoicing and unmistakable enmity to Mormonism that we entertain the hope that the calamity is much less than our enemies wish it. As the Saints are ever deeply interested in the well-being of their brethren we shall, in the absence of Salt Lake advices, quote from an outsider:

“Correspondence of the ‘St. Louis Republican.’

Independence, January 4, 1857.

The arrival of the Salt Lake mail here, on the 29th of December, I neglected to mention when I last wrote you. From the conductor, Mr. Ferguson, I have obtained a statement of the trip, which, considering the character of weather and amount of snow on the plains, was one requiring no little fortitude on the part of those in charge of the mail, to bring it safely through. Accompanied by Mr. Briggs, and a few others, the conductor left Salt Lake City on the 1st of November. A few miles from the city, at the canyon of Wasack Range, they found snow to the depth of two or three, and even eight feet, through which they were compelled to travel for some distance, and, after much detention, reach Fort Laramie on November 19. They desired an escort, but none being provided, they pushed on; at Cottonwood Spring they met the outward-bound mail, [on their way to the Valley] under the charge of Jones. A little after that they encountered a snowstorm of much violence, impeding their progress, so much so that they were ten days in making 85 miles; they arrived at Fort Kearney December 11.

On their way in, near Bear River, they met the third handcart of ‘Mormons’ going west.

The fourth and fifth trains were met at the three crossings of Sweet Water, in a very different condition from those in advance. They were suffering beyond measure for the want of provisions and on account of the cold. They were very badly clothed, and in consequence of the hardships, many of them were dying; in one camp they buried fifteen in one day. The mode of burial, since they could not dig the frozen ground, is to lay the bodies in heaps,

and pile over them willows and heaps of stones. President Brigham Young, learning something of their condition, dispatched some men and provisions to their relief; but these were met by the mail party returning to the city again, having been turned back by the violence of the storms they encountered. What the poor creatures will do, or what will become of them, it is hard to tell. Under delusion, they have left their homes in foreign lands, and to satisfy a whim of the Governor, undertook a journey of thousands of miles, not half provisioned or fitted for a trip that even in good weather is difficult enough, let alone at this inclement season of the year.”

(To be continued at the end of the Editorial.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, FEBRUARY 21, 1857.

NEWS FROM THE PLAINS.—The vehicle of lies certainly travels quickly on its greased, libelous wheels from one reverend and editor to the other, and here is yet another sweet tidbit. Think not that our enemies are not rejoicing as usual, while, once again, they sing the elegy for the “wretched decease of Mormonism,” as they say. So many of these remarkable “Mormons” have died, and lived, and died again, and yet live, until by now the Saints have lived too long next to the forest to be frightened by owls. This latest tale is again swollen and enlarged much like the one about “Jane’s son John who vomited from his belly *three* whole crows.” By asking the one who told the story, it turns out that he had heard from another that it was *two* crows, and the other had heard from another that it was *one*, and by going to the first, “certainly” he says, “I said something as black as a crow.” We shall not add to the observations quoted from “The Mormon,” any more than to bring them to the attention of the Saints, and encourage them to prepare for the next shriek that will

come from the mouths of the unclean birds who feast on nothing but the stinking carcass of the lie.

THE REFORMATION.—We are glad to inform the Saints that we are expecting President Benson to begin the general reformation of the Church in Wales in this Office. We are confident, without multiplying words, that the Presidents and the Saints are preparing by much prayer, fasting, and pondering on their levity and indolence, and their frivolous words, and their improper deeds in the sight of the Lord, so that we might have more of the Holy Spirit, because there is something that exists that requires us to possess it before we can stand, either here or in Zion.

(Continuation of News from the Plains.)

“No local news of interest. Thermometer six degrees below Zero on Saturday morning.” J. M.

The spirit of the above is manifest to everyone; of that, therefore, we take no notice; but while we think it very probable that numbers of the Saints have died on the plains, as by recent dispatches, we are certain that others have died, through being caught by an early winter. We think it quite as probable that the losses will turn out to be much less than such a gloomy account would warrant us to apprehend.

The mail conductor says he met the third company at Bear River, the fourth and fifth companies at the three crossings of the Sweet Water—the two latter in a very bad condition. Previous to meeting them, he says that he met the teams with provisions, clothing, &c., from G. S. L. City, returning, because of the violence of the storms they encountered, leaving it to be inferred by: “What the poor creatures will do, or what will become of them;” that the two last companies had been abandoned to their own impoverished resources. This may be true, but we don’t believe it. In addition to the confidence we have in the perseverance, the bravery, the humanity of the Utonians, we have information that confirms our doubts in the mail conductor’s or correspondent’s conclusions.

The *Western Standard*, of San Francisco, California, publishes a letter from President Wilford Woodruff, of G. S. Lake City, dated

November 5th, *five days after this mail conductor left*, in which he states that two men had arrived in the city from the third company, and that before they left, the assistance from Great Salt Lake City had arrived.* Though we cannot dispute the assertion that the mail conductor met a company returning, we are confident that out of nearly two hundred and fifty teams sent out from the city with provisions, blankets, clothing, &c., some of them would fulfill their mission. There is, in our mind, on this no manner of doubt. The conductor says that the fourth and fifth companies were met at the crossings of the Sweet Water, and they were traveling west, which, being placed with the fact that the assistance had reached the third company, which was only some days in advance, there is not the slightest doubt that the emigrants would get assistance. Another thing should be borne in mind, that the last company, Hunt's company, had fifty wagons. These, no doubt, had both extra provisions and clothing.

We are prepared to hear of deaths by the way; but of starvation from lack of food we don't believe it. Our opinion, which we have more than once expressed before in this paper, was and still is that the emigrants started too late; but we sincerely hope that when all is known, things will be much better than some anticipate.

*See the latest Letter of President Young in this Issue.

REFORMATION.

MINUTES OF MEETINGS HELD AT 42, ISLINGTON, LIVERPOOL, ON
WEDNESDAY AND THURSDAY NIGHTS, 4TH AND 5TH FEBRUARY FOR
THE PURPOSE OF COMMENCING THE WORK OF REFORMATION
IN THE CHURCH IN THESE LANDS.

Wednesday, February 4th, 7 p.m.

The following brethren having convened—

Presidents Orson Pratt, and Ezra T. Benson; Elders James A. Little, John A. Ray, Phineas H. Young, William G. Young, Truman O. Angel, John Kay, Miles Romney, C. R. Dana, James Marsden, Matthias Cowley, Asa Calkin, George Turnbull, Thomas Williams,

and E. W. Tullidge; Priests, William H. Perkes, and John Graham—

President PRATT arose, and explained the object of the meeting. He said—

“On Monday, the 26th of last month, I received a communication from President Young, stating the position of affairs in Zion, in which we are given to understand that the Saints in Utah are stirred up to reformation, and the renewal of their covenants. From this communication, we find that the work of reformation is progressing rapidly there. The President has also written to us to commence the same work here in this country, and throughout the mission, and to begin here in this Office. I have accordingly sent for brother Benson, and we have concluded to bring the brethren of the Office together, that we might pray together, repent of our slothfulness, renew our covenants, and be baptized. I am happy to see so many others here to unite with us on this occasion.”

He then opened the meeting with the following prayer—

“Our Father, who art in heaven, we thy servants have assembled together from the various fields of our labor in thy ministry, for the purpose of humbling ourselves, and commencing anew to worship thee, and renewing our covenants, calling upon thy name with all our hearts, that we may receive the abundance of thy Spirit to cause our hearts to rejoice.

“O God, the Eternal Father, we pray thee to look in mercy upon us who have named thy name, and are most of us absent from our families, and the Presidency of thy Church, on foreign missions. We feel thankful that thou hast permitted us to receive a communication from thy servant, President Young, calling upon us to repent of our sins, and reform, and renew our faithfulness and diligence. We feel thankful for the work of reformation going on there, and that we have received thy word, showing us our situation before thee. He has pointed out the condition of the missionaries and thy Saints. He has represented us as being dull, and dead as pertaining to the things of thy kingdom.

“O God, the Eternal Father, inasmuch as thy servant has thus represented our situation, and has called upon us to repent and

turn away from our sins, even so we desire to comply, and for this purpose we have assembled together, that we may confess our sins—that we may renew our covenants, and be determined to keep thy commandments—in order that our sins may be forgiven, and that we may receive the renewal of the Holy Spirit in our hearts. Give us power that we may search ourselves—that we may know ourselves—that we may find out every sin that is lurking within us—that our faith may become great—that we may be filled with the Spirit, and that we may know by its teachings every duty devolving upon us. We pray that when we become converted, thou wilt enable us to strengthen our brethren—to preach to them repentance—to point out their errors, and the necessity of being obedient to thy word, that they may enjoy more of thy Spirit; and to cut off those who will not work righteousness, and obey thy word—that thy Spirit may be more abundantly poured out—that the word of God may spread—that the arrows of the Almighty may reach the hearts of thy people, and of the honest in heart—that thy hand may be made manifest—that thy works may be shown forth in thy Church—that the honest in heart may see the good works of thy people, and glorify their Father in heaven, and that thousands may come forth with broken hearts and contrite spirits and obey the truth.

“May thy Spirit be poured out upon us this evening. Remove from our minds all darkness and dullness. Let the energy of the Holy Spirit be with us to instruct us. May our hearts be purified and strengthened, and may we feel that thou art with us, to bless us and to do us good.

“Bless thy servants who are appointed to preside over thy Church in these countries. We feel that we need thy Spirit to enable us to instruct thy people and give them counsel—and that we have no counsel or wisdom of our own. We ask that we may be filled with the spirit of revelation, and that thou wilt give us such instructions as will benefit the Saints.

“Hear us in these our humble breathings—be propitious to us, and bless us. We ask these things of thee, in the name of Jesus Christ. Amen.”

President O. PRATT said—

“You have all read President Young’s letter. I feel that it is of the

utmost importance to carry out its instructions, according to the letter and spirit. So far as I understand, it is necessary for us to put away the evils we may have been practicing—to cease from everything that is wrong—to renew our covenants, and be baptized. I feel that I would like to hear the mind and feelings of all present on the subject.”

President EZRA T. BENSON said—

“I feel the necessity and importance of the reformation. It caused my heart to rejoice very much, when I read the letter. I jumped up and shouted, ‘Glory! hallelujah!’ Although I have tried to preach reformation wherever I have traveled, I have felt that the Saints were sleepy, dull, and slothful in attending to their duties, and unless there were some excitement more than usual, not more than half the Saints would attend the prayer and sacrament meetings. It has seemed out of the power of the presiding officers to get the people together. I feel that this move is necessary, and I am glad that it has come. I am determined to get a renewal of the power of God. I believe I shall if I do my duty, and cooperate with those who are over me. I have the best of feelings toward all my brethren and sisters, and I want to do them good. In order to be able to do good to them I must do good to myself first. In order to infuse the Spirit into them I must have it myself. I am willing to comply with any suggestions the President may make. If I have not traveled and preached enough, I am willing to try it again and do more. If I have not climbed high enough on the tree, I am willing to climb a notch higher. I feel as good as I know how; still there is a chance for me to feel better. If I have had a little of the Spirit, I can still have a little more. When an Elder has enough of the Spirit of God, the people, and the world know that he is preaching by the power of God, and that is the man that will be talked about. When a man is preaching by the power of God, mobs may rage, but they cannot touch him. The Devil will howl. Then let him howl on.

“If we are going to have a reformation, let us have one indeed. Let us get heated up, that it may not be like hammering cold iron; and let the reformation be both spiritually and temporally. I want it to take place in temporal things as well as spiritual! and not to put the cart before the horse.

“I would to God we had every Pastor and President here. We

would lock them up in a room, and keep them there three days and three nights, and would hammer and pound them until we got them into some shape. It is the Pastors and Presidents who are asleep as well as the people. They think themselves the biggest men in the world, if they can walk about in a first-rate suit of clothes. Do they dig about the people, and know how the money is disbursed? Do all the Presidents consult their Pastors about their business? Some do, and some do not. They buy watches, and chains, and so forth, and do as they please. I would they were here, and then they should stay here till they got the Spirit of God into them. I want to see this reformation become thorough, spiritually and temporally. Let us take a position to render an account of our stewardships.

“Brother Brigham knows the people are not living in the lively exercise of their duties, and we also know it. They are dead, and must resurrect them. There is a great deal to be done. A great many understand the Gospel, Priesthood, authority, &c., in theory; but talk about it practically, and you find that they are as far from it as sectarianism is from heaven. They are stereotyped, and carry out a fixed form in their meetings just like the sectarians. When I read the 6th chapter of Moroni, I find their meetings were controlled by the power of the Holy Ghost. How is it among the Saints here? Let brother Pratt or myself go into a meeting, and you would see some President get up and extol us to the highest heaven, and preach the preliminaries of a discourse for us, and take up all our time. Oh! look out! President Benson! One of the Twelve Apostles! &c. I feel to cut myself loose. I will bear it no longer. I will have the Priesthood respected.

“This letter has put fire on to fire: and, with the help of God, I am on hand to kick the scales from the eyes of the people.

“I feel that God is here. We will have a glorious time. God help us to reform, to be spiritually minded, and to perform every duty required of us, in the name of Jesus. Amen.”

Elder JAMES A. LITTLE said—

“I am happy to be meet with my brethren. Brother Benson has expressed my views. It has long appeared to me that the Elders

and Saints are stereotyped. They are bound to a certain system, and whether it is right or wrong it makes no difference. Many have thought and acted as though these forms were all there was of 'Mormonism.' I have endeavored, with my imperfections, to do the best I could; and I have tried to get more of the Spirit. I want it, and I believe I shall get some more. The President's letter fired up my spirit and filled me with joy. The Lord bless you all. Amen."

Elder JOHN A. RAY said—

"I feel thankful for the privilege of meeting with this Council. Since I was called upon this mission, I have sought the Spirit of the Lord to guide, direct, and strengthen me. I know that I have not been as faithful as I should have been. I have not enjoyed as much of the Spirit as I would like. I realize that I can do no good unless aided by it, and I am dependent on the arm of the Lord to strengthen me. It is thus with all the Elders—they will never do any good unless the Lord employs them. I was thankful when I read the President's letter. It is a privilege for us to renew our covenants. I wish to enter into covenant with the Lord—endeavor to lay aside every sinful thing, and I pray that the kingdom of God may roll on with mighty power. I feel that the Saints are dull, and that there is a great reformation needed before the work can go forth. I am willing to make an effort to reform, and get more of the Spirit to aid me in the discharge of my duties."

Elders Phineas H. Young, John Kay, C. R. Dana, Miles Romney, James Marsden, William G. Young, Truman O. Angel, Matthias Cowley, Asa Calkin, Thomas Williams, E. W. Tullidge, and George Turnbull, and Priests William Perkes, and John Graham, several expressed their thankfulness for the privilege of renewing their covenants, and their determination to exercise renewed diligence in their performance of their duties, and contend for more of the Spirit of God than they have had theretofore.

(To be continued.)

MISCELLANEOUS, &c.

THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST.—We are sorry that the abundance of the news from the Valley and the Plains have obliged us to leave out of this Number the continuation of the above topic; but we hope that the measure of patience of the Author is sufficiently abundant to pardon us this time, while we promise to put it in at the next opportunity.

WE HOPE that our readers will excuse our tardiness in bringing out the 'Trumpet,' when we inform them that the cause of that is, that we are waiting until the last minute, while expecting important News.

LATTER-DAY SAINT PSALMODY.—Let the Saints be aware that it is intended to publish the first Volume of this book soon. Its price to Subscribers will be 5s.; to others 7s. 6c. We hope that the coming out of this Book will be supported, by a large distribution of it. Send orders and payments for it to the Liverpool Office.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

MARCH 7, 1857.

[VOL. X.

THE LATTER-DAY WORK—PREPARATION.

(From the *Star*.)

The glory of the Latter-day kingdom, the gathering together of the people of God, the building up of Zion, the restitution of all things, the second coming of Christ, and the Millennium, were themes on which the high-toned minds of the Prophets dwelt with fervid inspiration. These subjects lent them wings to soar in such lofty flights as would make the most eagle-eyed imagination of an uninspired mind grow dizzy. Borne higher, and higher, by the energy of the Holy Ghost, in the visions of the Almighty, they reached the celestial sphere of life and dipped themselves in that glory which they foretold should cover the earth, in the fullness of times, even as the waters cover the bosom of the mighty deep. As their prophetic souls grasped a few prominent points and generalities of these magnificent views, their descriptions were given with the most powerful eloquence. Indeed, on the above-named subjects, they spent the fullest vigor of inspired minds.

To follow them in their towering flights, to comprehend the grandeur of the scenes which they beheld, through the vista of the uncurtained future, and to look with confidence to the literal fulfillment of the prophetic visions, requires the mind to be enlightened by that Spirit which drew the curtain aside, and needs

a faith as sublime as the Prophets themselves possessed. The things of God, to be understood and made lucid to the eye of faith, must be spiritually discerned. Viewed by the uncertain light of human wisdom, the obscurity will be heightened by the fantastic creations of the imagination, and misty, flickering conceits will be substituted for a clear and solid faith. Hence to those who are destitute of the gifts of the Spirit, the great events predicted to come to pass in the latter days will appear as mysterious, forgotten dreams, requiring a Daniel to narrate their substance, and interpret their meaning. Or, perchance, to distorted imaginations, they will seem like phantoms of the midnight watch, which strike terror to the soul, but elude the physical senses, which vanish at pursuit, but which all are careful to shun, and the most courageous are anxious to drive from their thoughts. It is thus that the promised glory and inheritance of the Saints, and the threatened judgments to be poured on the wicked, are generally viewed.

The Christian nations acknowledge the authority and inspiration of the sacred writers, and will not refuse to subscribe to the prophetic descriptions. Their priests make glowing discourses from those grand passages of scripture, relative to the subjects named. There are few who are altogether infidel regarding the great events foretold in the Bible.

But then, to the popular faith they are like fairy lands, and haunted castles, furnishing to ministers rare objects for description, imagination, and eloquence; but whose characters no one thinks of inviting to his fireside; no one expects the drama to become a part of everyday life.

Tens of thousands of sermons have been preached, and millions of pages written from the prophetic descriptions of the glory of the Latter-day Church, Zion, the Coming of Christ, and the Reign of Righteousness. There is hardly a man in Christendom who has not at some time prayed, "Thy kingdom come, thy will be done in earth, as it is in heaven;" nor a professor of religion who has not embodied in his supplication the sentiment—"Hasten the time, O Lord, when thy knowledge shall cover the earth, as the waters cover the bosom

of the mighty deep, and a reign of righteousness dawn upon the world." But, then, one part of their faith is at war with the other. The flickering of their own conceits, in the spiritual darkness that covers them, dazzles their faith like a thousand Will-'o-the-wisps. They make no preparations for the great work of the last days; but all things move along with them as from the beginning. Their mystical interpretations of the Scriptures stand in the way of the literal fulfillment of the prophecies; and the glorious drama that fired the minds of the Prophets evaporate into airy nothings.

Being without the inspiration of the Holy Ghost—the spirit of revelation through which the events were seen—the vision is sealed to them, the substance is lost in shadowy dreams. Believing that the voice of prophecy is forever hushed, and the heavens closed against all communion between God and man, His kingdom coming, and His will being done on the earth as it is in heaven are little different to them, from fairy tales, and the knowledge of the Lord, covering the earth as the waters cover the deep, is to them nothing better than a myth. Thus is it with every other item of the Latter-day work to the foggy understanding of the popular mind.

We, however, look upon these glorious subjects precisely in the light in which the Prophets of old viewed them. To us they have a literal meaning; and we are ever looking forward to preparation and fulfillment. It is because the mission of the Prophet Joseph Smith fulfills the ancient prophecies, and every development of that mission prepares the way for a more complete revelation of the glory of the dispensation of the fullness of times, that we are bold to declare that all who have written upon the subject by the inspiration of God, testify to that which Joseph has done. When we listen to the proclamation from tens of thousands of voices that the kingdom spoken of by Daniel has been set up; when we hear the witnesses to the fact, that the Gospel which John said should be committed to the earth by the angel, has been restored, to be preached to every nation; when we see it winding its way to earth's remotest bounds, we say to ourselves the work is preparing; the prophecies are fulfilling—things move in the right direction. When

we hear the voice thundering through the channel of the Priesthood, "Come out of her, my people;" and from lip to lip of God's servants the command passes along, "Gather together my Saints," we say the path is preparing; the glory of the latter days is dawning on the world. When we behold tens of thousands flocking to the chambers of the Lord, as doves to their windows, and busy hands building up Zion, that the Savior may suddenly appear in his glory; and when in answer to the cry, "Behold the Bridegroom cometh, go ye out to meet him," the Church of the Lamb puts on her beautiful garments of reformation, we are ready to shout Hosanna! God is preparing His people; the visions of the Prophets were not fables.

FAREWELL ADDRESS OF ELDER ISRAEL
EVANS.

"Zion's Trumpet" Office,

Swansea March 3rd, 1857.

Kind Saints,

Since I have been released to go from your midst, and to return to the home of the Saints, I feel to tell you of my feelings about my labor among the Saints in Wales, and also about my return to Zion.

When I came to Wales, I was a stranger in a strange land, yet I was not a stranger to the majestic principle that caused the bosoms of the Saints to burn with gratitude to high Heaven for the blessings of light and truth that were poured out upon them in these latter days. When Elder Ashby and I arrived in your midst, the emigrating season was quickly drawing nigh. We endeavored to do what we could to assist in giving counsel and direction to the emigrants (for we had nothing else to give), and we accompanied them as far as Liverpool, and we gave the most energetic assistance we could in getting them on board the *S. Curling*, headed for Boston, which sailed April 17th, 1856. It is well known that it was a large group of emigrants that left Wales last spring, and, as is

the case with every such group, there was a huge void left behind since all but two of the Conference Presidents and their families emigrated, which void also brought new hands to the field, most of which were not only strangers to their fields of labor, but also strangers to the situation they were called to. The emigration also took all the Traveling Elders, as well as those who could have gone into the ministry, so that no more than two or three traveling elders were left in the whole mission, and no one to be sent out. President Daniels was required to spend most of his time in the office, since he was called to assume the presidency of the mission, and the burden of publishing, &c., which drew his experienced labor away from the field.

Thus, brothers and sisters, was our condition at the beginning of the operations last spring, and had we looked at it with the eyes of the natural man, and considered what we had to do, we would have shied away from it. But, thanks be to God, we did not look at it that way, rather with the eye of that faith that enables the faithful Saint to overcome all things, and we were blessed and prospered accordingly. In this condition we began to build up a "shattered kingdom;" for, through God's blessing and the efforts of his faithful servants, there were not only branches but also conferences broken up by so many of the Saints leaving to go to America, and to the land of Zion. But it was necessary to do something, as none of the Saints wished to stop, rather they wished to rise up, and, in the name of the God of Israel, to go forth in the fulfillment of their duties; but as it appeared that the Lord was greater than them all, consequently there was some greater and stronger principle enabling us to more powerfully concentrate our energy, through which we received greater power to honorably bring forth the work that had fallen on us. What was the stronger principle? It was the law of tithing, which was presented in the first conference in Merthyr after the departure of the Saints last spring. And not only in Merthyr was it presented, but all the Saints in every conference throughout the Welsh Mission were called upon to pay their tithing. It is true that with grateful feelings to God and love

for the Saints that we saw many answer the call, from the beginning. Gradually, several others have grasped the principle so they have been made more fully aware of it, and their faith has increased in the work of God. A few are still standing back, but the time of separation has come, and those who do not live their religion, and who do not obey the laws of God, will no longer be recognized as being among the people of God. The principle of tithing has power in itself that is equal to the task placed on it; for it has enabled us to pay our domestic expenses, to pay down much of the debt, and to raise about £300 for the temple fund, and it has become firmly established among the Saints, so that much more is being fulfilled this year than last. The sapling of last spring was very young and tender, but it has grown by now into a robust tree, bearing good fruit.

Therefore, dear Saints, take heart, and live up to these requirements as well as the other principles of salvation that will be made known to you, and they will bring the blessings of heaven down on your heads, and they will hasten your deliverance from the land of oppression to the land of freedom.

The signs before you are quite promising—the young plant is far beyond the reach of the “young Foxes,” who long to hinder its growth. In the field you also have additional highly skilled Elders, some of them from Zion, who are “towers of strength” to you. Also, a series of the strongest pamphlets now promoting this work is coming to your hands, which are awakening many of the honest who, before now, had been kept completely unaware of the truth of the Gospel.

The coming *Reformation* will be a blessing to all of the faithful Saints, by cutting away all the dead branches, and separating the tin from them, bringing them closer to the Lord, uniting them more closely in the bonds of love, giving more power to them to bring the honest in heart from the errors of their ways to the glorious light of the truth.

When I begin to reflect on the condition and the signs of the mission, I feel truly grateful to the Lord, who has sustained us thus far,

who we know will continue to sustain us for as long as we do His will.

I feel like I would like to remain with you, and I could assist you in rolling this great work forward.

During the past year that I have spent with you, I have labored with great joy and contentment, having assisted in presenting to you some of the laws of Zion, which until then you had not been called on to observe, and with which you have cheerfully complied. All we had to do was to lead forward, and point out the way, and you have followed bravely and faithfully hold up our hands, which have pulled down the blessings of heaven upon us, and proved a continual blessing to us all.

I have traveled twice around the mission thoroughly, and several times through the southern parts, and you have always been ready to bless me, and to minister to my needs, while I traveled like a stranger in your midst. If at times I failed to give such counsel and direction to you which would encourage and comfort you in time of need, and to strengthen you in the cause of truth, it was not because of lack of desire on my part, rather a lack of ability to do so.

I have labored in great pleasure with Presidents Daniels and Ashby; also with the Conference Presidents. Although unacquainted with their fields of labor, and with the condition to which they were called to act; yet they were men of integrity, with a constant wish to do good.

Elders Miller and Taylor are now here with you; I feel to thank you all for every manifestation of kindness to me, and to beseech you not to forget us in your prayers as we travel to Zion. Though we will be far from you, we will always remember the time we spent in the ministry in Wales, and our prayers will ascend on high for deliverance to come to the faithful of the people of the Lord.

May the blessings of Heaven continually follow us, so that we may meet again in Zion, is the prayer of

Your brother and friend,

ISRAEL EVANS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 7, 1857.

REFORMATION.—A Reformation Meeting will be held in this Office, on the 12th day of this month, under the presidency of Apostle Benson. The various presidents have already been advised who are expected to be present, and we hope they will all be energetic in their efforts to be here promptly to meet with President Benson during his visit with us concerning a matter so important and serious as is the reformation of the Saints.

LETTERS, &c., FROM THE VALLEY.

Great Salt Lake City,

November 11, 1856.

My dear brother Daniels.—I am happy to inform you that I arrived here safely, with the Pantmawr family, who are all well. They went to Box Elder to their relatives. I am working in South Cottonwood, and when I come to the City, I take lodging in your house and with your family.

Your dear wife is well. Today your son Dafydd went out to meet with the immigrating Saints and assist them on the plains, and several others went with him.

One company came in last Sabbath day, and the rest are expected in within a week.

I am enjoying life to my heart's content, and thankful to God for the privilege of having arrived at this place. Here there are some of the best men I have ever seen, and also some wicked men.

My warm regards to all the Saints, but to no one more than to yourself.

Your humble brother,
RICHARD WILLIAMS.

Excerpts from the Letter of the above Richard Williams to his relatives.

Great Salt Lake City is a much more excellent place than I thought it would be, especially considering the short time its inhabitants have had to build it.

The time is getting closer when the wicked will not be permitted to stay here any longer. There is a call for every person to repent and do better from now on than they have ever done. Men have been appointed to visit every family of Saints throughout the Territory, and to inquire separately of every enlightened individual where he is guilty of any sins, such as stealing, lying, taking the name of God in vain, cheating any brother or sister, or any other sins. Each question will be asked individually, and every person is required to answer them. If he lies, the curse of God will be upon him: if he is found guilty, recompense will be required for the transgression. There is no place here for hypocrites. Hundreds of officers have been called to look into the condition of the people. Brother T. C. Martill is one of them in the area where he lives, and he is busily engaged in such work today. He sends his kind regards to you.

Sister Daniels sends her best to you, to the Cwmcoch family; remember me to my relatives, &c.

I have received sufficient work for eight shillings and fourpence per day plus my food. . . .

The time is getting close when the government of the United States will be in the hands of the Saints. President Brigham Young says that not many years will pass before the President of the Church of Jesus Christ of Latter-day Saints will have the right to place a President over the United States. The work is going forward very quickly. Let the Saints there wake up and prepare for the time that is at the door.

May the blessing of God be with you all. Amen.

RICHARD WILLIAMS.

(Ditto from the Letter for November 16, 1856, from the same place.)

Dear brother Daniels.—I am glad to hear through brother Captain Jones, of your faithfulness and your success in the work of our God. I pray constantly for you and your fellow laborers.

A thorough and general reformation is now underway throughout all the stakes of Zion, until the sinner in Zion is fearful, and the hypocrite flees from the questionnaire to the kingdom of the “yellow God,” where they can satisfy their lusts in a way they cannot do here.

Brother Captain Jones received a great welcome from all on his return here. He was made a home missionary to preach the reformation in all places, but more particularly among the Welsh.

The immigration is unusually late this year. Those who arrived a week ago today suffered quite a lot in the snow; but they were delivered by about 250 teams that went from here to meet them, and about 100 wagons have gone to meet the last company. I expect them within 9 days. . . .

Tell the Hafod y Gofen people that I have sent two letters to them, and I have not had one answer, and I do not know who I should write to. . . .

My great desire is for your success in the work to which you were called, and my constant prayer is for God to watch over you that you may receive abundantly of His Spirit to enable you to yet do a great work in Wales.

Your dear Brother,
RICHARD WILLIAMS.

“THE MEASURE OF THE STATURE OF THE
FULLNESS OF CHRIST.”

By Elder Evan Rees.

(Continued from Number 2.)

After proving the origins of man, let us next observe his present condition and his future increase.

After *proving* that the Father of our Spirits is God, there is no cause more than the remembrance of our having sinned against

Him, and having gone back from his glory—having been born into this sinful world, in the midst of all kinds of trials and tribulations, so that the following words are borne out in us, namely, “Man that is born of woman is of few days and full of trouble.” Nevertheless, all these things are for our good, for, without the bad, one cannot know and appreciate the good—without the bitter, the sweet cannot be so delicious.

I have already commented on man in his origins, and in his present sinful condition. Next, let us inquire as to whether it is possible for man to be raised up from this misery? Yes, it is possible to set the captive free, and bring the distant near; but it was not so before the coming of our Older Brother, Jesus Christ, our Savior, to this earth to put on flesh, and live and die to please his father—so that he opened the way for to save us, and exalt us for an habitation of God. (Ephes. ii, 22.) “In whom ye also are builded together for an habitation of God through the spirit.” If God can dwell in us, we will be in possession of all things. Paul says boldly, that all things are ours. It is said also, “One God and Father of all, who is above all, and through all, and in you all.” Here we see that the Father himself is to be in this body, after it is thoroughly cleansed and made fit, so there be in it neither spot nor wrinkle. I do not believe that these things can come to pass before this mortal puts on immortality, or before all the Saints receive clean and pure resurrected bodies, and are free from the present imperfection. Then the fullness of God will be in all the godly, and God will be all in all. That is the time that the prayer of our Savior will be answered, when he prayed to the Father like this, “O Father, I ask that they may be one in me, as I am in thee,” &c. (See St. John.) Then we shall be in Christ, as Christ is in God.

I believe that I have showed quite clearly the possibility of the progress of man to the condition Paul mentions, and that all that is needed is an effort on our part for us to reach it. Our merciful Father has approved the way that was organized by the Son, and the Son says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest,” and His servants call and say, “We are missionaries for Christ to help you become reconciled with God.”

My father, the Preachers of the Saints have the word of the covenant, and there are hosts of the Welsh like myself who know that. This plan is as effective today as it has ever been, and his work and its effects are seen on me myself, so that I can say in the words of the Psalmist in Psalm xl, 2, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God," and here it is:

"Praise for religion in its substance,
 I was in a very long shadow;
 I was in darkness for a long time,
 With the Saints I received enlightenment,
 Praise for it,
 I shall cling to the work forever."

Your dear son,
 EVAN REES.

MY DREAM.

While I was in the area of Dyfed,
 I had a most enlightening dream,
 Which contained revelations
 From my Heavenly Father.
 In the dream I traveled for a time,
 Between very high mountains,
 While gazing on their majesty,
 I saw on them perpetual snow.

I asked my fellow traveler
 "Tell me, my dear friend,
 "What is all this I see here
 For the first time in my life;"
 I heard a loud voice answer,
 That traveled from afar,
 Its influence pierced my heart,
 I was mute, and filled with fear.
 In a splendor that was unique,
 I saw a beautiful Heavenly being;
 I felt the smallest,
 In His presence;

“This multitude you see,
 (He said,) are the Saints of our God;
They are gathering to their shelters,
 To them it is a true privilege.”

“This is the great stewardship,
 Of the fullness of times;
Under it God's vials are poured
 Onto the inhabitants of Babylon.
All the false worshipers of the beast,
 Will feel in their woe, every plague
While the wrath passes by,
 The Saints will be safe!

“This is the reason why that crowd
 Is seen gathering together,
Before the wrath of God is poured out,
 The Saints will be home in time;”
There I felt for the first time
 The wondrous power of the Holy Ghost;
I saw light almost everywhere,
 And my whole heart was a fiery flame.

Quickly flew the piercing thought
 Like very quick and strong lightening,
And in the midst of the felicity,
 Morning and afternoon became one;
“What is the reason, (he asked me)
 That you spend your fleeting hours,
Groping in darkness
 You remain in a false college

“Come quickly to the true Church,
 Come inside, said the Spirit of God,
There you will gain eternal joy,
 Also peace while you dwell here;”
“I believed, (was the reply),
 That I was now in Christ's kingdom;
But truly I do not have assurance,
 And for this I am feeling sad.

Tell me holy Teacher
What religion is pure?
I am willing to consecrate my soul
To possess this, truly."
"You shall receive a revelation from me,"
(Was His cheerful reply;)
"Look up with sobriety
And honesty toward heaven."

There I saw gentle Jesus,
On his strong and solid throne;
Crowds were assembling together,
To be judged by Him;
There I saw religionists
Of this age, with sad countenances,
They hid their long faces,
Without having a particle of faith.

Rotten rags were their raiment:
All were weeping and wailing;
Jesus shouted with authority
"The great host is lost;"
Then I saw the Mormons,
White beings, clean beings.
In joy they appeared,
Loud, loud was their song.

They surrounded the beautiful throne,
Lifting up high praise,
They received respect from Jesus,
To reach Him was their purpose,
These I recognized on earth
In poverty, I found them,
Today all, they were Priests,
And very high kings.

They received great kingdoms,
Over which to rule forever,
Respect and honor they all gave,
To their beloved Prophet Joseph Smith,

Soon I perceived that untrue,
Was all my false religion:
There I wept in poverty
While the world was ending.

I shouted in a deadly faint,
“Angel, tell me what to do:
In poverty I grieve,
The pleasant summer has passed.”
“Take comfort, be brave;
Exercise faith in thy God,
Thy life will again be extended,
Thou shalt live for a long time.”

May thy time be consecrated,
To His splendid vineyard;
In the premortal life I say,
Thou wert foreordained to heaven.
“Look up to the north country,
Look, look in haste,
At that which I made in a short time;”
A great sweat poured over me.

There I beheld an exquisite valley,
A beautiful valley—the valley of God,
The valley of the dear mountains of Ephraim
The valley where the Saints dwell together;
It was adorned with flowers,
And with fruit of every kind;
They did not contain deadly seeds,
They showed the love of God.

I saw there every delicacy,
There were also grapes;
I saw there a host feasting,
Their cups were all filled.
The perfume of the beautiful flowers
Filled the air all around;
Jesus reigned there,
With a beautiful crown on his head.

On the foreheads of the one hundred forty thousand,
 I saw a word inscribed;
 In splendor it surpassed
 The gold a myriad times:
 They were Gods to the highest,
 In them they had complete contentment.
 They possessed other names—
 High Priests of the highest degree.
(To be continued.)

NEWS FROM UTAH.—(From the *Star*.)—Through the latest information received from Utah, containing a letter of President Young, for December 7, 1856, we are pleased that the last of the handcart companies has reached Great Salt Lake City. They had suffered quite a lot, but there were fewer deaths in their midst than usual among very well organized companies with oxen. There were still two independent companies with oxen behind the handcart companies, but they were expected to arrive within a few days. In our next issue we shall publish the letter in its entirety.

SAILING.—From the notification letters of some of the Saints we understand that the ship GEORGE WASHINGTON, registered at 1649 tons, is to sail from Liverpool for Boston. The passengers are required to be in Liverpool Saturday, the 21st of this month. The names of the emigrants will begin to be listed at the Liverpool Office the following Monday morning. Let no one go before receiving his notification letter, which should be read and understood in detail.

ADDRESS.—James J. Phillips, 7, Park-street, Swansea.

BOOK PAYMENTS, from February 6th to March 5th.—Isaac Jones, 10s; John Jones, 3s. 6c; Michael Vaughan, £1; A. L. Jones, £3; Joseph Griffiths, 6s. 8c.; David John, £1; John Treharne, 9s. 5c.

DITTO FOR PAMPHLETS.—John Treharne, 8s. 4c.; Michael Vaughan, £2 10s; John Jones, 11s. 6c; Isaac Jones, 10s, Charles Harman, 10s.; Wm. Ajax, Anglesey, 13s. 8c.

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SWANSEA:

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

MARCH 21, 1857.

[VOL. X.

REPORT OF THE REFORMATION AND FASTING CONFERENCE, WHICH WAS HELD AT THE "ZION'S TRUMPET" OFFICE, SWANSEA, THURSDAY, MARCH 12, 1857.

OFFICERS PRESENT.

Ezra T. Benson, President; Elders Daniel Daniels, William Miller, and James Taylor, the Presidency, and Israel Evans and Benjamin Ashby, Former Counselors of the Welsh Mission; John E. Jones, Pastor over, and the representative in Council for the Conferences of the North; Presidents of the Conferences of East Glamorgan, West Glamorgan, Brecon, Llanelli, Carmarthen, Pembroke, and Cardigan, and several traveling and local Elders.

Not all the above Elders had arrived by 11:00 in the morning, when the Council was opened with singing and prayer.

The President.—Dear Brethren,—I feel happy to meet with you on this occasion; but since not all the brethren we are expecting have come, we shall not begin the task in a consistent and orderly format until they come. I think it will be good for us, since we have congregated together, to bow humbly before our God; to sing, talk, and instruct one another for a little while, and postpone until one o'clock, when it is expected the

brethren will be here.

I feel it will be an important and interesting time for all these people, when they will have to either worship God or Mammon completely and undividedly. The scriptures say, "If the Lord be God, follow him: but if Baal, then follow him." However, since I understand the principles of the Gospel, I feel to serve the Lord. I believe that you wish to serve the same God, and to follow the same path that I do, to labor with all our might for Zion, while the day continues.

I do not intend to mention the past, rather that which is to come. I feel to give you perfect and equal freedom with myself in this meeting to pour out your souls—to speak your feelings boldly and freely. I shall remove every obstacle, and I shall give a full expanse to every one of you, from President Daniels on down, to give expression to all your feelings. If you have any complaints—any dissatisfaction, bitterness, or contention toward your presidents—if the bridle is being pulled too tightly, or not tightly enough (if the latter, we shall set it tight enough on you. There is no danger of the coach running away with the horses.) We cannot enjoy much of the Spirit of God, unless we feel free to express our feelings to one another; and unless we "counsel much together," as President Brigham instructs.

I felt that it was of great importance for me to visit this great field of labor, (not that I did not have many other places to go to) and to meet with the presiding authorities, in some advantageous place, so that we could achieve an understanding with one another about the important reformation that is required—to fast and pray, and to humble ourselves before the Lord, and to get you prepared and ready until you are suitable to repent for your sins, to go down into the waters of baptism, to renew your covenants.

I expect that an improvement will be made throughout the entire Mission—more will be accomplished by brothers Miller and Taylor than was accomplished by their predecessors, brothers Evans and Ashby; not that they were not faithful (for we know they were); but because of an increase of light, additional opportunities and further advantages, together with greater strength. From now on we shall have a grasp on the matter by

its handle, and we can guide it as we wish, and, if necessary, we can use a club.

We (the British Presidency) were instructed to go out, and effect a reformation, by motivating the people to a consideration and fulfillment of their duties, by beginning in each place with the presiding authorities—to awaken them, to motivate them, and to shake them first, and, if required, to beat them and to club them until we are satisfied with the effect obtained. I am here with you ready to have at it in earnest, hoping that you are like unto soft and pliable clay, in this place, and that there is no brittle or split material in you, so that you can be formed into vessels for honor. After the earthen vessels go through the mill and the hand of the one who shapes them, they have to withstand the fire. Many split in the fire. There are many trials and tests to go through. There are some vessels present here, and more are expected; I hope that they will be worked to the proper form before I finish.

I wish to hear your feelings and your intentions—whether you intend to be obedient to those who preside over you. I have a President, namely brother Pratt. I am pliable in his hands. If he tells me to go, I go; if to return without delay, I return with the first carriage, and I say, “How can I serve you, brother Pratt? Can I clean your shoes, run an errand, or go to the sea brink to see if there is a ship there for hire?” I am always available, and ready for the call to go to any part of the earth I am sent, or to do anything that is required. I want to see a spirit of humility resting on all my brethren. Whenever there is a spirit of humility in you, at that time there is a spirit of exaltation in you. In some examples, instead of this humble spirit, there are arrogance and conceit. The Pastor and the Conference President have opposing opinions and are snarling at each other like two bears, afraid to collide with one another, lest there be a battle. Indeed, the humble Pastor considers the arrogant Conference President as greater and wiser than himself; or the self-elevating President believes that he is a greater man than his pastor, or at least he should get to be; and, in some cases, the great President was once a Pastor! I want for such a spirit, if it is here, to be stamped out of the mission, and I wish to see each one in his own place. The importance of this Mission rests

on its President, brother Daniels, and not on his counselors. They are not responsible for any more than President Daniels puts on them.

This reformation in Wales needs to begin at the head, and go down to the feet and the toes.

Brother Miller has told me how the meetings where he was announced to preach have been spent in rehearsing and singing long hymns, which reached, (in a figurative sense) from here to Boston, before and after a similar prayer. Then, the President of the Branch, or the Conference, would arise and preach the introductions for the "stranger," and place him before the congregation, after praising him to high heaven, or calling on another brother to do the same thing again, until it would be nearly time to end before the distinguished man could begin. We wish to put an end to such things, and get men to actually put into practice their religion. It saddens the Spirit of the Lord. If any of us saddens the man who may be higher than we in the Lord, I tell you that it will be a great impediment on our way toward receiving abundantly of the Spirit of God. Such an impediment must be removed, if we have it here. We wish to be blessed and prospered—to see the Kingdom of God pushed forward, and if we do not do the work, we will be removed and others, who will do it, set in our place. All men do not always do things in the same way. If I have my faults, you must bear with me, and if my ways are different from those of other men, you can put up with them.

I was with brother Ross all over the London mission, where I spoke, worked, struggled, and scolded, as with a hammer and a club, until at last I got all things into the form I wanted them,—the brethren came to perceive things in the same light as I did in the end. Brother Ross said that he had labored under four ministries in the British mission, and had found all to differ in their organizations. It may be thus to some extent. Circumstances differ. We govern circumstances to some extent; but, some circumstances govern us; but it is we who should govern them as far as possible.

I wish to see your eyes opened, your understanding enlightened,—the veil of darkness and tradition torn from your

eyes. You ought to keep the word of wisdom, and the words of wisdom, to contemplate how to be the most industrious and skilled. It is not proper for any Elders in this mission to run around, on horseback, or on foot, speaking wherever, whenever, and however they wish, without the instruction of their president who is higher than they. It does not look appropriate for anyone to go to some place he wishes to go, and send another Elder out in his place, while he remains to enjoy himself and be idle, and in the end, perhaps twenty miles from his proper field of labor. Will such a one win a single prize? Not a good one, at any rate. If I hire a man to plough my field, and he goes instead to his own house to sit, eat, drink, sleep, dress, and enjoy himself, let him expect no payment. We are Elders of Israel, and laborers in the vineyard of Christ. Even the Gentiles are considerate and careful, and interest themselves in the work of their master, although they receive oppression and hardships. When we consider the better work and wages of our kind and Great Master, and the freedom and the ease that we enjoy, in comparison to the gentiles, we ought to be more diligent, hardworking, careful and skilled with the work of our Father, in which all our future enjoyment is contained. I want you to ponder on these things, and see if you are pliable in the hands of the Lord; and if you are pliable in His hands, you are thus in the hand of your president. Our duty is to labor to the best advantage we can devise. Not one of us is obliged to believe and obey the gospel, or to take the priesthood and go out to labor; but we have done it all voluntarily. There are men who are excused from their duties when they are starving, naked, or ill; but when they are being well fed until they get fat, and are dressed splendidly; certainly, I think, they ought to go out and labor with all their might, and also accomplish something. There is nothing more needed than a complete reformation. We wish to start anew, and we may as well begin now.

The meeting is now at your service. I wish for the Lord to bless us, and allow us a time of rejoicing together, in the name of his son, Jesus Christ. Amen.

PRESIDENT DANIEL DANIELS rejoiced in the observations

already made, and in the thought of achieving improvement in the things of the mission. As for himself, he could say that his only reward and his principal objective were to build the kingdom of God. He knew that it was not designed for man to think of himself first. Whenever such a spirit tempted him, he would always resist it, seeking first the kingdom. That our President had come, and that he could judge where there is an obstacle that hinders the work. It is a fact that thousands in Wales believe the gospel, but they have not come to be baptized. He had preached faithfully and diligently through the entire mission; but he has baptized only a few. Personal invitations had been extended for getting a reformation with some success; he felt that he had received the true source of the reformation here in its full effect. He felt to say, that if his body and spirit were separated this day, no ill feeling toward any person on the face of creation would be found, though he felt sympathy for the work of his God. It is an intensive work. It is easy for us to destroy in one day what has taken years to restore. He felt the need of being renewed. He was satisfied to bow and kiss the rod and suffer to the extremes which he deserved. He wished for a good time in our conference, and an effective and thorough reformation, so that we might have an increase of the power of God. He did not know of any particular sin he had, except for faults and failings.

ELDER ISRAEL EVANS told how he had lived and behaved well according to his knowledge during the year he had been laboring in Wales. He felt well toward President Daniels, whose only objective was the success of this mission. The same for brother Ashby. He saw the same good signs which he related about President Daniels. He had preached outside last summer, and baptized a few. He believed that when we cleansed ourselves inside and out, together with the whole Church in the same way, the honest in heart would see some attractive and inviting virtues in us and would enter in. He had been around the entire mission twice, and several times through the southern part. He said about the Conference Presidents that they were faithful according to their limited experience and knowledge.

ELDER B. ASHBY made similar comments about the way he had labored, &c. He believed that the way to reform the people

was to provide yet additional good instructions and examples to them, for them to follow. He had kept the word of wisdom, or he could not have lived in this *climate*, and he also kept some of the words of wisdom. He felt that the heart of President Daniels was pure and upright before the Lord, and if he had ever failed, he had done so with good feelings and intentions, and that he would sacrifice any personal comfort and enjoyment for whatever he thought he would be of benefit to God's work. About the Welsh Saints he said they were a people who stuck close to good doctrine and example; he had never seen a people more patient and precise in following counsel, and in obeying the priesthood which set good examples before them. There has never been a better and more tender-hearted people than the Welsh Saints to those who go from their midst with their hearts full of the holy Spirit. He mentioned the success of tithing.

Elder W. Miller commented on the preaching and success of tithing,—the diligence there had been in preaching, and the future signs,—his determination to live his religion, and to teach others to do likewise—on obedience to the priesthood, &c.

Elder Taylor expressed his love for the work,—his wish to see it succeed, and for the people to receive their reformation,—his determination to be obedient to President Daniels,—and agreement with Elder Ashby about the Welsh Saints.

Pastor John E. Jones said how the thoughts and circumstances of the people in the North had been prepared to receive the reformation—the privilege of being able to express his feelings of joy and those of the Northern people in preaching the gospel, and their diligence in doing so—his good feelings for his Presidents—how he had kept the word of wisdom, also fasting, praying, rejoicing, washing, anointing, and purifying himself before God, in order to receive his Spirit; and the other brethren with him—their wish for additional strength of the Priesthood—the poor circumstances of the people of the North in general—the frugality of the presiding brethren. For example, brother Wm. Ajax presides over the Conway Valley and Anglesey Conference, traveling throughout Anglesey and Arfon. He received only three shillings of church assistance during three months, by taking a bit of paper, &c., with him to sell, and by living frugally and

sparingly. Elder Hugh Evans, who presides over the Denbighshire Conference, works at his craft, pays his tithing, and travels a lot. So did his predecessor, Elder G. Roberts, also. Elder David John, who presides over the Flintshire Conference, is faithful without relying much on the church. Elder John Treharne, president of the Merionethshire Conference, traveled a lot during last spring and summer, edifying the Saints under his care and preaching faithfully to the gentiles, and in the winter he went to work there and assisted his Conference in paying their temple fund and expenses, and in earning his own clothes, traveling on Sunday, and every opportunity he could. The debt of these four small Conferences to the two offices is about £100. The number of members of every kind is about 350. The number of faithful, hardworking, and supportive men and women in the cause is about 85. Three or four Elders are needed to travel through the North in the summer.

He indicated their conditions to assist brother Evans and Ashby to emigrate, in light of the fact that they had a duty to assist brother G. Roberts also, and their love for all of their presidents. The only objective of pastor Jones was the success of the Gospel. He trusted and rejoiced in the reformation. He was determined to be more sober, frugal and zealous than ever, in order to have greater strength. In order to visit the Saints of his Pastorate as often as he could, he had traveled about two thousand miles during the last eight months. He desired to renew his covenant and he was determined to continue to keep the word of wisdom.

PRESIDENT BENSON encouraged us not to follow the bad example of anyone, no matter how high he may be, contrary to the revelations given from heaven. Paul knew that if an angel from heaven preached contrary to them, that he would be an apostate angel, and the curse of God would be on him.

“O ye Mountains High” was sung sweetly and melodiously to the tune “Minnie Gray,” and the meeting was adjourned until two in the afternoon.

We should have noted previously that President Benson, at the beginning of the meeting, called on the scribe to read the letter of President Brigham Young.

Two o'clock in the afternoon "Oh my father thou that dwellest," was sung, &c. President Benson prayed.

At the request of the President, the Scribe, Wm. Lewis, read the minutes of the reformation movement in Liverpool.

President Benson observed that those who were absent in the morning had assembled. He asked them to pour out all the contents of their souls—to give a detailed account of themselves if they were in favor of the reformation, which would sweep clean. He reminded them that the word of wisdom means what it says, and says what it means—that tea, coffee, hot or intoxicating drinks, &c., are bad and harmful, and prevent us from receiving sufficient of the Spirit of the Lord. He and President Pratt began the reformation in the Liverpool Office, and scrubbed and cleaned from the top of the garret to the bottom of the cellar, until a thorough reformation was effected. The same spirit must be carried through all the European missions. We have been trifling enough years with the revelations of God. The blessings of heaven follow the fulfillment of the revelations. He knew of one brother on a mission, Daniel Davies, who has been diligent in keeping the word and the words of wisdom, and he has been blessed. When he went to administer to the sick, they were made well; and the Spirit fell on him until he prophesied. He is not a man who by nature has a lot of mesmerizing power in him; but he does have a good heart and good feelings. There is not a Conference within the British Mission in better condition than his. Indeed, that is the only place where President Benson found that the spirit of Zion completely reigned. When he went to their meeting, he found them all to be in order: they did not turn to notice each one who came in, rather they paid strict attention to the speaker. Brother Davies said to him, "brother Benson, the meeting is in your hands, and it is time to begin." He wished for the presiding Elders of Wales to discipline their congregations the same way.

Let us concentrate the power of our Priesthood (he said) in this meeting. If you feel to prophesy, speak in tongues, express your feelings, or whatever you wish, be as free as the open air. If you do not feel free toward President Daniels, or any one of your presidents, express the feeling. If you do, go out according to his counsel, and be humble and obedient to him. It is he who is accountable for the

things of this Mission, and we hold him accountable; but at the same time we do not expect that he will be insulted.

The first thing we request before us in this meeting, is concerning the reformation, and your determination to go out to work earnestly until you are called back. When brother Daniel Davies was asked when he intended to return to Zion, he said, "O, about the time the temple is finished, I shall see." If we are appointed to go out to work, let us work sincerely. If I hire a man to sow my wheat, and he sows tares instead, I shall turn him out, and I shall punish him. Thus the Lord will do. He does not ask us to sow death; rather the words of life and salvation. If we do not do that, our President will call us back, and he will excommunicate us; and he will set others in our places.

The Scribe read the minutes of the morning meeting.

All the elders expressed their feelings. They agreed in their determination to reform themselves, and to reform the Saints to live closer to God, in order to have his Spirit, and to cleanse the Church of those who will not live their religion, so the honest in heart may come into the Church, and so the work of the Lord may prosper anew. In the majority of the conferences it was found that not nearly all who should were paying their tithing.

President Benson showed that it was a duty of the Saints to pay their tithing, and leave the task of seeing how it is spent to whoever presides over the treasurer—the bare truth should not be uttered kindly; rather it should be delivered boldly, not worrying about hurting anyone's feelings; they should not be sympathized with, rather scourged, and scolded, beating the devil out of them, and then it would be possible to do some good with them—and those who do this will be more highly respected in the end. Let not the Elders give an account first; but let them get the people to pay their tithing, and then it is very easy to know what can be done.

Elder Henry Harries related his trials while testing the world.

Pastor J. E. Jones indicated the faithfulness of the Saints of the North in paying tithing—that some had office to pay it when they were without food, and how frugally and sparingly several live in order to pay it.

Other Elders spoke again on various topics.

The President commented on "Mormon sympathy," and the faults of people being expressed to them, and said that it is a poor substance for men to live on. A common fault in elders is to be carried along with a stream of pity for sin, instead of possessing the Spirit of the Lord, and teaching the principles as they stand.

He encouraged the Presidents not to permit any one of the Saints to go around speaking ill of their leaders, whether true or untrue; if the former, it must be said in the proper spirit and place.

"If you go (he said) among the people to tell them their duty impartially, powerfully, and throw words of truth like thunder, lightning, and hail into their midst, you will succeed in doing what you wish. I prophesy that a great work will again be done in Wales. The Welsh Saints are good people; and if a Presiding Elder approaches them in the right way to request that which is needed, and to bless the people, they will succeed. Let them declare the need definitely and clearly straightaway. This Mission will succeed.

Let brother Daniels go out of the Office as much as he can among the people, even if he is obliged to get someone else in his place with the printing, &c. Brother Daniels is a frugal man: he would wear his fingers and hands to the bone in working, and he would press himself for the benefit of the kingdom of God—to spare a shilling of the kingdom's money, he would walk twelve or fifteen miles, instead of riding. Oh, if only all presiding and traveling Elders would do the same. (President Daniels showed his willingness to do as requested.)

"It is a big loss to any presidency when they fail to counsel together.

"Let the Elders understand which spirit edifies, and which one pulls down the kingdom of God. I wish for the counselors of a president to live in his heart by willingly carrying out all his measures, and for the president to boldly ask them to do so. When men climb higher than their places, they are standing on slippery places.

"Recovenant to live by every word that proceedeth forth from the mouth of God, and, wherever it may be, do not bring up an old

bad feeling a second time, rather bury it, the hatchet and its handle.

“Keep the word of wisdom, and do not break the new covenant made. Do not be too hard on the Saints, and do not let things fall behind either.

“Let every Elder increase his diligence, and let him go to the gentiles as much as he can to attract them a little instead of the Saints.”

In the evening, all the brethren went down to the sea, where they renewed their covenants by Baptism.

At eight in the evening they met again, when they were confirmed and blessed.

Friday, the 13th:—

“Oh, say what is Truth” was sung. The President prayed. “The God that others worship” was sung.

President Benson.—When I decided to come to Wales I felt to get the presiding brethren together in a room for, at least, three days, to fast and pray without ceasing until we received an abundant pouring out of the Holy Ghost on us; for I know that the Lord is more ready and willing to impart it than are we to fit ourselves to receive it. Yet He will not force his Spirit on us: we are stewards unto ourselves, and at our liberty to serve the one we choose—God or the devil—to be a subject of the one kingdom or the other. We have chosen the former. We have proved that by our obedience to the gospel which He has sent to us with his servants, and through our covenants.

Each one here knows best his own heart, together with the path he has followed. There is no Elder in the room who does not reflect on his past behavior and see that hours, days, weeks have been spent in this Church that have been useless to them and the Church, rather an obstacle. You have now recovenanted for the last time, and, from now on, you are to live your religion, not by part of it, but by every word that proceedeth forth from the mouth of God. It is a great and important covenant, and the Lord will hold you to it. You were not forced to make it, but you have made it willingly. You knew that it was the proper, and the only, refuge for you, as you knew it when you obeyed the gospel. You know that you cannot live in this Church as you have been living; for you have trampled under foot the revelations of Jesus Christ, and have insulted the Almighty, and he has been angry

with us—feasting, breaking the word of wisdom, and being idle, instead of going out to preach the gospel. Each one of you knows your fault in this. Now we are going to reform, and begin anew. You are asked to help us knock the scales from the eyes of the people; and to be as diligent and faithful as we are, and even more faithful if you can. No man is to be restricted—his privilege is to get all the light, wisdom, and power that he can achieve—to receive the revelations of Jesus Christ, and to be clothed with the holy Spirit as with a robe, from morning till night; and if you do according to your covenants, you shall be filled with it, and nothing will hinder your success. It is our privilege to receive it, and we shall receive it, if we are spiritually minded, and enjoy pondering and talking about the things of the kingdom. We must put aside light conversation of the fireside, and follow the path not to offend the Spirit of the Lord, or the feelings of our brethren. We should be as careful and appreciative of the feelings of our brethren as we are of the pupil of our eye.

The work of the Lord is to be fulfilled by us, his servants. He does not yet intend to come here personally to preach to and bless the people. He has done that once, and before he does so again, he will remove us, and place others in our places who will do it better.

Go out to your fields of labor with prayerful hearts, and instead of idleness, feasting, and playing, fill yourselves with the Holy Ghost, so that, whenever you go to an abode, you will recognize the spirit of the people. Wherever you go, teach them order and cleanliness, and to live their religion completely. We, the presiding and traveling Elders, have nothing else to do but to live our religion, and to teach others to do likewise. Instead of that, perhaps some will go to men's homes to engage in idle chatter. There are many honorable exceptions to this. Before leaving any family we have visited, we should, before teaching them, kneel down with them, and pray for them, and leave the peace of God on the home. This is better than jesting with the ladies. Instead of that, let us teach them virtue and holiness. Let us leave a good and indelible impression wherever we go, among the Saints or the Gentiles, so they will not find fault or evil in us; but that they may witness our godliness. It is better to

preach by example than by words. We have practiced sufficiently long the doctrinal part of our religion—it is the practical part that is before us now. President Brigham says, “Work, labor for Zion.” Our only work is the labor for Zion, and administering the ordinances in the house of the Lord. To what purpose is a man called to the Priesthood, if not to preach the Gospel? Men in these countries who hold the Priesthood work hard their whole time for the Gentiles for a few shillings each week, and, if they were brave and faithful, and full of the fire of the Lord, they could preach the Gospel, and carry the work forward, so there would be reason to send for elders from Salt Lake to do that. One reason why the work of the Lord does not prosper is because there are many old elders of that kind blocking the way. Whenever they are asked out to work, they hide themselves in their filthy shelters. They are lazy and rusty, and they grumble and bark at every course of action that others put at their feet, and they come out of their holes to oppose them and to go around to poison the Saints. Well, we intend to grapple them out of their shelters by the hair of their foreheads, and try the effect of soap and a scrubbing brush on them, and cleanse them and dress them to go out to preach the Gospel. If we do not, they will lie in their filthy holes and they will be damned.

Let brother Daniels and you see to it that every one who is able to go will go out to preach the Gospel. Let not soft soap and Mormon sympathy be used with them. It would not do for us in Salt Lake to bring some little excuses for not going. We could not expect to be excused for lack of fine cakes and sugar to take with us. A horse and a wagon, and things of comfort were secondary, and if we could not get all the comforts we wished, we just had to do without them. Occasionally one who is sent says, “If I were to go, my family would starve!” The teaching of President Brigham to me and to others of the Twelve was, not one of us was worthy of the apostleship if he did not go out to preach the Gospel, sustain his family, and dress himself smartly.

We want you Presidents of Conferences to see that these things are done, and if you do not do so, we will remove you out of the way, and get men who will. We do not want to hear the groaning and complaining of the people, rather we want for you to say to them definitely, and under the influence of the Spirit of the

Almighty what their duty is, and that it is proper for them to do it, and if they possess a grain of the Spirit of God they will do it.

God does not abandon those who go out to preach his Gospel faithfully, and who have his Glory in their sight. They shall have all they need. God has never sent mouths without food to fill them. Who is it that sustains us and feeds us if not God? and yet we complain, and fear that our family will starve!

Let President Daniels appoint the various fields for his counselors, so they do not come across each other, and so the labor of each one can be seen. Let him take the word of the Lord out among the people, as often as he is able. I would prefer for him to close up the office so he is not so enslaved.

After he understood from the Presidents of the Conferences that there are broad expanses with no Saints preaching in them, he said,—

“The responsibility of warning and baptizing the people is on you. To what purpose are many of the traveling elders kept? Frequently for nothing but to go from the house of one poor saint to the house of the other to get his food and clothing just to say a little of his good feelings about the work, &c., and to go around to the Saints in this manner like a wheel. One or two men in the conference will be sufficient, instead of all of them, if they take the thunder, the lightning, and the fire of the Lord with them. Let the others be sent among the gentiles to warn them, and if they do not go, let them go dig potatoes, if they wish.


“Let the elders go far into the midst of the gentiles, and let them get their sustenance from them, sparing the Saints. Alma and Nephi went into the midst of the Lamanites, their chief enemies, where threats were made to put the first Nephite who came there to death. They escaped day and night, and they succeeded through the power of God to convince and baptize thousands. What is the reason there is not more baptizing in our midst? Because of wickedness, and the lack of the power of God in us—because there are in our midst sluggish, wicked, dirty and impure men, who stink in the nostrils of good men; that is why; and they are in the way of the work.

“You must go to reform and cleanse the Saints—by fasting, prayer, work and discipline, or be damned, the whole pack of you. Go, as I have gone many times, with your bibles and blankets to the forest, to the mountains, to the rocks and caves to fast and pray until you are enshrouded with the fire of the Lord. Call all

the officers together; let a sober fast be announced. Confess your faults to one another; repent and be baptized for the remission of sins, and may you fill them with the Holy Ghost. Then, do not rest until the Saints are filled with it also, and distinguish between those who serve God and those who do not. Baptize those who pay their tithing, and who covenant to live their religion. Do not baptize anyone on the promise of paying tithing, unless it is completely impossible for him to pay it. Let such a one alone where he is, without grafting him in, until he makes up his mind to cut himself out, or come in." "The Spirit of God like a fire is Burning" was sung.

After several elders had spoken again, President Benson said that he was satisfied at how much was said this time, hoping that we will go out to do according to our promise, so that, when we meet again we may be able to tell what we have done and not what we intend to do, and he blessed and dismissed the congregation.

W. LEWIS, Scribe.

 We intend to publish our next issue within a week, because of the importance of the news from the Valley, and the need for the rest of the account of the Liverpool Reformation Meeting. We remind our presiding brethren of our President's wish for them to organize their Reformation meetings in a similar way to the one at Swansea. Read the account that is in this issue, and the account of the Liverpool meeting deliberately and with understanding. There is plenty of time—24 hours in a day. We hope that you will be like giants after being renewed with new wine—full of the Spirit of the Lord, and determined to read the heart of every officer, and to completely uproot every wickedness, and to remove every obstacle that is in the way of the work, and to relight the fire of the Lord in the hearts of the Saints. Let every council you hold from now on be a reformation meeting increasing in the work of our God. May the contents of the "Trumpet" and the *Star* be your texts—your topics of sermons always, and do not sadden our heart any further by meeting with officers who do not know the content of the one or the other, nor caring much either. A needful and praiseworthy practice is to read some interesting part of them in the meetings, and make observations about them. That is the way to draw from the proper source, and to keep the spirit of Zion in our midst.

May your new brooms make a clean sweep.

ADDRESS.—Mr. John Davies, 7, Park Street, Swansea.

SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

MARCH 28, 1857.

[VOL. X.

LIVERPOOL REFORMATION MEETINGS.

(Continued from page 63.)

President Pratt.—"I have rejoiced greatly in hearing you express your determinations, and desires to perform the good required of you. I feel the need of setting out anew, and trying to be more faithful. I have felt the importance and necessity of it for years. I have mourned in my feelings when I have seen my own apparent coldness. I have been habituated to reading in the Bible, Book of Mormon, and History of Joseph, accounts of the great manifestations of the power of God in past times, and then have compared myself and the little I have had, with them, my dullness has given rise to serious apprehensions. When I think of the little progress I have made I am ashamed of myself. I have greatly desired that I might purify myself, and attain to the blessings recorded as having been bestowed upon the servants of God in ancient times. I have mourned for weeks over my barrenness. What have any of us attained to? When I read what was done in ancient times, I oftentimes get alarmed. We find, in reading the Book of Mormon, that Nephi used to obtain the ministration of angels daily, and was blessed with revelations, visions, dreams, manifestations, and the voice of the Lord. And in the Bible we read of Elijah, Elisha, and

other prophets who were similarly blessed. One man of God could lead an army into the midst of their enemies by blinding them by the power of his faith. There is not anything but what we could do if we had the faith. We are dull, and almost dead. We must get the Spirit. Let us cry unto the Lord day and night to get the Holy Ghost. I hope we may all seek diligently, and fulfill our covenants. To be baptized will not benefit us unless we continue in diligence.

“I do not look for the elders to enjoy very remarkable external manifestations, until the times of the gentiles are fulfilled, and they turn to the House of Israel with the gospel. Notwithstanding I am confident it is our privilege to have more of the power of God than we have had. Each knows himself better than his neighbors know him. Notwithstanding the Lord has sent me here to preside, I feel weak, and entirely unable to perform my duties without the Holy Spirit. I feel thankful for the privilege of going out with brother Benson, after the hurry of the emigration is over. I hope the Lord will pour out his Spirit, and that we may get revived. It will be a relief to me to get freed a while from the business of the Office.

“With regard to the carrying out of the reformation, I feel to concur with the remarks of brother Benson. There is a degree of looseness with regard to temporal things that must be remedied. And this needs looking after under the present arrangement more than ever before. Money contributed as tithing should be regulated by some proper system, so that Presidents and officers may not dip in without consulting other authority. By the help of the Lord I will try to publish something in regard to this that will be beneficial, so that the tithing may be appropriated properly and economically.

“In regard to re-baptism—the Saints ought to be preached to first and stirred up. Baptism does not reform a person. It is a testimony of renewal. I think re-baptism throughout the Church will be the means of casting out many of the dead branches. The tree will be trimmed up—placed in a thriving condition—and will bring forth much good fruit. Brother Benson will go forth and knock the scales from the eyes of the people, and I hope I will follow soon and help him.

“I have reformed in some few things in my method of preaching since I have on this mission. I have seen the importance of doing so. Instead of long discourses, I have felt the necessity of bearing testimony. I think those who have heard me can bear record that I have endeavored to preach plain, simple principles, and have confined myself to the evidences of the truth of the work—the visions of Joseph, &c., without referring to all the Scriptures that could be brought to bear on the subjects. If the elders will bear their testimony, relate the visions of Joseph, and preach the Book of Mormon, this will do more good than long sermons.”

Sung “O Zion, when I think on thee.”

President Benson.—“I do not know but the brethren may think that I am very zealous. Well, I confess that I am in the cause of the Lord. It is as natural for me as it is for a child to love milk. When I get my mind bent on a thing, it is like steam in a *boiler*.

“In order to be renewed, I motion that we fast and pray one day, at least. I am sure it will have a good effect. In a good many places the wheels are clogged. The Elders and Saints indulge themselves with too much temporal food. They must have hearty meals on Sundays, if it takes all their week’s wages. They would feel better if they would feed light on Sunday. They would have more of the Spirit if they would fast one day in a week, and live on spiritual food. Nearly every blessing that I have obtained out of the natural course has been by prayer and fasting. This eating hearty meals on Sundays makes us heavy, and we feel more like taking a nap than feasting on heavenly things.

“We should preach by the power of God, according to the talent that He has given us. We have to grapple with our weaknesses. When I feel that I preach by the Spirit of God, I am all right; I have nothing to mourn. When I cannot feel the Holy Spirit, I am dissatisfied and mourn. When I know I have the testimony of the Spirit I am satisfied—my heart is light—and my sleep sweet.

“Let us go ahead, preach the principles of the Gospel—and bear testimony of the work. The Saints are backward in attending the sacrament meetings as they ought. And many do not pay their

tithing. We have now got the instructions that will enable us to find out who are faithful, and who are not. We shall cut the dead branches off. I would rather have half a dozen faithful Saints than a hundred hypocrites. We are called to hunt up the righteous. If we do not do it, we will come short of the blessing. We are looking for a blessing. If we do not go according to President Young's letter we cannot get it. The dead branches must go off, and then we will find out how many Saints we have got.

"I feel to uphold brother Pratt, and not be half-hearted. The Lord bless him (all—Amen) and brother Little! (all—Amen.) We will have a glorious time. We will be blessed and comforted.

"We ought to reverence each other in the Priesthood. If it were not my duty, I should not ask this of the brethren. I ask no more of them than I am willing to do myself. I do not ask them to be more pliable than I am. Do I open my mouth where brother Pratt is, without his consent? We should pattern after Zion. If we do not reverence the Priesthood, the Spirit of the Lord is grieved. I wish the brethren were here that we might preach to them."

Elder P. H. Young bore testimony to President Benson's remarks. Sung "Come, come ye Saints," &c.

Elder Truman O. Angell engaged in prayer.

President Pratt.—"The plan will be for the Presidents to call together the Priesthood, and point out to the officers their duties. When you have sufficiently preached reformation to the officers, and they have covenanted that they will keep the commandments of God, baptize them first. Then let them take hold and preach to the Saints the necessity of coming to meetings—all that can. I have made it a practice not to have any cooking done here on Sundays. This needs to be instilled into the minds of the Saints. Get them to covenant to do as they are told, then baptize them. A question has been put in regard to those who do not pay their tithing. We have not been cutting them off for neglecting to pay tithing, but we need not graft them in unless they agree to do so. We have felt that it was not really wisdom to cut people off for not paying tithing. But the time will come when it will be made a test of fellowship. It is wisdom if they will not covenant to pay tithing, not to graft them in. Thus they

will cut themselves off.

“It has been proposed that we fast and pray tomorrow, that we meet here at seven o’clock in the evening, pray, and then go to the water for baptism.”

Seconded, and unanimously carried.

President Benson closed the meeting by prayer.

Thursday, 5th of February, 7 in the evening.

The brethren all met according to arrangement.

Sung “The Spirit of God,” &c. President Benson prayed. Sung “O, Zion, when I think on thee.”

Elder Little exhorted the brethren to faithfulness, and especially the missionaries—to keep themselves pure, so that they might return home with upright hearts.

Sung “Come let us anew,” &c.

All then repaired to the place of baptism. After an appropriate prayer at the water’s edge by President Pratt, he and President Benson baptized each other. They then baptized the rest of the brethren.

The company then returned to 42, Islington.

Sung “How firm a foundation ye Saints of the Lord,” &c. Prayer by President Pratt. Sung “Redeemer of Israel, our only delight,” &c.

The brethren were then all confirmed, Presidents Benson and Pratt being the first. Many rich blessings were pronounced by the spirit of prophecy, and the hearts of all present were full of joy and of the Holy Ghost.

Elder W. G. Young prophesied that the work would roll on with greater rapidity and more power, after this, than ever before.

Sung “Praise to the man who communed with Jehovah.”

President Pratt.—“I believe a work of great magnitude is about to be accomplished in this country. I consider it will be a great work if we get the Saints purified. If one-third should be cut off, and the rest remain united, it will be one of the greatest works that was ever accomplished in this land. We have all learned by experience that the more we are united, the more the Lord will bless us, whether we be few or many. I am impressed that the time is at hand when the Lord intends to accomplish something, not only here but in Zion.

I have not ascertained what it is—but I believe that the Spirit and power, resting on the Presidency, are preparatory to something of importance. It may be that the Lord intends this purification to prepare the Saints for entering into the Temple, in which we expect such manifestations, and blessings to be given as the Church has never had. We know this is a day of power, and that the time cannot be far distant. It seems as if it were near at hand. The Lord is preparing to bring us nearer to his presence. I do feel, and have felt, that something of importance is at hand. With regard to the work in this land, it is bound to go ahead. The Saints will require faith to stand up against opposition, and none but those having faith will be able to stand. The brethren here will go forth with greater power and energy, to administer, and heal the sick. They will have greater power than heretofore. I say, go forth, and the power of the Lord shall be upon you,—you shall feel it,—and the people shall know it, even if they fight against it the next minute.”

After further spirited remarks from various brethren, the hymn, “Praise God from whom all blessings flow,” was sung, and the meeting was dismissed with prayer by Elder James A. Little.

LETTER FROM THE STATES.

Pittston Ferry, February 4th, 1857.

Dear Brother Daniels,—By the goodness and mercy of our Heavenly Father, I have received the opportunity to write to you from this part of the earth. I hope these lines find you well and comfortable, and that you will continue so while you are in old Babel, fighting the enemy on the one hand, and building the kingdom of God on the other.

After my family and I sailed from Liverpool, the wind and weather continued fair for some time, when it changed into a storm. The impressive elements stirred themselves—the wind strong,—the sight and sound of lightning and thunder frightening,—the roar of the sea, which threatened to swallow us alive to its huge bowels,—and our safe landing in New York,—were all new signs to us of the power and mercy of our Heavenly Father.

After staying in New York for two nights and a day, we came here to Pittston Ferry, where I found my brother Rhys, my mother, and many of the brothers and sisters of the church. In this place there is a large branch of Saints, meeting to worship God. Some of them are Scots, others English, and many Welsh. Our entire number is about one hundred, and we have a good president, by the name of Benjamin Isaac, originally from Carmarthenshire, and Rhys E. Rees and Richard Dafydd, originally from Cwter Fawr, as his counselors. Richard Dafydd's wife has joined with the Saints, and rejoices in her testimony of the divinity of the church. I and some of the children found work here immediately, so that, by the time summer comes, we will be able to go further on toward Zion. The nearer we come to the Valley of the mountains, the greater is our desire to get there, as soon as we earn a way.

I have never been at such a loss having to be without the "Trumpet,"—I would give almost anything to get to hear its voice in America; we do not receive a single tract in Welsh. I would love to hear how the work of the Lord is prospering in Wales.

Remember me kindly to brother Dewi Elfed Jones.

With fondest regards of my mother, my brother Rhys, and myself and my family to you.

Your fellow servant in the Work of God,

JOHN E. REES,

(Formerly from Cwmamman.)

THE WAY TO KEEP PEACE IN A FAMILY.

1. Let us remember that our will is crossed every day, and let us prepare ourselves for that. 2. Everyone has a corrupt nature as do we; therefore, let us not expect too much. 3. Let us consider that different persons have different temperaments. 4. Let us look on every member of the family as one we should take care of. 5. Let us rejoice when something good happens to one of the family. 6. Let us overcome evil with goodness. 7. If we are sick or in pain, let us not grumble. 8. Noticing whenever others are suffering, let us show sympathy. 9. Let us take a loving look at everything. 10. Let us always give a "soft answer that turneth away wrath."

DEATH OF PRESIDENT JEDEDIAH M. GRANT.

(From the *Star*.)

By the *Western Standard* of January 17th, we are informed of the death of Jedediah M. Grant, the Second Counselor to President Brigham Young. This sudden and unexpected event will produce feelings of sorrow and mourning among all the people of God, but more especially among those who were intimately acquainted with this great and good man. In early youth he connected himself with the Saints, and has been with them in all their tribulations. His faithfulness in adversity and prosperity—his untiring perseverance and energy of character, his unbounded love for the cause of truth, his warm attachment to the Saints, combined with a free, sociable disposition, have endeared him to the hearts of many thousands.

For many years he occupied the high and important position of one of the seven Presidents over all the Seventies, and was highly respected and beloved in that responsible station. In the capacity of a military officer, as Major General of the Militia of Utah Territory, he served with dignity and honor, and enjoyed the universal approbation and love of all. In the capacity of Mayor of Great Salt Lake City, he was wise, prompt, energetic, and indefatigable, in devising and executing plans for the peace and well being of the citizens. In the Legislative Assembly, during many sessions, he was unanimously elected Speaker of the House. In this honorable position, he exhibited, in a remarkable manner, those traits of character which so eminently qualified him to preside over that dignified body. As a *Statesman* he was surpassed by none. But in the high and holy calling of one of the three Presidents over the Church of God throughout the world, his wisdom and talents shone most conspicuously. The intelligence and power of the Holy Ghost were upon him mightily. His voice was like a thunderbolt, and his words like the vivid lightning to the hypocrite and transgressor. The words of burning truth flowed from his lips, piercing, penetrating, searching the inmost recesses of the heart. His unceasing labors, during the past year, in the great work of the reformation among the Saints, will never be forgotten in time nor eternity. Though we mourn his loss, yet we can but rejoice when we reflect how calm and sweet will be his rest for evermore. He has gone to the Paradise of our God,—to join the innumerable host of the redeemed. Farewell, dear brother Grant—farewell for a short season! Thou hast gone behind the veil; we soon shall follow, and with thee be forever blessed.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 28, 1857.

THE REFORMATION has begun in earnest in some places we are aware of, and we hope that it is thus in every place. We are confident that the Presidents will not rest until they have preached to the Saints, having them fast and pray, live better, and keep the Word of Wisdom, having family prayer in their home, following all the instructions, pondering about, talking about, and living their religion, warning their fellow men, and not wasting their money, but paying their tithing and preparing, by means of the Penny Fund, to gather home to Zion. Fast meetings are to be held often, in which all the Saints will gather that can come together, and the good Officers are to be sent forth to preach as much as they can. Remember that which our Apostle says, that our lack of the power of God is the reason we cannot baptize the honest in heart. In order to have the power of God we must get the Spirit of God, and in order to get that, we must be spiritually minded—read the history of Joseph and our well-known brethren and how they received revelations and the power of God; and the history of the old prophets of ancient times, how they prayed and fasted and received the Spirit or power of God to preach to the people. Let the elders and priests of Israel go forth full of the Holy Ghost to preach, not just verses, but a testimony of Jesus which they have, and they will bring down the walls of the Jericho where the honest in heart are held captive, and, if there are proper discipline and life in the branches, there is nothing that will prevent the success of the work of our God. We have lain in the same place long enough, until we have angered the Spirit of the Lord to the point that he has not cooperated so much with us. Who does not remember that men have failed to find comfort in their beds, and have been forced in the middle of the night to go and be baptized by

a servant of God—when the spirit filled the meetings until it was like the day of Pentecost, and the Saints were prompted to speak great things of God? Why is it not so now?

Because of the increase of wickedness, negligence, and because the teaching of the Church of God has not been respected. How shall we have more of the power of God? By *reforming*—acknowledging our lukewarmness before him—having serious fasts—praying for his Spirit to fill us, and then receiving our baptism for the remission of our sins with a determination to respect the Priesthood, and help the work to move forward with our money and our possessions and all our efforts—to preach to the world and pray together until our prayers ascend like the smell of sweet mist before our God, for his Holy Spirit to enlighten and disturb the honest in heart; and to fill us. Our work is vain without the Spirit of God. The Saints are to be temples for the Spirit to dwell in. Let us keep our temples clean, then, inside and out. Keep the inside clean from hot drinks, intoxicating liquors, and all poisons and corrupt things forbidden in the word of Wisdom. O dear Saints, let us remember that our work is great and the time is short. The temple is coming forth and the Saints are being purified and cleansed before the Purifier and Cleanser of his people comes suddenly to his temple. It has to be one thing or the other—God or mammon—salvation or double damnation twice over because the light that was in us has gone out. This life is for a short time, and we cannot expect much enjoyment and rest in it. We can accomplish more in a year now toward our salvation than in a thousand years after going beyond the veil. Our objective is to be Kings and Priests and joint heirs of the majesty of the kingdom, and to have eternal lives. Who will heap damnation on his head by being an obstacle to the work of his God, when he knows that? Let us reform indeed, then, or the time is over, and God will surely move us aside, and woe unto us if that is the case. Just having your name in the Church of God will not be sufficient, but it is necessary to have the power of God. There needs to be a distinction between the Saints and the world. When pestilence and plague harvest countries—and when the destroying angel sweeps away loathsome, corrupt sinners, the Saints will have gathered “marrow to their bones, and strength to their navel,” and they will have the power of God, so they can

withstand it all, and prepare for the coming of their Older Brother, and to return to the presence and enter into the rest of their Father. If tomorrow were the day of judgment, how much faith do we have, and how much tribulation could we withstand? We fear it is too little! This is the time for us to awaken then, and ask ourselves what we believe? What condition do we intend to reach? How much have we increased, and how far have we reached? How close are we to having enough of the Holy Ghost in us to meet Jesus in his temple—to endure the presence of God, and there to give an accounting of our work? If we find ourselves near the pint of beer, puffing on the old stinky pipe—burning our entrails with corrupt rubbish, and stinking too much for even the angels of God to come near us, it is time for us to bestir ourselves from there, or to cease dreaming of salvation in the kingdom of God. We shall add nothing further at present, except to wish for an easy path for our presiding brethren to tear the veil from off the eyes of the people, so they may see their true condition.

We wish for the Branch presidents to read the editorials of the TRUMPET in the meetings and councils, whenever it is appropriate.

INSTRUCTIVE CHAPTER FOR THE CENSORS OF UTAH.

(From the *Western Standard*, January 24.)

An anonymous writer, in an article headed 'Utah,' published in the Chronicle of Tuesday, proposes a plan, which, if adopted, will in his opinion, effectually dispose of the difficulty attendant on the admittance of Utah into the Union. His suggestion is for Congress to partition Utah and apportion the different parts to California and the adjacent Territories. If this should be done, the deep disgrace which will be inflicted upon our country by the recognition of Utah as a sister State, will, he thinks, be avoided, and the holders of the Mormon doctrines will be subjected to the laws of the Territories into which they may be incorporated, and being likely to be but a small minority in each, all their peculiar institutions will, as a matter of course, be at once destroyed.

Were it not so serious a subject, it would be amusing to see the interest which writers manifest in regard to the "deep disgrace" likely to be brought upon them by the peculiar institutions of

“Mormonism.” To read their writings, and not be acquainted with the people whence they emanate, it might be imagined that they were so very pure, upright and immaculate a community that they could not view the appearance of evil without horror. Those not posted up on the subject could not imagine that writers, who so hypocritically talk about the “revolting peculiar institutions” of the Mormons and the “deep disgrace” which association with them would entail, are themselves dwelling in the midst of a community where corruption, whoredom and abomination of every kind are glaringly exhibited on all hands. Yet such is the fact. These men who remonstrate with such affected indignation about the corruptions of the Mormons are themselves the daily spectators of the most disgusting and hideous vice and crime in their own streets. So notorious, and of so threatening a nature have these evils become, that they have forced themselves upon the attention of the late Grand Jury, who allude to them in the following language:—

“Here, [in the state of California] as elsewhere, [Utah must be excepted] it appears that a large part of our taxation is directly traceable to the existing vices in the community. The law should be strenuously enforced against the dens of infamy which are constantly filling our hospitals, courts and prisons, and causing a large share, not only of the misery, but of the taxation of this community.”

On Chinese prostitution they say:—

“In this connection the Jury would call the attention of the Court, the Legislature and the public to an immense evil—an evil unmitigated by any, even the smallest shade of alloy—that of the importation of Chinese females for the purpose of prostitution. It was proven before the jury that those wretched creatures are slaves by law in China; that, as such, they are there purchased at from 25 to 75 dollars each; imported here and sold to the brothels or to the mines at from 300 to 800 dollars each, according to quality; that they are most brutally treated, flogged, &c., by those having the custody of them; and that when they become diseased they are always sent to the hospital to be supported at the public expense till they either die or are able to return to the service of their owners. Thus, not only incidently but directly, the community, every tax-paying citizen—is made to contribute to the support of a system

not surpassed in abominable infamy by anything the history of the world has ever developed.

“It is in proof before the jury that from half to three-fourths of all the duty and expense of our police, criminal courts, prisons and hospitals is directly traceable to brothels. Would we diminish taxation, or make this city [Sacramento] a fit abode for the virtuous, or even preserve our boasted civilization, these prolific fountains of all corruptions must be dried up.”

This is an official document, published in the public journals, and is intended, we presume, as a fair statement of the situation of affairs here. Can anything be conceived of more horribly disgusting, than is here represented? Dens of infamy filling the hospitals, courts and prisons with inmates? Three-fourths of all the expense of the police directly traceable to brothels! Women bought and imported from far-off China to supply the market with prostitutes for the gratification of the devilish and beastly appetites of wretches in human form! Could the records of Sodom and Gomorrah, were they spread out before our gaze, present anything more revolting than is here made public in the Grand Jury report of the Christian (heaven save the mark) city of San Francisco! Yet there are men found in this community—this brothel and hospital-taxed and supporting community—who will, with the most unblushing and brazen effrontery, hypocritically talk about being contaminated by contact with Utah! We can scarcely control our indignation and disgust when we read their cant, knowing as we do that their every breath is drawn in an atmosphere reeking with the most abandoned corruption.

Go to, gentlemen, and remove the offensive and heart-sickening spectacles and sounds that meet the eye and salute the ear of the stranger on every hand as he traverses your thoroughfares—utterly destroy the dens of infamy and schools of vice which are demoralizing your youth, and training your children in habits the most vicious and vices the most infamous—arrest the further progress of that disease, the virus of which is surely creeping into the veins, spreading through the systems, tainting the blood and destroying the constitutions of your people; and then, when you have done all this, you will have barely commenced to learn the lesson of virtue that Utah is teaching you and all the world. Until these results are brought about we would

advise you, gentlemen, to confine your attention and the exercise of your abilities to the concerns that more immediately belong to you, and leave Utah to attend to her own matters, for the management of which she has ever been abundantly competent. Ridiculed as the idea may be, it is nevertheless true, that instead of a stain or a deep disgrace being inflicted on the national character by the admission of Utah into the Union, the Confederacy is actually honored by the association. So far as peace, morality, virtue, industry, good order, immunity from vice and crime of every description, are concerned, Utah is indisputably and incomparably superior to any of her sisters; and it is a great act of condescension on her part to consent to be associated with such a state as California confessedly is. Nothing but her love for the Constitution, for the perpetuity of this Republic, and for the freedom obtained by the blood and sufferings of the revolutionary fathers, would tempt her to such an act. Utah is assured that unless this nation repents and puts away the abomination and iniquity that are so rank in its midst, it must inevitably go down. If she should be admitted into the Union, the leaven of virtue and truth carefully preserved in her midst may be diffused throughout the whole nation, and be the means of saving it from the impending destruction; but if unable to save the nation, she may at least preserve the form of government, constitution, freedom and privileges handed down by the fathers of our country. This in inducement enough, and prospective reward sufficiently valuable to prompt her to ask for admittance.

MY DREAM.

(Continued from Number 5.)

I saw an exquisite construction—
 It is the house of the Holy One of Israel, I say;
 There I drank from the life-giving,
 Holy, pure spring of my God.
 I saw there one I recognized,
 Every sad thought flew away,
 For he taught me much
 Of the secrets of the kingdom of Christ.

Behold part of the dream I had,
 For benefit, in time, from God,
 True and correct is the testimony,
 Yes, it is uncomplicated truth.
 Lord, open the doors of heaven,
 Make me brave in my journey;
 The spirit of Jesus burns within me,
 To refine me for His work.

Make my heart a seat,
 For your Holy Spirit;
 Make my voice as many waters,
 And my countenance as flame of fire,
 So that I may glitter,
 In thy Church under heaven;
 Behold, I am in thy service,
 Forever more. Amen.

DAVID JOHN, Flint,
 Recently of Haverfordwest College.

DEPARTURE OF THE SAINTS FOR ZION.

Success to you, O brethren with happy hearts,
 And to the dear sisters—praiseworthy Mormons,
 When you are on this long journey,
 That leads away towards the far west of the world.

You are now about to leave the land of the gentle Welsh,
 And the land of your fathers and kind friends;
 Where you spent your infancy without complaint
 Without thought of enjoying a more pleasant land.

You are leaving the country of former delights,
 By casting the mind over the watery ocean.
 And in an instant it flies on a lovely journey,
 And descends onto the plains at the end of the voyage.

May the Lord keep you as if in the palm of his hand,
 While in the restless white crests of the waves—
 While over the expanse of the faraway plains,
 Or in the courts of the lofty mountains.

There a wonderful sight will be opened,
 The green meadows a beautiful scene;
 And breathing over them there will be peace,—
 And salvation in your smiling faces.

Merthyr.

ANEURIN L. JONES.

MISCELLANEOUS, &c.

ON page 74 of this volume, instead of Richard Williams, it should read Rice Williams.

WE WISH to know which distributor can supply us with the following number of volume IX of the "Trumpet":—3 of the 7th number, 53 of the 8th, 36 of the 9th, 2 of the 24th, and 2 of the 25th. We would like to get them as soon as it is possible.

BOOK PAYMENTS.—From March 6th to the 26th,—Charles Harman, £1; A. L. Jones, £3; James Phillips, £3.

AFFECTIONATE.—A lady said, in writing to her husband who was in California, that she knew that absence did not cause love to wane, because the longer he was away from home, all the more she loved him.

LET us take great care to watch out for two enemies in particular—the enemy that stands outside, and the traitor that opens the door from the inside.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

APRIL 11, 1857.

[VOL. X.

A LOOKING GLASS,

In which to examine ourselves, to see whether we be in the faith.

(From the *Mormon*)

Editor of the "Mormon,"

Dear Sir,—I find in my travels in the United States, many who profess to be brethren, or members of the Church of the Saints.

Among these there are a few who appear to me to deceive themselves, and think that they are in the faith when they are not.

If we inquire of a man whether he is in the faith, he will say, O yes, I am firm in the faith of "Mormonism;" I cannot consistently be anything else. I can see as clear as the noonday sun that the doctrine is scriptural, and that other modern systems are inconsistent with themselves, with each other, and with the Bible. Now this same man, who considers himself thus firm in the faith, being a man of means, will not lift a finger in the cause which he professes to believe. Or if he does, it is in a small way, and but very seldom—it is also done grudgingly—and in many cases because somebody urged, or teased him into the measure. He does nothing willingly or voluntarily, except, perhaps, the customary hospitality of lodging and of feeding the Elders.

When it comes to clothing an Elder, or bearing his traveling expenses, or assisting to support his family, it is out of the question, the man never dreams of such a thing.

When tithing or donations are called for, or when he is required to sell out and gather with the Saints, he never makes a move. In short, he never thinks of cooperating with the Priesthood and Kingdom of God.

If he is questioned to the point, it will be found that he does not exactly believe in the *gathering*, or in tithing, or in some other peculiarities of the faith.

Well, brother, what is the peculiar system which you do believe? Or what is Mormonism as embraced by you?

Why, sir, I believe in the first principles,—the bible doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, &c. I also believe in praying, going to meetings, singing, preaching, &c., and in living a moral life. But all this has very little to do with money, or with gathering to some particular place, or cooperating with the body of the Saints in temporal affairs. If I sing and pray on, I shall inherit the kingdom of God at last.

Now it appears to me that such an one is deceiving himself, and that, in reality, he is not in the faith at all.

Let us look at this kind of faith in the mirror of another age, and see what it will amount to. Noah, for instance, was a Prophet—a preacher of righteousness. He, of course, taught first principles, as all God's messengers do. He required repentance, and the fruits of righteousness. He, no doubt, required the converts to obey the ordinances of God—to live morally, go to meeting, sing, pray, preach, &c. But he also foretold the destruction of the wicked, and the way of escape, or the means of temporal salvation for the righteous.

His followers must, there, not only believe and repent, and obey the ordinances, and live moral lives, and attend church, and pray, but they must close their business, gather up their means, withdraw from the fellowship of the world, and cease to intermarry with them, if they would save their children.

They must actually remove to the vicinity of the Ark with all their means, and there be dictated by the authority of Noah, his agents, and assistants, so as to cooperate with others in the same interests, in all their means and labors. Thus an ark could be prepared, with all its water, provisions, &c., for man and beast, and fowl and creeping thing. They must, perhaps, produce food to support the hands while they labored on the ark, or they must burn coal, or work in the smith's shop, to make and repair the tools, or to manufacture the nails, pins, and spikes; or they must make a road to the forest, or to assist in felling trees, and hewing and transporting timbers, or sawing plank; or perhaps it would fall to their lot to work on the body of the ark, inside or out; or in planning and fitting flooring, or decking, or partition ceilings, or stalls for animals, or storage rooms. Or they might perhaps work in the cooper's shop in preparing water casks, or in the meadows in cutting hay for the animals, or in gathering it and storing it away in the ark; or in drying meats and fruits, and gathering grains and other provisions. Or it is possible they might be appointed to travel and preach, and warn the world; or to select and purchase cattle or horses, sheep or swine, male and female, for the preservation of the best breeds of these animals. And finally they must put themselves and their families on board, with all the necessities of life. And if they had any gold or silver or precious jewels left after all these outlays, they must, if they would preserve them, bring them on board, and treasure them up in the ark. Thus it is evident that they must be wholly dictated to by the leaders or Prophets, in their labors, and in all their temporal affairs and interests.

Now let us suppose, in the days of Noah some converts who received the first principles of Noah's preaching, who believed and repented and lived moral lives, and obeyed the ordinances; and who attended church, sang, prayed, preached, commented on the old prophecies of Enoch, and Seth, &c.

In process of time Noah, being too busy with the ark to go himself, sends out missionaries to these pious branches of the Church, or professed Noahites, to instruct them in their duty, and to inquire if they were firm in the faith of Noahism. O yes,

says every one of them, we are firm Noahites. Well, then, says the messenger, God requires you to sell your possessions and gather up your means, and emigrate to the vicinity of the ark, and devote your money, your goods, your time, and your entire interests in furthering the Cause of the Ark, &c. But, as this will take some little time, you are invited in the meantime to furnish what ready means you can consistently spare, in pushing forward the great work of temporal salvation; that we, through faithfulness, may be heirs of the world when it is cleansed from the wicked by water.

O, say the professed Noahites, then it is our money and goods, and labors that you are after, is it? You wish to control our temporal interests! Well, sir, you can go home again and inform Mr. Noah, that it is only in spiritual things, or in matters of religion that we are willing to be dictated. We profess to be able to manage our own affairs, and no man shall dictate our financial matters nor teach us where to emigrate, or when or where to go or come. "*We are individual sovereigns,*" and no man shall rule over us. Not but what we are firm believers in Noahism. That is, we believe in the first principles just as he has laid them down; we believe in faith, repentance, and obedience to the ordinances. We also believe in a moral life, and in going to church, singing, praying, preaching, &c., but nothing more.

But still, lest you might consider us indifferent or unfriendly, we will treat you with hospitality. But as to clothing, traveling expenses, and aid for your families while you are round warning the world, or teaching us, you must run in debt for it, or do without it, or get it where you can; we have no concern in that matter. But stop a moment, let me see, here is a dollar for you; we wish to be liberal—and finally, come to take second thought, we will donate a few dimes to the building of the ark; but you must consider it a mere charity on our part, and thank and bless us for it. We of course, have no personal interest in the matter, but we wish to be charitable to our brethren. O!—by the bye, we wish you to stay till tomorrow; a wedding comes off. Our daughter is going to be married to a rich gentleman; he is not exactly a Noahite, but he is a *very fine* man, a real gentleman; he

thinks everything of our daughter, and will make a most excellent husband. Besides, this is the last single daughter we have. The others have all married well, and are very well situated in life, although none of them exactly believe Noahism, but they come to meeting once in a while just to please us—in short, they are very friendly.

The messenger sees how it is, stays to the wedding, pities all parties, but cannot enlighten them. He finally blesses them for their hospitality and charity, and returns to Noah to report progress.

Now query: What would Noah say of these Noahites?

He would doubtless say: Poor blind souls, they are to be pitied. They think they are Noahites, but alas, they deceive themselves. We will thank and bless them for their little kindnesses and charities, and will struggle on as well as we can in our duties of building the ark, and warning the world.

These professed Noahites have no real faith; they are not, in fact, Noahites at all. They are not fit for the kingdom of God, and to be joint heirs with us to a new world after the flood. They must, therefore, with all their prayers, religion, morality, and charity, perish with the disobedient, and miss salvation in the kingdom of God.

At length the ark is finished, furnished, and peopled. The obedient sail off in triumph over the fragments of a ruined world, and finally become heirs of a whole earth, when it is cleansed by water.

The professed Noahites lose their lives and all their property. Their sons and daughters, mixed up with the world, although they *married well*, raised up children and heaped up property to perish with them in the flood.

“And so,” said Jesus, “shall it be in the days of the coming of the Son of Man.”

“Mormonism” has come forth, not only to call people to believe in Jesus Christ, repent, live a moral life, obey the ordinances of God, go to church, sing, pray, and preach; but it has come forth to prepare the way for the coming of the Son of

Man. It has come to gather the Saints, and build up the kingdom of God as a stronghold, or refuge, in the day when the wicked are overthrown. If a person has any interest at all in the kingdom of God, all his interests are in it. He cannot consistently have any interests outside of it.

In short, if a man believes "Mormonism" at all, he must believe, not only in faith, repentance, and baptism, and the laying on of hands for the gift of the Holy Ghost, morality, prayer, and singing; but in the utter overthrow of the present political, religious, moral, and social institutions, and the building up of the kingdom of God, and its righteousness in their stead, to stand forever. Therefore, he can have no interests, motives, or affections aside from the same.

Such a man, as soon as he sees the light of the kingdom, will begin, with all his might, mind, and strength to shape his affairs, and to place himself, his family, his property, his labors, and all his interests, in a situation to be controlled, and properly directed by the Lord and his servants, in a way to cooperate with others who are interested in the same joint interests.

He will, in the meantime, if a man of means, in all wisdom and prudence, assist the Elders in their travels and missions, and bear their expenses and burdens. He will tithe himself, and also donate liberally from time to time, while he is getting ready to gather with the Saints. He will say to his son or daughter, do not marry out of the Church, and raise up children to perish with Great Babylon, for all corrupt institutions are about to be overthrown.

He will, in short, to use a figure, spend his treasures and his labors purely to build and provision the Ark, and warn the world; and then will get into it himself with his family, and all his remaining treasures. And thus he will lay the foundation of permanent riches, and become a joint heir with the Saints in the inheritance of a renovated world, when the wicked are cleared out of it by the judgments of the Almighty.

Yours, &c.,

Philadelphia, January 19, 1857.

P. P. PRATT.

CREDIBILITY OF THE BOOK OF MORMON, AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the *Western Standard*.)

Since the age of miracles and inspiration, the religious world, notwithstanding its multiplied divisions and contrariety of doctrines, has in one respect, at least, maintained a unity of faith; namely, "that the volume of God's word as contained in the Bible, is full, complete and perfect;" and, per consequence, the claims of the Book of Mormon to divine authenticity must be without foundation in truth.

If the Bible does indeed contain the whole of God's word, then we must admit that the Book of Mormon, as claiming to be a portion of His word, cannot be true. Therefore, our first inquiry necessarily relates to the former book; in which we propose, That if the Bible contains the whole of God's word, it contains, first, all that God ever has revealed. Second, all that He ever will reveal. Third, that which has been revealed must have remained pure, and been handed down to us, as God gave it to man.

1. *The Bible does not contain all that God has revealed to man.*

By referring to the Bible, we find the following sacred books mentioned as having once existed, and been revered as greatly by the people of God as those which have reached our times.

Solomon's three thousand Proverbs, (of which we have but a part) and one thousand and five Songs, (of which we have but one) 1 Kings iv, 32.

Book of the Acts of Solomon; 1 Kings xi, 41. Book of Nathan the prophet, and Book of Gad the seer; 1 Chron., xxix, 29. Prophecy of Ahijah the Shilonite, and the Visions of Iddo the seer, 2 Chron., ix, 29. Book of Jehu; 2 Chron. xx, 34. Prophecy of Urijah; Jer. xxvi. 20—23. Book of Wars of the Lord; Num. xxi, 14. Book of Jasher; Josh. x, 13. Apostolic Decrees; Acts xvi, 4, 5. Paul's first Epistle to the Corinthians; 1 Cor. v, 9. Paul's Epistle to the Laodiceans; Col. Iv, 16.

In addition to these, we have, in the 14th and 15th verses of

Jude, an extract from a Prophecy of Enoch, evidently referring to the second advent of the Savior. And

It is evident, that if Enoch could with the eye of prophecy pierce the future thousands of years, and predict the coming of the Son of God with power; it could by no possibility be otherwise, than that he also predicted many, if not all, the most remarkable events mentioned in Biblical history. And

It is evident from the quotation, that Enoch's Prophecy had been committed to writing. And

The records of antiquity give us no reason to doubt that the art of writing was known to the antediluvians. And

It is evident, that this record, or some part of it, was in existence in the days of the Apostles. And

It is evident, that without this sacred book and all the lost inspired writings, by whomsoever written, again restored and joined with the present Bible, the canon of Scripture cannot be full.

It is idle to contend that the lost sacred books were of but indifferent importance; and, indeed, it is to charge God foolishly to say, that he has made revelations of himself to mankind, which were not worth the keeping. We must admit, that a book containing a particular and full account of God's first dispensation of mercy to man, in which we find his adoration and worship established in the offerings of the children of Adam, and which must have been recorded in the Book of Enoch; would not only have been interesting beyond what any subsequent writing can be, but also important in clearly stating important matters, which the exceeding brevity of the Mosaic account leaves uncertain.

With regard to the Apostolic Decrees, before referred to, we know that the constituting of a new society is necessarily accompanied with important documents, in order to regulate its discipline, to set forth its principles, and to give it that consistency which will ensure its positive establishment and permanent prosperity. And

If we may judge of the importance of those Decrees by the one concerning circumcision, we must admit them to have been of the greatest consequence. And

This will more clearly appear, when we take into consideration the fact, that at that time no other Christian writings were in existence, so far as we know. And

When the Epistles and Evangelical books did appear, their slight allusions to church government and discipline seem to imply, that the Decrees were as nearly as possible all-sufficient in those respects. From these considerations we claim the Decrees to have been the word of God to his Church; and unless they be re-revealed, the sacred canon cannot be complete.

(To be continued at the end of the Editorial.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, APRIL 11, 1857.

GENERAL INSTRUCTIONS TO PASTORS, PRESIDENTS, AND ELDERS.—(From the *Star*).—In compliance with the instructions received from the first Presidency, we say to the Pastors and Presidents of Conferences throughout the European Mission—send the elders forth among the gentiles, into the cities and villages throughout the land, and warn them to repent of their sins. Show them the necessity of entering into covenant with God, and of being gathered out of Babylon before the judgments of the Almighty shall sweep them from the earth. Let the Elders go forth without purse or scrip, as they did in the days of Jesus, and as they have done since the early rise of the Church. Go forth, brethren of the priesthood, having faith in the promises of Jesus Christ, and you shall prosper—your way shall be opened, none shall perish for want of food, or go naked for the lack of clothing, and you shall bring many souls to the knowledge of the truth. Fast and pray until the Holy Ghost rests upon you. Then preach to the people as you are led, and your words will have life and

power in them—your words will be Gospel—the power of God unto salvation to all that believe. When you are rejected and persecuted in one place, go to another, leaving your testimony against them, according to the word of God. It will be more tolerable for Sodom and Gomorrah in the day of Judgment, than for those who reject your words. When you are turned away, and not fed for a day or two, do not despair, the Lord will provide for you in due time, if your faith fail not. You are called upon to do a great work; great will be your reward if you will do your duty; and glorious will be the result of the efforts that you are now called upon to make. God will not withhold any necessary blessing from those who will be firm in their determination to carry out this counsel.

Let wives and children fast and pray for their fathers and husbands who go forth into the vineyard of the Lord, and not hold them back through fear of want; and they will be blessed both spiritually and temporally, their lives preserved, and themselves gathered to Zion, as the result of the ministerial labors of the Elders.

There are now many elders located in the different branches throughout the European Mission whose talents are hid: they are lying dormant. We want all such to repent and arise from a state of lethargy and go among the gentiles, preaching to them the Gospel of the Kingdom. Let the Elders do something that will entitle them to a glorious resurrection at the coming of the Son of Man, which draweth nigh.

Traveling elders should give a report to the presidents of conferences every two weeks, or oftener if required, of their whereabouts, success, &c. Let the presiding elders of branches, through the aid of the teachers, collect the tithings, and the donations to the Penny Emigration Fund, weekly. And let the presidents of conferences, as much as possible, travel from branch to branch, stirring up the Saints to diligence in the discharge of all their duties, and receive from the hands of the presidents of branches the monies that they have collected.

Let there be no money disbursed by any president of a conference without the consent of his pastor. Presidents of conferences are to report to their pastors as often as required. Pastors are held

responsible for all monies collected in their respective Pastorates, and they are hereby required to *make a semi-annual report to this office, of the amounts received and expended, and for what purpose.*

We require no more of you than is required of us. It is only the iniquitous that have cause to fear an investigation of their conduct.

We deem it wisdom to dispense with quarterly conferences, and to hold our conferences semi-annually, at such times and places as circumstances may indicate.

We want all unnecessary Conference house and hall rent dispensed with. Rent such halls for meeting rooms as the circumstances require, for the accommodation of the Saints and the strangers that visit your meetings. On special occasions when you anticipate a large congregation, rent a hall for the time, suitable for their accommodation.

We wish the presidents of conferences to spend as much of their time as their other duties will allow in preaching the Gospel to the unconverted. Woe unto them that are at ease in Zion.

We want the pastors and presidents of conferences to seek for the spirit of prophecy, and as directed by the Holy Ghost to call and send faithful Elders to preach the Gospel, as herein directed, also to ordain others that are worthy and send them forth. We want no drones in the hive.

Select as much as possible those who have no families; nevertheless, let those who have families, if they have faith, and can leave them in a situation to sustain themselves, be called to this ministry.

In conclusion, we say to the pastors, we enjoin it upon you to see that the instructions contained in this epistle, are carried into effect throughout the different conferences in your respective pastorates.

(Continuation of Credibility of the Book of Mormon.)

2. The Bible does not contain all that God promised to reveal. The general duties of the prophets seem to have been to reprove

the wicked—to comfort the righteous, and to predict prosperity or adversity, as the case might be; but the prophetic spirit has been chiefly directed to the great latter-day dispensation, in which it is announced, that so great will be the display of God's power, that the mighty wonders of former times will no more be remembered, or come into mind:

That in those days the nations shall say, "Come, ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii, 3. And

That at his second advent, "He will reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah xxiv, 23. And

That the going forth of this law for the government of the Millennial Kingdom, and the word of the Lord for the instruction of his people, is inseparably connected with this righteous and universal reign. And

The laws then promulgated, and the discourses then delivered, will be *bona fide* the word of God. And

As such, will be as sacred as, and of equal authority with, any revelation heretofore given. And

Will become an integral part of the great volume of God's word. And

There is no text in the Scriptures which in anywise militates against this happy result: that is, which seals up the mouth of God and interdicts revelation; though the prunings and interpolations of man are forbidden under the severest penalties.

3. That which has been revealed must have remained pure, and been handed down to us as God gave it to man.

There is, perhaps, nothing that gives the intelligent Christian greater pain than the reflection, that the New Testament has come down to us through the muddy channel of the Church of Rome. That a corrupt church, in order to make those writings tally more perfectly with its dogmas, ordered them to be *revised and corrected!* which order was given A. D. 506, by Anastasius, and was carried out at Constantinople. And that Jerome complained at that early day,

“That no one copy resembled another.” And

That after such correction had been made, the Catholic monks, to exhibit their skill in iniquity, had so corrupted this corrected copy that there were, at the time of the printing of the Elzevir edition of Greek text, A. D. 1624, “upwards of 130,000 various readings.”

In view of these facts, who can marvel that God should have provided a way to restore to man, in the latter-day dispensation of the *restitution of all things*, a pure copy of the Gospel history, either by causing a copy to be buried in the earth; or by revealing it anew from heaven; or both?

In order to clearly demonstrate the authenticity of any writing purporting to be of a sacred character, the following points are necessary to be established: namely: Who was the writer? What were the circumstances that called forth the production? These may be called the outward evidences; which having been established, we are at liberty to turn to the inner evidences, and judge from the intrinsic merits of its subject matter, whether it may or may not possess an excellence not inferior to those scriptures which we confess to have been written by divine inspiration.

The Book of Mormon, like the Bible, is a compilation of a number of books, written by men of different nations, and at different times. The first in order of time is the Book of Ether, which is a record of a colony which at the confusion of tongues and subsequent dispersion, left the plains of Shinar, and built ships in which they were driven across the Pacific ocean, and landing near what is now called Central America, established themselves there, and were the first founders of empire and civilization on the western Continent. They became a great people; but falling into great wickedness, which engendered strifes and civil wars, they were finally destroyed as a people. Ether abridged their history on gold tablets; which falling into the hands of one Moroni, of another nation, he further abridged it on gold tablets, and compiled it with the sacred books of his own people.

Moroni says: “He that wrote this record was Ether, and he was a descendant of Coriantor; Coriantor was the son of Moron; and Moron was the son of Ethem; and Ethem was the son of Ahah; and Ahah was the son of Seth; and Seth was the son of Shiblon; and

Shiblon was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Amnigaddah; and Amnigaddah was the son of Aaron; and Aaron was a descendant of Heth, who was the son of Hearthom; and Hearthom was the son of Lib; and Lib was the son of Kish; and Kish was the son of Corum; and Corum was the son of Levi; and Levi was the son of Kim; and Kim was the son of Morianton; and Morianton was a descendant of Riplakish; and Riplakish was the son of Shez; and Shez was the son of Heth; and Heth was the son of Com; and Com was the son of Coriantum; and Coriantum was the son of Emer; and Emer was the son of Omer; and Omer was the son of Shule; and Shule was the son of Kib; and Kib was the son of Orihah, who the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time when the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore, he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, "Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language." And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, "Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance."

The second book in the order of time, is the first book of Nephi.

Nephi was the son of Lehi, who was a descendant of Joseph the Israelite, who was sold into Egypt. Lehi possessed the spirit of prophecy, and dwelt in Jerusalem, at the commencement of the reign of Zedekiah, king of Judah, and previous to the Babylonian captivity. Being forewarned of God, of the captivity about to take place, he removed from Jerusalem, taking his family and the family of one Ishmael with him, he journeyed towards the Red Sea: after which they proceeded in an easterly, or southeasterly direction, till they came to the great waters, where, being again commanded, a ship was built in which they crossed the Pacific, landing on the western coast of South America. The exact spot of their first encampment is not known: but it is worthy of remark, that the ruins of an immense temple, situated a little southward of Valparaiso harbor, still serves as a landmark to mariners, to direct their course into that city, and it is not improbable that it was built to commemorate their first encampment in their "promised land." A sort of Plymouth *Rock* Monument.

Nephi was a good man. A bad heart never would have uttered the sentiments or cherished the principles which characterize his writings. He possessed the spirit of prophecy; and he wrote two books of prophecy, doctrine, and history.

At his father's death he succeeded to the Patriarchate; but his elder brother, Laman, to whom the office lineally belonged, but who had lost it by transgression, rebelled, and went to a distant part, taking with him as many as would follow him.

From this division arose two distinct nations, the Nephites and Lamanites. The former a civilized and pious people, who built cities, temples and towers, (or *pyramids*), who cultivated the arts—lived under the protected aegis of regular government, and were noted for their diligence in industrial pursuits. The latter degenerated into barbarism, and principally from whom are descended the Indians of the present day.

As the Nephites increased in numbers, they extended their boundaries northward, until in time they came to the Isthmus of Panama; which crossing, they came to the country of the Jaredites who had previously been destroyed.

The possessions of this people became the property of the

Nephites; and this section of the country, which they called “the land Bountiful,” became the principal residence of their kings.

At Nephi’s death, his brother Jacob assumed the reigns of government, and wrote a history of his reign.

After him, Enos became the Nephite historian—afterward Jarom, Omni, Amaron, Chemish, Abinadom, Amaleki, Mosiah, Alma, Helaman, Nephi son of Helaman, Nephi son of Nephi, Mormon, and Moroni. The writings of these persons forming a continuous history from the days of Nimrod down to the four hundred and twentieth year of the Christian era.

These writings are contained in the Book of Mormon, and are not *in extenso*, but are abridgements made by Mormon and his son Moroni, and engraved by them on gold plates, and by God’s command were buried in the earth, with a promise, that they should be discovered and published in the last days. At the time of this occurrence the Nephites and Lamanites were at war, in which the latter were victorious, and the burial of the archives was the only sure method of their preservation.

Most of the Nephite writers were good men and possessed the spirit of prophecy. And hence the Book of Mormon is made up of much the same materials as is the Bible. It also contains an account of the visit of the Savior to the Nephites, after his resurrection.

The Egyptian was adopted as the basis of their written language, though it was materially altered and improved.

Having given the reader a general idea of the Book of Mormon, I will now proceed to relate the manner of its discovery and translation; which having done, I will proceed to compare the evidences of its credibility with those of the Bible.

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SWANSEA :

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 9.]

APRIL 25, 1857.

[VOL. X.

A LOOKING GLASS, OF LOCAL MANUFACTURE,
For the use of the Welsh Saints and others.

Merthyr Tydfil, April 8, 1857.

Esteemed President Daniels.—My reason for sending this to you personally you will see in the content of my writing. And by the way, I can report to you that there is preaching of the Reformation, and reforming, by many, through the length and breadth of these regions. The first love is enjoyed—one feels a more abundant life—the spirit of their offices rests on, and, works powerfully in the various officers, so that they determine to labor more diligently to preach, to testify, and to encourage everyone to obey the gospel, which was presented to Joseph Smith, the great Prophet of the Latter Days. Several have already accepted the testimony, and have joined with the Saints, which you probably know through brother A. S. Williams, whom I have determined to be a straightforward man, considering himself along with his brothers, as fellow workers in Christ's vineyard.

Quite a number of the Saints still have not committed themselves to a renewed effort on behalf of their faith.

These may be divided into three or four classes, which serves as a reason for their postponing covenanting themselves anew to do the will of God.

First. Those who for a long time have been slow, lazy, and idle in the Church; who seem to be alive, and they are dead.

These are the ones who meddle with things which do not belong to them, but which belong wholly to others who are of proven virtue, and goodness, and are accountable for their behavior only to the chief authorities of the Church. They poison themselves

internally, poisoning whoever comes into contact with them. They are the ones who jeer, mock, and despise the faithful brothers who visit them, urging them to repent and turn from the error of their ways to a covenant with God, and walk in the ways of wisdom. They have never paid the Lord his due—they refuse the law of Tithing—they entered into gross darkness, attributing indifference, violence and oppression, even to the Prophets and Apostles of the living God, in these last days.

Secondly. Those who have lost the Spirit of God through meddling in the affairs of others; having forgotten the Prophet Brigham's advice, which says to everyone, "*Mind your own business.*" These people do not see their own faults, but they see faults in others where they do not exist. The failings and weaknesses of the faithful Saints are like a feast to them. They do not believe that "in many things we are *all* backsliding." "Although the righteous man slips seven times, the Lord will raise him up," which is completely contrary to their wishes.

They are remarkably sharp-eyed. They claim to be able to see through the *rafter* or the *great beam* in their own eyes, the *mote* or the tiny *speck* in the eyes of their most righteous brothers! A kite's eye is said to be more piercing than the eye of an eagle. But the eyes of these people are more piercing than both of them: they can see the speck in the eyes of their brothers through the post, rafter or the beam in their own eyes. Be careful of the eyelids. It would be a great blessing for them to cast the rafter out of their own eyes first, and then they will see clearly to cast the mote out of their brothers' eyes, and not be offended because of the mote in another's eye, to point it out to another in order to be hurtful, trying to increase it. For he alone feels the pain which even the smallest mote causes even in his own eye, and he tries to get it out for his own sake and get eye ointment and the light of the Holy Ghost to guide him and keep his eye only for the glory of God in everything he does, so that he may not suffer from motes as he looks and "reaches for the goal of exalted achievement of God's calling in Christ Jesus."

Thirdly. Those who have not practiced keeping the "Word of Wisdom" completely in all its parts. I know several brothers, and especially sisters, whose heart's wish is to serve God and live by every word which proceeds out of God's mouth through his servants. Yet, because of their familiarity with the usual way of life since their birth, they feel that changing some of the foods they are used to would be harmful to their constitutions. These, most of them, are weak, unhealthy, feeble, old and infirm. Such people were counseled according to the instruction of Apostle Benson and your own in "*Zion's Trumpet*," namely, "Do not be too hard on the Saints, and do not let things lag either." They were urged to repent—to covenant—and pray after that for the Holy Ghost to guide them and to instruct them

in wisdom to know that which is beneficial and to refuse that which is harmful—to strive with their whole heart to build the Church—to practice thrift in everything, and to prepare wisely in order to receive their deliverance to the “Valley of the Mountains.”

Fourthly. Those who consider the “Covenant” to be too important to have anything to do with it in almost any way. They are content to tithe to the Lord; and several of them have done so almost since the beginning: they feel an urge to go out and preach the Gospel, &c. But they consider the “Covenant,” particularly the “Word of Wisdom,” as if, were they to transgress one part of it on any occasion, that would be an unforgivable sin for them; and if they were to disobey it in the slightest degree during their lifetime, it would be enough of a sin to damn them forever.

The devil is cunning in this business.

First of all, in trying to convince them that Christ's Gospel contains nothing but “teetotalism.” He does not want the main things related to the Covenant ever to enter their minds. Preaching about Joseph Smith, the great Prophet of the latter days, the gathering of the Saints, &c., is one of the most abhorrent things in the whole world to the devil.

Secondly: To hide this as far as he can, he creates every scheme to frighten some of the Saints, and show them that entering into a covenant is a danger to temporal and spiritual life until they have first of all conquered every desire: and that it is outside of the Church of Jesus Christ that they will find strength to live, and overcome every evil, and lust and desire, and corrupt affections, &c., until they become sufficiently righteous, pure, and undefiled to be taken in, so that neither God's mercy, Christ's intercession, nor the gift of the Holy Ghost might have anything to do with them in the Church.

The evil one is so cunning, that through this he entices some people further and further, without making a covenant, and yielding further to his own corrupt will; and in the end after their tithing debt to the Lord accumulates, he shows them that after delaying so long without covenanting, they have gone too far for them ever to be able to do so and move forward with a clear conscience. A great deal of effort has been made to teach them differently. They have also been shown that God calls not “righteous people but sinners to repentance,” and that it is not outside of the Church of Jesus Christ that one finds strength to conquer Satan's temptations, but by coming forward and covenanting, and being baptized for the remission of their sins, and receiving the laying on of hands in order to reconfirm them, that they may again receive the Holy Ghost, striving with all their might to do the will of God—to pay their tithes to the Lord—to live by every word of God—to go forward in faith, to witness, preach, and warn the nations about the swift destruction which will come upon the unrepentant and the

disobedient to the Gospel of our Lord Jesus Christ.

There is also something else that has appeared in the *Trumpet*, and of which some wish to take advantage in order to stop paying their tithing, i.e., that there is a clear suggestion there that "it is impossible" for some to pay it. Some people in that circumstance have been found, such as old people unable to earn anything, being wholly supported by others—women and children who are entirely under the supervision of others not in the Church, and who are unwilling on any account to give them the smallest mite toward building the kingdom of God.

Yet another thing that is a great obstacle to many of the Saints' committing themselves is, those Saints who are like a will-o'-the-wisp. Moving from place to place, from job to job and from one Conference to another, until finally becoming completely heedless of their faith in all its parts and totally drowning in the spirit of the world and causing harm to others, and corrupting and poisoning the minds and spirits of many. I think that the Aberdare and Merthyr regions suffer more from these characters than anywhere else in Wales. They come here steeped in poison; they poison others, and then they return after a while to their old location, to sow seeds of rebellion again in the minds of others; and they do so almost entirely unbeknown to the presidents of branches and conferences; but by now they have been stopped, unless they repent, which, let us hope, will take place soon. Yet, "Respect where respect is due." Many brothers and sisters have moved from one Conference to another because of compelling circumstances, and God's blessing follows them and makes their move a blessing to others, and the blessing of their presidents is with them always.

The state of things is something similar to the above description, as far as I can tell, as I strive to do my best to preach to the world, visit the Saints, teach them, and train them, and build the Church in every way in my power. I am determined to preach and bear witness in every town, village, nook and corner, where I have been preaching, and where I have not, if I come to know about it somewhere in my field of labor.

Praying to our Heavenly Father to bless my efforts and the efforts of his faithful servants throughout the world, to find many souls for his Son, Jesus Christ, and to bless you in all of your works, I remain,

Your brother in the Gospel,

DEWI ELFED JONES.

FOURTEENTH GENERAL EPISTLE

*Of the Presidency of the Church of Jesus Christ of Latter-day Saints,
to the Saints in the Valleys of the Mountains and those scattered
abroad through the earth, greeting:*

Beloved Brethren: Feeling impelled by the Spirit of our God to

write unto you concerning the things of the kingdom, and having greater boldness therein by reason of the faith and testimony of the Lord Jesus and the Holy Ghost of which we have received and bear record unto the whole world, we proceed to manifest unto you such intimations of the Spirit pertaining unto the Church and kingdom of God as are or may be presented unto us, trusting that they may prove instructive and beneficial unto the Saints.

To those who read our publications we need not minutely recapitulate the operations and success attending the labors of our missionaries, as all such information is promptly and fully laid before the people through those channels. Suffice it to say, uniform success has attended the efforts of our Elders, and thousands are now rejoicing in the light of truth, having renounced their traditioned errors, obeyed the ordinances of the House of the Lord and received with gladness, praise and thanksgiving the pure principles of the gospel of Christ. They are now anxiously looking for deliverance, to unite and cast their lot with us in these peaceful vales.

The missionaries who have been absent in Europe two years and more, have mostly returned this season, having been relieved by others appointed at our last April Conference. Notwithstanding thousands from Europe annually find their homes in Utah, still the numbers are increasing abroad.

The interest excited in favor of and to learn the truth and hatred of its opposers were never greater than at the present time. The power of Almighty God is made manifest in the administration of his servants, and is plainly discernible in his hand dealings with the nations of the earth, as well as with his people, making the assurance doubly sure that his word will not return unto him void, nor his promises be made in vain. He will sustain the righteous, the ungodly will he cut off.

In California the *Western Standard* is faithfully warning the people, under the able care and guidance of brother George Q. Cannon, who has also published the Book of Mormon in the Hawaiian language. The publication of that paper has proved very useful and beneficial in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth. Gold is the shrine at which they bow, and the truth emanating from High Heaven's King has but few admirers. The Standard, however, will be able to sustain itself, mostly through the aid of the Saints, and will continue to be issued so long as it shall be considered beneficial in aiding the cause of truth in that region.

The Sandwich Islands and Australian missions are in a healthy and prosperous condition. We learn by late advices from Silas Smith,

who is at present presiding over the Sandwich Islands' mission, that the crops on Lanai are much better this season than usual, which will greatly facilitate the gathering of the native Saints upon that island, the appointed place. The repeated failure and destruction of their crops has involved the mission somewhat in debt, and partially frustrated the design in gathering the Saints to that place, where they could be measurably protected from the hireling missionary operations and other contaminating influences of licentious civilization. But, through the present prosperity, the aid of the faithful Elders, and continual blessings of the Almighty, who is every mindful of His faithful Saints, we hope and expect that the mission will soon rise above its present embarrassments. There was represented at a Conference held on Lanai, on the 24th of July, 1855, 90 organized branches, 4,220 members, 723 of whom had been baptized within that year—25 American and 118 native Elders then laboring on the islands, besides native priests, teachers and deacons.

From the Society Islands we have no very satisfactory accounts. Owing to the difficulties with the French government, the Elders were compelled, some two years ago, to leave those islands. Brothers Addison Pratt and Ambrose Alexander were appointed to that mission from San Bernardino, at their last April Conference, and sailed for those islands on the 24th day of the same month, but were soon obliged to leave, and have since returned.

Elder Farnham, from the Australian Mission, arrived in this city on the 21st of November, leaving a shipload of Saints at San Bernardino, the most of whom, it is expected, will come on during the ensuing season.

Brothers John S. Eldredge and James Graham, with 28 Saints from Australia, on board, were wrecked near the Society Isles on the 4th day of October, 1855. We regret to add that five persons, two women and three children, were lost, the remainder barely escaped with their lives upon a barren and uninhabited island, where they remained, subsisting upon turtle, for six weeks. They were finally relieved from their perilous situation by the captain of the *Julia Ann*, who had sailed over three hundred miles in an open boat to an inhabited island and procured another vessel, but were left upon that group and the Sandwich Islands, with no means to further prosecute their journey; though they have since arrived on the western coast, on their way to Zion.

Without reflecting upon the officers of the *Julia Ann*, all of whom are well spoken of by our brethren, or even upon the strength and sea worthiness of the vessel, which we understand was good and new,

still we wish to caution our Elders, not only those in Australia, but all in foreign countries, not to permit an over anxiety to emigrate and gather with the Saints to make them careless or indifferent to the kind and condition of the vessel in which they embark, nor to the character of the officers and crew on board. This is the second instance of vessels, sailing from that mission with Saints on board, not reaching their destination. In the other case no lives were lost, though the vessel had to put into port where she was condemned, and the Saints, after having paid their passage to the western coast, were left on the Sandwich Islands. It is a matter worthy of record, and a source of great joy and satisfaction to us, that in all our foreign emigration those are the only losses by sea, of that character, that have occurred.

From the Cape of Good Hope, South Africa, there is a company of Saints en route for this place, the first fruits of the labors of brothers Jesse Haven, William Walker, and Leonard I. Smith, who have been manifestly blessed of the Lord in planting the work in that distant part of the Lord's vineyard. At a Conference held at Port Elizabeth in the month of August, 1855, three conferences and six branches, comprising 126 members, were represented. The brethren of the mission, having awakened the various branches, and ordained faithful Elders to prosecute the work, are, together with a small company, on their way home, except brother Leonard I. Smith, who arrived in this city on the 31st of last May.

The East India missionaries have now all returned, having effected but little in the redemption of that benighted people. How truly have they become "joined unto their idols" and left of the Lord, even like unto the aborigines of America, a law unto themselves, until the Lord shall again visit them with salvation in great power and glory.

From the report of the conference held at Copenhagen we learn, through brother John Van Cott, that over two thousand Saints have emigrated from that mission; and there still remained over twenty-four hundred anxiously looking for deliverance. Although the Elders in the Scandinavian mission and in various places in Germany, Italy, Switzerland, and France, owing to the suspicions and intolerance of those governments, have been thrown into prison and banished from place to place, still the work of the Lord has gained a foothold in those countries which cannot now be eradicated. When our Elders are banished from one kingdom they go to another, still teaching the people the way of life and salvation. Thus the enemies of the truth, by their over anxiety to suppress, have unwittingly been the means of spreading the gospel and causing the bread of life to be cast upon the

waters, which will be gathered after many days.

From the British Isles we have the most cheering accounts of the progress of the work. We learn, by brothers F. D. Richards, Daniel Spencer, Cyrus H. Wheelock, and others lately returned, having been succeeded in the presidency of that mission by brothers Orson Pratt, Ezra T. Benson, and James A. Little, that notwithstanding the great annual emigration from Britain's shores, it does not keep pace with the annual increase and onward progress of the work in those lands.

In the United States and the British Provinces we also hear of an increased interest springing up in behalf of the truth, and of the work of God now fully established upon the earth.

It is the testimony of all the elders that, while signal success attends their labors in all of these lands, being attended by the Spirit and power of the Lord in all of their ministrations, the opposition also increases in equal proportion. In truth it is stated that the deep-rooted hatred of the wicked toward the work of God was never so great as now, and appears to steadily increase with the increase of the work. But their opposition cannot hinder this work, for it is from heaven; and if the Saints of the Most High God will be faithful, diligent and united, they will always be able to wield an influence and power which none shall be able to gainsay or withstand.

In consequence of the temporary absence of brother Erastus Snow, and the subsequent death of our beloved brother Orson Spencer, who was left in charge, the *Luminary* published in St. Louis, was discontinued; and, although brother Snow has since returned to the field of his labors, it has been as yet deemed wisdom not to resume that publication.

It is considered that the *Mormon*, having the increased patronage which the aid and influence of the patrons of the *Luminary* would give it, might become as useful to the Saints as the publication of both papers, and be much better sustained.

In the death of brother Spencer we sustained a loss which, though lamentable to us, our faith compels us to admit is to his superior gain and happiness. He fell asleep in the faith of Jesus on the 15th day of October, 1855, in the city of St. Louis, being absent from home in the performance of the mission which had been appointed him at the April Conference of 1854. Our beloved brother has gone to try the realities of the spirit world, in the full faith of our holy religions and confidence of the people; and though our words of commendation may not extend to cheer and encourage him in his onward and progressive labors, yet we cannot refrain from bearing our testimony to his unwavering fidelity and integrity, his useful but arduous labors, always evincing great firmness of character, and to his unyielding and

uncompromising integrity to Joseph and his brethren.

We deplore his loss for our own and his friends' sake, and who was not his friend that knew him? But we rejoice that another faithful and able champion of the truth has gone to assist in the labors of Jesus and Joseph behind the veil.

It has also become our painful duty to record the death of our beloved brother Jedediah M. Grant, whose obituary and funeral proceedings are published in this day's paper. In this afflicting dispensation of providence we feel that the Lord hath touched us "in a tender spot;" but we realize that in his unabounded goodness He is able and willing to make good our loss, yea, more abundantly as we draw nigh unto Him and live our holy religion.

Although he is gone to another and more extended field of labor, having ripened in the knowledge of God and efficiently and faithfully performed his work upon the earth, still his frequent admonitions, his burning eloquence, his zeal and anxiety, which he manifested for the salvation of Israel, are too indelibly impressed upon our minds to be easily forgotten. Let us, therefore, exhibit our respect to the memory of our departed but beloved friend and brother, by remembering and practicing his precepts and emulating, so far as is in our power, his virtues.

Owing to the illiberality, bigotry, and intolerance of so many of this priest-ridden generation, every obstacle and hindrance that can be is thrown in the way, with a view to obstruct the progress of the work and hedge up the way of those whose most earnest desire is to leave their parting testimony with old neighbors and associates in life and come home to Zion. The gospel of salvation now as anciently finds more ready access to the poor than the rich, forcibly illustrating and confirming the truthfulness of the remark of our Savior, "how hardly shall they that have riches enter into the kingdom of God." The poor, downtrodden oppressed of ages, whom the aristocratical lordlings have for centuries continually crushed with the iron heel of despotism, feel, when the light of truth and salvation penetrates their minds, a new impulse to try again to redeem themselves and their posterity from the thralldom of ignorance, wickedness, error, superstition and tyranny which so long enchained them and their fathers. They are inspired by an all-absorbing desire to rise above and throw off the filth and abominations, mystery, corruption, and worse than Egyptian darkness of wicked Babylon, and bask in the sunlight of pure principles emanating from Heaven's King; to rejoice with the Saints in Zion, and become coworkers in that cause which, having redeemed them, may enable them to contribute a share in the redemption of others who are still in the bonds of iniquity and gall

of bitterness.

This ever rising, ever increasing desire for the gathering of the remnants of Israel pertains unto all the Saints of God, who live their religion and enjoy the rich blessings of the Holy Ghost. It is in the heart of every faithful Saint, their constant prayer to the Almighty Father to enable them, not only to promulgate the Gospel of Christ to those who sit in darkness, but to gather out the honest in heart, even the Israel of God, from their long dispersion and to aid them in returning to a knowledge of the Lord God of their Fathers, that they may participate in the society of the Saints and a peaceful inheritance in these sequestered vales. To this end, and the further accomplishment of this object, are continually directed the efforts of the Perpetual Emigrating Fund Company for the emigration of the honest and worthy poor, those who desire to serve God and keep His commandments, being full of virtue and integrity toward God and their brethren. These are those we wish to deliver from the oppression of wicked Babylon, whose vital energies the proud and powerful are crushing out; upon whom the despotism, bigotry, ignorance and superstition of the world hang like an incubus, and to bring them to a land where manhood though found in poverty is respected, and where the God of Heaven can receive the homage due from man to his Maker; where freedom and liberty of conscience can enjoy protection, honest and faithful labor meet a just equivalent, and where the light of revelation and power of the Holy and Eternal Priesthood hold the adversary of truth in abeyance and roll back the curtains of error and darkness, sin, and death which have so long enveloped the earth.

This season's operations have demonstrated that the Saints, being filled with faith and the Holy Ghost, can walk across the plains, drawing their provisions and clothing on handcars. The experience of this season will of course help us to improve in future operations; but the plan has been fairly tested and proved entirely successful. The entire trip from Iowa city, a distance of over thirteen hundred miles, to this city has been thus accomplished in less traveling days than it has ever been by an ox train of wagons, and with far greater ease to the travelers. These companies, with the exception of the two last, which started too late in the season, have made their trip from the Missouri river in a little over two months, and could have made it in less time, had they not been hindered by the few ox teams which accompanied them. Herein have our expectations been realized, and the usual vast expense and trouble attending this branch of business been in a good degree avoided.

The account of this year's operations not yet being completed,

we are at present unable to state the precise amount of expenditure incurred per passenger; but we know that it must be far less than heretofore, and may still be lessened in the future.

The Saints who have come in this way have been healthier, more contented and happier, and have encountered less trouble and vexation than those with teams; and have, moreover, manifested to the world their faith, perseverance and good works.

They have shown a willingness to have others as well as themselves assisted, by using as little as possible of the Company's means for their own emigration. They have manifested a disposition to accede to any terms, so that their emigration might be accomplished without impeding that of anxious thousands looking to the same source for relief.

Although, in the first instance, drawing laden handcarts so long a distance appeared to some difficult to be accomplished by the brethren, and especially by the sisters, yet the result has proved that it is fully as easy as and indeed easier than the method hitherto practiced; and the women endured the trip quite as well, in comparison, as the men.

We have taken pains to collect facts upon this subject, as it was an experiment this season. The enterprise, having proved so eminently successful, will in future enter largely into all our emigrating operations.

Let the Saints take courage and avail themselves of the privilege of gathering to this place while the way is open before them, for the time will come when whoso would gather to Zion must needs flee with his budget upon his shoulder, or under his arm. Verily, they will come like flocks of doves to the windows, comparatively bare and naked, without food or clothing, escaping, as it were by the skin of their teeth, from the righteous indignation of an offended Deity poured out upon and passing over a wicked and adulterous generation.

While we, therefore, feel to congratulate ourselves and our brethren and sisters upon the happy issue of this experiment, we wish to direct our agents and others concerned to a few suggestions, drawn from this season's experience, by way of improvement.

In the first place, our emigration **MUST** start earlier in the season, and the necessary arrangements **MUST** be made and completed by the time they arrive on the western frontier, and no company must be permitted to leave the Missouri river later than the first day of July.

They must be provided with stronger handcarts, and endeavor to arrange so as to have the burden upon each cart vary as little as possible during the journey. Than starting with such heavy loads and lightening them up so soon, it would be better to start with lighter loads and gradually increase them, as the brethren become more

accustomed to the labor. This might be accomplished by sending our a few teams with provisions a few days in advance of the companies, to be taken on the handcarts as they come up, when the teams could return.

All emigrants should provide themselves with an extra supply of good shoes.

The hub or nave of the cart wheels should be eight inches long and seven inches through the center. The boxes at the shoulder should be $2\frac{1}{4}$ inches, and the point boxes $1\frac{1}{2}$ inches in diameter.

If it should be considered best to have cast iron arms, they should be $1\frac{1}{4}$ inches thick at the shoulder and $\frac{3}{4}$ inch at the point. The wooden axles should have iron or steel skeins, and track four feet apart. The timber must be of the best quality for toughness, and be well seasoned. In other respects they may be constructed as heretofore.

The very aged and infirm should be brought in wagons, in a separate train.

On account of their greater experience, let good, faithful Elders from this territory have charge of the companies. By observing these suggestions it is believed that, with one four- or six-mule team to each two hundred persons, the emigration will be much facilitated at a still lessened expense.

We had the pleasure, at our October Conference, of meeting with our brethren Franklin D. Richards, Daniel Spencer, John Van Cott, George D. Grant, and others of the returned missionaries who had been long absent, from whom we learned the condition and situation of our immigrating companies still upon the plains.

We immediately took effective measures for sending them such aid and assistance as, owing to the lateness of the season, they should require to enable them to reach these valleys, before the snow of winter should block their way and render their progress impossible. This was the first business which engrossed the attention of the Conference, and has since absorbed almost the entire attention of many of our citizens. But little has been done except to forward teams and assistance to their relief, and yet they have not all arrived, though the remainder are expected in a few days.

To companies immigrating to this place we wish to say a word, by way of counsel. Move every day, even if it is but a few miles; that is far better than tarrying in one camping place. On the Sabbath, after meeting and resting during a portion of the day, it will generally be better to make a short march. Move on every day, if you wish to accomplish your journey in due season.

Absolute necessity may justify stopping a few days in a place, but that will but rarely occur, and should be avoided so far as possible. It

is far better, for both the teams and people, to keep traveling, until the journey is fully accomplished.

The through emigration will be conducted by our traveling agents, under the general direction of the agents presiding in Liverpool, from which place it starts, but will receive the aid and cooperation of our agents presiding in New York and St. Louis. All other emigration will be received and disposed of by our agents in the United States.

It is desirable to make a few locations along the line of travel, and our agents at Florence and St. Louis have been instructed in relation thereto.

We trust, therefore, that the brethren and sisters will be sufficiently mindful of the general interests of the cause of Zion to readily respond to our wishes and the requirements of our agents, who are entrusted with these matters. Any material departure from the spirit of these instructions will be considered cause for disfellowshipment from the Church, or suspension from office.

Elder Orson Hyde is still presiding at Carson county, Utah, and Elders Amasa Lyman and Charles C. Rich at San Bernardino, California.

Elders Orson Pratt and Ezra T. Benson are presiding over the European mission, and publishing the Millennial Star in Liverpool, England.

Elder John Taylor is presiding in the United States, and publishing the Mormon, in New York City. That publication commends itself to the favorable consideration and patronage of the Saints, being ably conducted and exercising a very salutary influence in correcting public opinion and defending our people and the principles of our holy religion from the calumny, abuse, and misrepresentations of the world.

Elder Erastus Snow is also in the United States, presiding at St. Louis, assisting in the emigration, &c. Elder George A. Smith, being one of the delegates elected by the Convention and people to present our Constitution and application for admission as a State into the Union, has gone to Washington to perform that mission.

Elder Parley P. Pratt is also in the United States on a temporary visit, intending to return in the spring.

Elder Wilford Woodruff is in this city, engaged in the historian's office.

Elder Lorenzo Snow is presiding at Box Elder, in this territory; and Elder Franklin D. Richards is at his home in this city, having recently returned from his mission to Europe.

(Continued on page 145.)

LETTER FROM CAPTAIN JONES.

Salt Lake City, October 31, 1856.

President D. Daniels,

My dear Brother—I write these lines in your house, with your dear wife at my elbow; imagine my feelings! I arrived here alive, of course, or, at least, half alive, a week ago today, and I found myself immediately surrounded by my dear family, with a host of close friends to welcome me home in many a language more kindly than I deserved or expected.

Again imagine our chats: all I will say is, that the name and memory of Bro. Daniels are held in high, frequent, and respectful regard by all, yet no one is more filled with yearning than myself, believe me!

With the friendly chit chats over, Sunday morning arrived, and imagine again how small I felt when the walls of the magnificent Tabernacle echoed to these words—"Elder Dan Jones is requested to come to the stand and to preach." At this you could have seen five or six thousand eyes following a little man who was humbly making his way from their midst to answer the unexpected call until he pushed forward and found himself treading where the feet of more holy prophets, apostles, and the best of the world had trodden—he felt he should take off not only his shoes, but also his socks in the midst of such men treading on such a place, with heaven open above his head, whose tongue would not speak? What heart would not melt under such heavenly heat? But it is pointless to try to say more than this, All right, all went well. Everyone is pleased to see me here, but I am more pleased than anybody to see myself in this heavenly place, in the midst of these virtuous, incomparable people.

But enough of my own story; perhaps less would serve the same purpose; perhaps you would prefer to hear the story of the companies of Saints, &c. I understand now that Sister Daniels has written to you with this mail, and it is almost the last hour for us before it closes, and I shall not go into detail about them.

I wrote many letters back to you, yes, at every opportunity, from the Plains, informing you of the remarkable events of our crossing. Briefly, in case they did not arrive, I will say that I labored for three months in the camp, Iowa, with my brethren, until all the companies were sent before us, and lastly of all it fell to me to supervise two companies of wagons, that is one hundred, and when after teaching, yes teaching, as well as training wild animals to travel twenty miles per day, I was called to leave them and come with F. D. Richards and twelve other missionaries at 50 or 60 miles a day, until we passed all the companies, apart from the first three handcart companies, which arrived here before us, the Welsh third, and in less time than anybody.

The handcart plan answers the purpose better than expected, and many say that they would prefer to come that way again than with wagons. They had better health than usual on the way; but it

is a pity that several, through eating too many vegetables, delicacies, fruits, and rich and unfamiliar foods which were brought to them free by the wagonload, by the Saints in the City, have mortally affected their constitutions. Among others, I heard of bro. and sister Brookes, from the North; Owen Jones Towyn; John Roberts, Ffestiniog; Wm Jenkins, Cardiff; Edward Phillips, Twynrodyn; Henry Jenkins, Merthyr; and a few others that I do not know now. The Bishops cared for everybody, so that no one is without a comfortable home. About two thousand more are expected soon who are on the way in companies—some are near at hand. Say from Dan to Beersheba that over fifty teams of horses have left here to meet the Saints within three days of the news of their need arriving, with over 12 tons of flour apart from other things in proportionate amounts.

Last Sunday there was another call for oxen to go, and within a few minutes about fifty yoked teams were promised to go the next morning for that purpose. That is life in Mormonism here for you!

The weather is quite cold here, and there is snow from there to Green River, whatever it is like further on; yet these thousands of Saints have enough faith and actions to save every last one from being overcome by the snow.

My brethren and I who have returned from our missions have been appointed to preach and hold assemblies throughout all the settlements, beginning with this city, and not to stop until every settlement, city, town, family and person is full of the heavenly fire flaming powerfully or withdrawing from those who will be so.

Some incomparable spirit of revival has grasped the Saints—the Presidents first; and the decision is that he whose profession is not alive in everything will be excommunicated. Woe betide those who live a comfortable life and the wicked in Zion, says everyone now; for there is no longer any room for them. The Spirit of God is like a fire purifying and consuming all refuges of oppression, and I believe that soon purer wheat will be seen on the threshing floor of pure-hearted Zion than was ever seen before. May the God of Israel help us to bring it about quickly and thoroughly is my prayer.

This city has increased in the number and size of its buildings, so that I barely recognized it when I returned. The largest dwellings that you knew are hidden in the shadow of larger ones until you go up close to them.

I hope from the answer I received from President Young when talking about you and the Welsh Mission, that you will have reinforcement from these mountaineers full of the mountain fire to help you to fire and light up Wales. He asks to be remembered to you and a host of others too numerous to name now, but you will see as many of them there as I can help to set on their way.

Remember me and my family kindly to all my fellow workers who are with you, as well as all the Saints who love you and your work. My wish is that God shall bless those who bless you, and that he shall

with the arm which is raised against you; and may he give to you and your dear Counselors, with my remembrance, ever greater grace, and save us all, with the fruit of our labor, in his heavenly kingdom.

My regards to everyone who asks about me.

The prayers of the faithful Saints which I merit and which you and I receive, my gracious Brother, will ever be my prayer. Amen.

And I shall always remain your sincere friend,

D. JONES.

[We presented the above long-awaited letter to the typesetter as soon as we received it. The Saints will surely rejoice, as we do, to hear from our old Captain, and understand that wherever he may be, he is still involved in the same important task, namely doing his energetic part in pushing forward the work of our God. May he have long life and health to continue thus. We wish his welcome letter had arrived sooner.—ED.]

ANNOUNCEMENTS, &c.

LET THE PRESIDENTS TAKE NOTE that it is not wise to sell the new series of pamphlets, because of their infrequency and the connection they have with one another. Do not sell them to the world except on the condition that they receive the whole series, but you may sell the pamphlets of D. Jones and J. Davies as you wish. Do not keep any pamphlets on hand, rather keep them in constant circulation as previously directed.

We are keeping a sufficient number of the new pamphlets on hand, until the series is completed, to be bound in order to supply the libraries of the Saints.

THE LETTER of brother D. E. Jones at the beginning of this issue is a complete answer to a variety of questions and complaints we have received—it is an accurate looking glass; look closely into it lest some have done as that miner who washed himself thoroughly right up to his face, which he forgot to wash; he put on his best clothes, and he went to see himself in the looking glass—imagine his surprise!

THE EPISTLE of the First Presidency has obliged us to make a supplement to this issue, so that it may be read deliberately, accurately, and thoroughly in the meetings.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

MAY 2, 1857.

[VOL. X.

HOME CHURCH ACCOUNTS.

DUE to lack of space in the TRUMPET, our readers have been deprived of the interesting contents of letters from our diligent and faithful brethren who are full of the fire of the Lord, thundering the reformation wherever they walk.

We provide a few excerpts:—

From the Brecon Conference Elder James Taylor writes “that he has gone through the Branches in the company of Elder J. Thomas, and the majority of the houses of the Saints, succeeding in every attempt to get the Saints to obey the conditions of the Reformation with considerable trouble in some cases, and a few new members have been baptized. He went from there to the Monmouthshire Conference to deal with the same pleasant task obtaining success, and great manifestations of the spirit of prophecy, and various gifts of the Holy Ghost. The Abertillery Branch was sluggish. Preaching out has begun in earnest.” Some letters of Elder Benjamin Evans give the same good account, that eight new members have been baptized, and more are on their way. The Tithing is not as much this month because some works are on *stop*.”

We are glad that the account from everywhere is of so many who are good, but we pity the others who are slumbering and not obeying the call of God to awaken to reform. They will be divided and re-divided and will be separated until only the faithful few will stand pure like the army of Gideon, and we believe that they shall fight and win the battle and bring souls to the Church of the Lamb.

Elder Abednego Williams reports "that there is more life among the Saints of the East Glamorgan Conference: that between 500 and 600 have been baptized, and at least 20 of those are new. We have had the old customary worry with a few who have become unfaithful. Preaching out has been going forward for some time. There are about 70 villages in the Conference that have no Saints living in them, to which several young men are preparing to go to preach." May the wisdom, power, and blessing of God be on them.

Make sure that all who covenant are paying tithing, for that is one of the conditions of the reformation.

Elders W. Miller and S. Roskelley are very diligent in the Cardiff area. The officers are preaching out of doors in four places in the town, and *Camp Meetings* are being held in the environs. Very nearly everyone has covenanted and several new members have been baptized.

Elder J. Davies gives an engaging account of all who are desirous in the West Glamorgan Conference. About one-third have covenanted. There is preaching out in old and new places, and a determination to warn the world. We understand the same is true of every other place.

The brethren of the North are turning out Presidents and Officers to preach long and loud to the world the Eternal Gospel, and bro. Jones has sore feet from galloping from Anglesey to Montgomery to awaken and direct the Saints. May the omnipresent God who knows of his efforts keep good track of his faithful deeds until the day of recompense, together with those of the other diligent brethren.

Continue on brethren, and let us unite from now on that neither negligence, sluggishness, idleness nor wickedness nor rebellion may raise their monstrous heads in the Church. Let us work, as the Prophet says, for Zion, and we shall see that great success will follow our present labor.

Send an account of the number who have re-covenanted, &c., so that we may know for certain the measure of our success. We call particular attention to the list of debts in this issue.

CONTINUATION OF THE EPISTLE.

Owing to the almost total loss of crops last season, loss of stock during the past winter, and heavy indebtedness occasioned by the last year's immigration, we were compelled to suspend operations upon the Public Works, until we could pay our debts and somewhat

replenish our means. Since harvest we have partially resumed, but will not commence laying stone upon the Temple until next Spring, when we hope to prosecute that work with much vigor. We are collecting and preparing materials, and it is our wish and intention, in the meantime, to finish the canal for boating the rock for the Temple.

The wheat crop of this season was good, but corn was rather light and potatoes were almost an entire failure, though, by a very prudent course, we trust there will be sufficient provisions to last until another harvest.

In pursuance of an act passed at the last session of the Legislative Assembly, a Convention of Delegates met in this city on the 17th day of last March, and closed their labors on the 27th of the same month; having, in a session of ten days, formed a constitution, elected delegates, and adopted a memorial to Congress making application for admission into the Union as a sovereign State. Their proceedings, subsequently submitted to the people, were unanimously sustained.

We learn, by recent advices from our Delegates to Washington, that in consequence of the exceeding great opposition and prejudice against us as a people, they have not deemed it wisdom to present our application, although no fault has been found either with our constitution or our ability to sustain and administer a State Government. The opposition seems to be arrayed against us rather on account of our religious faith and Church ordinances, as though they were a legitimate subject for congress to canvass. What course may be taken is to us unknown, for our memorial has not yet been presented. When the excitements of the presidential election are past, it is hoped more favorable indications, foreshadowing a candid and honest action upon its merits, may warrant its presentation. If this can be accomplished, and the claims of our application for admission into the Union as a State be fairly and honorably canvassed upon every point legitimate to the issue, we have not a doubt as to its successful termination.

We are more indifferent in regard to this subject in a religious than in a political sense, for, whether we are organized in a Territorial or State capacity, Government is bound to protect us in the rights of conscience, or override plain Constitutional guarantees. And no intelligent person holds in very high estimation that union which is hourly endangered by the frenzied zeal of rampant, misguided, and fanatical demagogues, who trample that heaven-inspired instrument, the Constitution, into the dust, and regard neither their fathers' legacy nor their children's inheritance.

It is not our purpose in this Epistle to discuss political questions, but we cannot refrain from honestly and sincerely invoking the power of Him who sits enthroned in the heavens, to behold those who are distracting the Councils of our nation and hastening the destruction of this great Confederacy of sovereign States, and to thwart their wicked and nefarious purposes, to restrain their iniquity and cause others to arise in their places who will rule in righteousness and save our distracted but beloved country from its impending ruin.

At the April Conference some three hundred and fifty Elders were called to go on missions, all of whom promptly responded and departed to their various fields of labor. The Conference was blessed with rich, seasonable and interesting instructions, and a general good spirit seemed to pervade every bosom. It was numerously attended, and the brethren rejoiced in the unity of the most holy faith, in praise, thanksgiving and worship unto our Father and our God.

Before harvest much destitution was experienced by the masses of the people through the want of provisions, but the commendable liberality exercised by those who were fortunate enough to possess a supply, and the energy of the Bishops in enforcing a rigid economy and distribution to the destitute, prevented any great amount of suffering. We trust that the same generous disposition will always be manifested, in sharing even scanty supplies with the really destitute, so generally practiced among this people during the past season. Still we prefer that all should practice that diligence, economy, and obedience so often urged upon them, that the blessings of heaven be not withheld, and that the elements and the labors of the husbandman may be blessed of the Lord, and the earth bring forth in its strength the grain and the rich fruits thereof for the sustenance of man.

Notwithstanding these and many other good qualities which characterize this people, still we find too prevalent a disposition to murmur, find fault and complain at the dispensations of an All-wise Providence; a disposition of careless indifference to His counsels, and a dull lethargy which lulls the people into a false security; all of which gives Satan the advantage, darkens counsel, and leads many into a spirit of apostasy. We must remember that we live in a world of sin, wickedness and sorrow, and that the enemy of all righteousness is ever on the alert to destroy the Saints and lead them into temptation, darkness, sin and transgression.

Brethren, we exhort you to awake from this lethargy, to put on the armor of righteousness, of the Gospel of Jesus, and rebuke the adversary and the power of Satan and drive them far from you;

to hold frequent converse and communion with your God, that the power of the Highest may rest down upon you, burn in your bosoms, in your families, in your neighborhoods, cities, counties, and wherever there are Saints of the Most High God; that fearfulness may seize the hypocrite in Zion, and the fire of the Almighty consume the wicked and ungodly from the whole earth. Thus, while the indignation of the Lord is passing over the nations, and we also receive a portion of the chastisement, let us be wise and properly receive the correction, as coming from the hand of a kind Father who seeks the best interests of his Children. Let us, hereafter, more fully appreciate our blessings, and now, when a plentiful harvest has again crowned our labors, be wise and practice economy in using and preserving our grain, that no waste nor unwise disposal thereof shall characterize our acts.

We are happy in being able to say that the Indians are peaceful in all our settlements. We have abundantly proven that a friendly interest for their welfare, and a pacific policy are much the most successful in preserving their good feelings, in promoting and preserving peace, and are gradually leading them to an understanding of the benefits derived from a civilized existence. To reflect their angry words and acts, and kill them for every trivial offense, as is the usual course pursued toward them by the whites, is condescending to their savage and barbarous customs, thus reciprocating their evil deeds. Such a course will never cause them to appreciate the blessings of civilized society, nor influence them to seek its benefits, but will, as all past experience proves, drive them to the opposite extreme, and, in addition to their own, cause them to imbibe the vices, without the virtues of civilization. Therefore, let us, in all our intercourse with them, exhibit a superior understanding, a larger comprehension of right, forbearance and honor.

Be just, brethren, in your dealings with them; no matter what course they may pursue towards you, never retaliate a wrong, but always exhibit a firm determination to do right, and seek to palliate their conduct and conciliate their feelings.

This course steadily pursued must, in due time, induce them to yield their savage barbarity, wild customs and vicious course of life, to the dictates of superior wisdom, and raise them to a higher degree in the scale of human existence. It has already had an effect in this direction, sufficient to encourage us in our efforts to bring them to a civilized, not to say a Christianized, life. They must be civilized; must learn to plough, sow, plant, harvest, build houses, and make

fences; must learn mechanism as well as agriculture; their minds will then become sufficiently expanded to receive Gospel light, and the principles pertaining to their salvation and exaltation in the kingdom of our God.

Remember, brethren, that they are the remnants of Israel, and, although they may apparently continue for a time to waste away and sink deeper and deeper into the depths of sin, misery, and woe, that unto them pertain the promises made to faithful Abraham, and they will be fulfilled. Be diligent, therefore, to do them good, and seek in all of your intercourse with them to bring them back to a knowledge of the Lord God of their fathers. Preserve yourselves from their savage ferocity; never condescend to their level, but always seek to elevate them to a higher, purer, and, consequently, a more useful and intelligent existence.

In our intercourse with the world we find that we have more to do with the poor and those of low estate, and we might say of low worldly esteem, than those of any other class. This only affords another of those strong testimonies of the Lord Jesus in behalf of this being his people, his Church, his kingdom. Truly, "the poor ye have always with you," and it behooveth us to teach them how to live, how to combine their elements, that they also by their own exertions may draw support from Nature's great storehouse, which is ample for all. Yes, teach them to live, and place them, by your intelligence and charity, in a position to earn or in some laudable manner obtain a living by their own exertions. Calculate and contrive for them, and encourage them by leading on and exhibiting objects ahead.

We direct the attention of the bishops and their assistants more particularly to this subject, as it devolves upon them to minister in temporal things. In Israel, as in the world, there are many rulers, but few with the feeling of fathers to the people. Be fathers to the people, ye bishops, and lead them on, step by step, until they shall wax strong in the knowledge of things, both temporal and spiritual, pertaining to the kingdom of our God.

This is a peculiar people; they have already become very great, with all the elements for prosperity and rapid advancement. We have before us the examples of the nations of the world; we witness their prosperity, their pride and arrogance; are made sensible of their power and their oppression, and know their foul corruption, profane pretensions, and hypocrisy; are acquainted with their systems of poorhouses, poor farms, prisons, houses of correction, asylums and hospitals, and with their misery and degradation.

In the heterogeneous mass of a population hastily thrown together from every nation, kindred, tongue, and people, let us pursue that course which comprises the elements of a nation's prosperity, greatness, and glory, and spurn the course which engenders the above disastrous results. Avoiding the track which grinds the face of the poor to elevate the rich, let us bestow our charity not so much to feed the hungry and clothe the naked, as to cause them to feed and clothe themselves, and lead the people to practice virtue, to walk in the paths of honest and truth, not so much by the fear of punishment, prisons, and penalties, as by implanting in their bosoms an abiding and ever increasing love for those pure principles which induce to honor, prosperity, salvation, and exaltation in this life, and which will clothe them with the riches of eternity in the life to come.

Build schoolhouses instead of jails, and make our religion effective in dispensing with the use of courts and jurors, prisoners and prisons; have no lawyers, because there is no litigation; no doctors, because there are no sick; no hospitals or asylums, because there are no invalids. The Saints of the Most High God should sustain themselves by their industry, economy, and sobriety; their health by their virtue, prudence, cleanliness, faith and observances of the holy ordinances; and their morals by the love they bear to their God and their holy religion. They should be united that they may be powerful, and enjoy the blessings of peace and quietness at home and abroad.

Notwithstanding the efforts that have been made to manufacture iron and to make sugar from the beet, as yet no available results have been realized; yet we expect to continue our efforts until these objects are fully accomplished. It is believed that every obstacle in the way of making iron will be removed, when steam can be brought to supply the place of the water power which frequently fails in the time of need. We have an engine here now that is of sufficient size to furnish the requisite power; if the Company make use of this, through its aid we hope to be sully supplied with that useful and indispensable article, iron.

We have been delayed in making sugar mainly through the failure of the beet crop for the last two seasons, the grasshoppers destroying the seed last year to such a degree that sufficient seed could not be raised for this year's sowing. We trust, through the blessing of the Lord, that no failure of the kind will again thwart our wishes, and that we shall soon be able to furnish, from the beet, sugar sufficient for home consumption; we are sanguine that this can be done, and it is our purpose to continue our labors in this enterprise until it is fully accomplished.

Considerable quantities of leather are now manufactured in this Territory, though not quite sufficient to supply the wants of the people; the same may be said in relation to the manufacture of many other articles, such as hats, *jeans*, linsey, flannel, blankets, *shawls*, &c.; but we are mainly deficient in supplying ourselves with cotton and linen goods, and are quite negligent in raising cotton and flax.

The Territory furnishes localities suitable for raising both those commodities in great abundance, and it is our earnest desire that those acquainted with their culture should make it their business, until our markets are fully supplied therewith. Also raise indigo, hemp, make ropes, cords and thread, and extract oil from the seed of the flax and cotton, and from the *castor oil bean*. And let our brethren who have the means, bring on cotton and woolen machinery, that we may be enabled to manufacture our own goods, as fast as we shall be able to supply ourselves with the raw material; also bring the best selections of horses, cattle and sheep.

Cultivate the thorn, *osage*, *orange*, and *mesquite*, for hedges, the *cottonwood* and the *locust*, for ornament, and, in suitable locations, for wood and timber, which they make rapidly, and the mulberry for silk. Be forward and cultivate all kinds of fruit and other seeds and grafts; plant trees, shrubbery, vines, &c., for ornament and use; cultivate the best varieties, including grapes, currants, gooseberries, strawberries, the various kinds of grasses, indigo, madder, and everything calculated to cheer and gladden the heart, delight the eye, and make pleasant and agreeable the homes of the Saints.

In the vicinity of Las Vegas a very extensive and rich vein of lead ore has been discovered, and is now being successfully worked by our enterprising citizens. Judging from the description, it is the most extensive vein of galena ever discovered, and specimens of the portions being mined for smelting yield a large percent of lead. From this prolific source we shall soon be abundantly supplied with lead, and we wish our manufacturers of lead pipe, sheeting, white and red lead, and other useful articles made from that metal, to prepare themselves, as soon as practicable, to supply all such articles from our own resources.

Let those report themselves to us in person, or by letter, who are acquainted with working in lead, iron, coal, or boring therefore; who are acquainted with raising or manufacturing cotton, flax, and hemp, and with making oil, nails, steel, glass, &c., that we may classify our labor and bring forth from the native elements those things which contribute to the benefit of man.

We say unto all our mechanics, press onward in your labors; be not disheartened, but continue to supply the community with your wares and fabrics, with leather, boots, shoes, hats, caps, muffs, robes, soap, candles, glue, shoe pegs, saleratus, alum, saltpeter, pitch tar, turpentine, oil, furniture, and labor-saving machinery. Let the farmers encourage the mechanics with their best patronage, and let each promote their own by seeking their brother's interest.

Fathers, teach your children to practice industry; teach your sons agriculture or some useful mechanical trade.

Mothers in Israel, you are also called upon to bring up your daughters to pursue some useful avocation for a sustenance, that when they shall become the wives of the Elders of Israel, who are frequently called upon missions, or to devote their time and attention to the things of the kingdom, they may be able to sustain themselves and their offspring. Teach them to sew, spin, and weave; to cultivate vegetables, as well as flowers; to make soap, as well as cakes and preserves; to spin, color, weave, and knit, as well as work embroidery; to milk, make butter and cheese, and work in the kitchen, as well as in the parlor. Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations but in building up the kingdom.

Very creditable was the exhibition of home productions at the Annual State Fair, which came off on the 1st, 2nd, and 3rd of October, but we trust it will be far exceeded another year. It encourages a commendable rivalry, and excites an emulation for the general good.

Owing to the irregularities of the eastern mail, our agents and correspondents will duplicate their letters by way of San Pedro, California, each winter. And we caution one and all that, unless they personally attend to the mailing of their letters and documents, the duplicates, as was the case last season, though plainly directed, will not be forwarded as ordered. We gave our eastern agents the same instructions last year, and they complied therewith, so far as mailing duplicates with the proper directions, but originals and duplicates came in the same mail sacks in the spring, evidencing that some postmasters are as indifferent in regard to the performance of their duties as some mail contractors are of theirs.

We cannot close this Epistle without congratulating ourselves, the Saints and the inhabitants of this widespread Territory, with the general health of the people, the prosperity which attends our efforts, the quietness and peace everywhere predominant. No record of crime enlivens the courtyards and jails; no convictions and sentences

of court send to desolate home, anguish and despair; nor yet do unblushing offenders walk our streets unpunished, requiring the aid of a Vigilance Committee to rid our Territory of their unwelcome presence.

Fortune, or rather Providence, has indeed favored us by spreading before the eager gaze of the world's cupidity the talisman of wealth, the hope of earthly riches, at a distance from these sequestered vales, and placed mighty barriers between—though we inherit the most uninviting portion of the earth, we feel happy that the temptations of gold and this world's power beckon their votaries and seekers to another bourne, from whence no such travelers find inducements to return, leaving us to enjoy in these peaceful retreats that quiet and freedom from the wicked and ungodly, which we have so earnestly sought.

When such characters find themselves in our midst, the barren prospects for any considerable degree of success, and the glitter of gold a little farther on, soon relieve us, our courts, and criminal calendar, of their hated and unwelcome presence. Never before were the Saints so favorably situated to cleanse the flock from the half-hearted and apostate spirits and the imps of Satan, who follow after us only to destroy. One or two seasons, and they begin to feel their way out, rightly judging that this is no place for them. Their corrupt desires, intentions, and acts are soon made manifest and the inducements to remain with a righteous people are too few.

Therefore, while we gather, like the net which was cast into the sea, from every nation, kindred, tongue, and people, of every kind, we also sift them out like the winnowing of wheat upon the summer's threshing floor. We have sought peace and freedom from the power of wicked and designing men, and measurable have found it.

We have put forth our hand to gather out the honest in heart from among the nations, and are rapidly accomplishing our object. We are attempting to build up cities, towns and villages unto the most high God, pure and holy in His sight, and surely expect, through His aid and blessing, to be successful.

When we look upon the advancing hosts of Israel, and consider their rapid improvement in faith, knowledge, good works, influence, power, and constantly accumulating numbers, we feel to thank the Lord for His goodness, even Him who hath brought forth salvation and caused light to spring up upon the earth. We feel grateful that we have been permitted to live in this day and generation, in which the Great Jehovah has seen proper to re-establish his authority upon the earth, and to reconfer the holy and eternal Priesthood upon the

children of men.

We feel grateful that we have the privilege of witnessing the stately steppings of the Almighty among the nations, the goings forth of his word with power, the fulfillment of the words given by inspiration in ancient times, and the fulfillment of the words given by the living Oracles in our midst; that He has spoken from the heavens; that messengers, angels and legates from his throne have broken the silence that has intervened since the mission and dispensation of the only begotten Son of God, Jesus of Nazareth, and reopened a communication with his children upon this his earth, organized again his Church and Kingdom, and endowed it with all the authorities, ordinances, Gifts, sacraments, blessings, privileges, power, and glory pertaining thereunto.

We rejoice that the words which have gone forth from the ancient Prophets, and from Jesus, Joseph, and the Apostles, and do not return void, neither are like sounding brass or tinkling cymbals; for behold, the Lord of hosts, through the faithfulness, energy, and perseverance of his servants, has faithfully warned and is warning the people. In the spirit of meekness and humility have they declared the Gospel unto them, wherefore are their skirts clear of their blood, and they are left without excuse before the Lord, to reap the reward of their iniquity, to experience the calamities which are abroad in the earth, to feel the wrath, the withering, bitter anguish which the justice of a justly incensed and offended Creator will pour out upon them. They have set at naught the words of his servants, scoffed at and held them in derision; have trodden upon the young and tender plant which the Lord Almighty has planted, and done despite unto the words of life and salvation which He has caused to be proclaimed in their ears. They have ignominiously slain His Prophets and wasted away His people, His faithful Saints, whose blood cries unto him from the ground for vengeance.

Their long, hypocritical prayers, lip service, pretended piety and idolatrous worship, have become an abomination before Him; wherefore will He proceed to bring upon them the judgments which have been foretold by His servants the Prophets, and great will be the desolation thereof. Their great and mighty nations, empires, and kingdoms, with all the pride, pomp and power thereof, will be broken and crumbled in pieces, and come to naught. Their cities will become a howling waste, a solitary place, wherein shall be found the wolf and the vulture, and no man shall be found an inhabitant therein. Yea, verily, He will empty the earth of the wicked, and those

who work abominations in His sight, so shall the kingdoms of this world become the kingdoms of our Lord and His Christ, so shall the Lord prepare the way for his coming, and reign upon the earth.

Let the Church, therefore, prepare as a bride to receive her bridegroom; let the Saints have on their wedding garments, and have their lamps well supplied with oil, trimmed and burning; let all things be made ready for the reception of our Savior and Redeemer, even our Lord the Christ. Let all the Saints throughout the world live their religion, that they may be worthy to enjoy his presence, and have converse with the angels of our God; let them gird up their loins and step forth in the power and might of Elijah's God to do battle in this great cause, and armed with High Heaven's panoply, even the armor of salvation and the helmet of righteousness, go forth conquering and to conquer, until the gospel shall be sounded to every nation, kindred, tongue, and people, and the pure in heart, the meek of the earth, the Israel of our God, be gathered out from the wicked nations and brought to inherit and worship under their own vines and fig trees, and learn of Him whose glory will rest upon his Temple as a cloud by day and a pillar of fire by night.

BRIGHAM YOUNG,
HEBER C. KIMBALL,

G. S. L. City, Dec. 10, 1856.

[Trans. Dewi Elfed.

REPENTANCE AMONG THE SAINTS.

(From the *Star*.)

The Latter-day Saints in Great Britain are called upon to repent. But why is this call? Are they not already a good people? Did they not repent when they came forward and received the Gospel, and were baptized for the remission of their sins? Yes, they are, by far, the best people in England; and they have repented of many sins, such as have been made manifest to them from time to time; but they are not yet perfect; neither will they be, while surrounded by the corrupt influences of Babylonish Christianity. So long as they are not perfect in keeping the law of God, so long they have need to repent.

Then we say to all the Saints, that repentance and a thorough reform among yourselves are greatly needed. Do you wish to know what sins you are guilty of? Your own consciences will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will

read the Church publications, they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin, and show you many imperfections which you would not otherwise discover.

When you discover anything in your practices which is not conformable to the word of God, you should immediately repent, by making an humble confession of the same to God, and by a reformation of conduct in that particular. Or if your sin is against man, to man you should make confession and restitution. He that sins in secret, should confess in secret; he that sins openly, should confess openly. He that trespasses before many, should confess before many: and in all cases, let your confessions be to God, and to as many as you have unjustly offended, whether they be in the Church or out of it.

If a Saint has committed any sin against God, and that sin has not injured any other person but himself, he should only make his confession before God: he should not reveal such sin to others, for in so doing, he would give occasion for them to reproach him, or such transgression might have a tendency to destroy their confidence in him, and thus he would fall into the snare of the devil. When our sins are not against others, then they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient: God will not accept our confession, nor hear our prayers, when we neglect to be reconciled to our brother, or sister, or neighbor whom we have offended.

We shall now proceed to point out some sins that the Saints frequently indulge in, and of which they must repent.

SLANDER.—There are those among you who do not cease to slander their brethren and sisters. This is a great evil, and may be indulged in different degrees of excess. You may slander persons who are entirely innocent, merely because you imagine they are guilty; you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breasts, you give publicity to them, and, perhaps, with an additional coloring: your own suspicions produce a dislike to them, and you seek to create these disagreeable feelings against them in others. You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect, and obtain a degree of credibility, and produce more serious injury, you clothe them with piety. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And

thus you endeavor to instill bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean, than to unjustly offend those who are innocent before God. Woe unto you! for your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper steps can be taken with them, according to the law of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell, because he has been overtaken in a fault? Remember, that if you do this, you are no longer the Saviors of men, but their destroyers. Cease, therefore, your slanders against the transgressor. Cease to spread forth his evil deeds upon the housetops. Cease to make public that which will injure and destroy. Cease your back-bitings, and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbor.

Let every man mind his own business,
And take from his eye the grievous heavy beam;
And let him keep it out so he can see clearly,
By purifying his heart to receive the truth.

If he feels the desire to slander some man,
Let him do so faithfully about himself,
May his scandalous behavior be a pain to him,
And shame, until he becomes as innocent as a lamb.

Let us benefit a neighbor, or let us not chide him,
Let REFORM be carved on the heart of each one.
Let our motto from this day on be,
Let Eternal Life spread abroad.

It is the duty of the teachers who visit from house to house, to search diligently after the spirit and feelings of the Saints. Search out the slanderer—the backbiter—the evil-speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God, and how to deal with transgressors in order to save them. Teach them that neither the innocent nor guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they

do not reform in these things, they themselves will wither away, and be cast out from among the people of God.

THE SIN OF LIGHT-MINDEDNESS.—There are some among the Saints whose minds are lighter than chaff. One would think from their everlasting ding dong of *jokes* and light speeches, that their heads were destitute of brains, being either empty, or at most filled with some kind of worthless gas. Common sense or sober thinking is as rare with them as figs on a thorn bush. How the Gospel ever made any impressions upon such craniums is among the incomprehensibles. It must be that they considered the plan of salvation a joke, and concluded to receive it for fun. If such characters speak of God, it is to tell some funny anecdote; if they quote Scripture it is to help them out with a ridiculous story; if they refer to sacred ordinances, some ludicrous saying must be incorporated in the sentence. To speak a sober sentence or think a sober thought, would almost make their heads ache. In fine, they think gas; they talk gas; they sleep in gas; they live in gas; and gas seems to be the only element entering into their constitutions.

Go into some of the houses of the Saints, and listen to the conversation of the young brethren and sisters, and instead of hearing sound common sense in relation to the beauty and glory of the religion which they have embraced, you will hear a *joke* about this young man or that young woman, or some marriage which is about to take place, or some courtship that is going on, or such a one's sweetheart. Such conversation is well enough at times, and under certain circumstances innocent; but when such things are constantly indulged in, there is no room left for the more important things of the kingdom of God; the Spirit is grieved away, and the vacancy left in the heart is filled up with trash, which manifests its worthlessness in light speeches; "for out of the abundance of the heart the mouth speaketh."

A Saint of God cannot indulge in light speeches to excess without feeling a corresponding barrenness of soul. Of such things we say unto the Saints, Repent. Cease from foolish joking, from light and vain speeches, from all wicked, corrupting anecdotes, from all unprofitable conversation; henceforth let your speech, and your anecdotes, and your proverbs, and all your wise sayings, be dictated by the Spirit of truth to edification, and instruction, and reproof, being fitly chosen and fitly timed, that good, and not evil, may be the result; for to this end is man endowed with the gift of speech. Shall we abuse the gift of God? Shall we make the gift of God scatter the seeds of death instead of life? Remember, that by thy words thou shalt be justified, and by thy words thou shalt be condemned.

BOOK DEBTS, MARCH 31, 1857.

Conference		
Brecon.....	7	12 7
Monmouth.....	55	18 5
East Glamorgan.....	105	3 11
West " 	126	1 6½
Llanelli.....	56	12 0
Carmarthen.....	24	16 0
Pembrokeshire.....	8	2 7½
Cardiganshire.....	16	11 7
Merionethshire.....	10	17 3
Flintshire.....	17	17 11½
Denbighshire.....	15	9 8½
Anglesey and Conway Valley.....	11	13 3
	£456	16 10

PAYMENTS from March 6 until April 29.—C. Harman, £4; A. L. Jones, £3; J. J. Phillips, £2; M. Vaughan, £2 10s; Wm. Ajax, Anglesey, £2; Dd. John, £3.

Ditto, for Pamphlets.—A. L. Jones, £9; M. Vaughan, £2 10s; C. Harman, £1 10s; David John, £1 15s; W. Ajax, Anglesey, £3.

VOLUNTEERS for the Mormon Army! Your time for starting for the battlefield has come—Captain Jones is blowing his horn loudly in the North-land—the enemy is active—but you have the victory, and you will win the honest in heart for the kingdom of Jesus. God himself is looking over you! Who, who is not ready?

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 11.]

MAY 16, 1857.

[VOL. X.

LETTER FROM ELDER HENRY HARRIES.

Carmarthen, April 22, 1857.

Dear Brother Daniels,

Many are the questions asked to me relative to the Indians killing the companies on the Plains, &c. I know of no better way than this to answer all of them at the same time, if you see fit to sound them through your "Trumpet," so that all will hear how it happened, as far as I understand concerning them.

The Indians called the Cheyenne [not Chinese] were camped on the bank of the *Little Blue* river, a little this side of Fort Kearney, when the mail happened to come by; their chief sent two of his sons on horseback to meet the mail, asking for tobacco, for they were accustomed to getting some from the men of the mail, every time they saw one coming that way, but when the two Indians came to meet them, they did not stop to talk with them. At that the Indians, since they were on horses, rushed ahead of the mail, trying to stop it, for the purpose of getting tobacco for their master, but the men of the mail did not pay any attention to them. When the Indians saw this, they tried their best to stop it, by shouting in such a fearsome way that they frightened the mule that carried the mail, until they went off the usual track, and when that happened the *guard* pulled out his pistol and shot at one of the Indians, but he failed to hit him in the head, rather the bullet went through his hair without harming him. At that, the Indian turned, drawing up his bow, and shot the *driver* in his wrist, which prevented them from going any further, and after they stopped, they gave them all the tobacco, with Indian corn and clothes, and it was good that they saw their way clear to

do that, for the entire camp was coming up. Then the Indians helped them, pulling out the arrow and binding the wrist, and putting them back on the usual track, considering that everything had taken place because of impulsiveness and misunderstanding, and there was no bad intention on the part of the one or the other. So they left in peace, the Indians to their camp, and the mail toward Fort Kearney, and it is likely the men of the mail said at Fort Kearney that the Indians had been after them, trying to catch them, but that they had delayed them by throwing their clothes along the way, as Captain Jones says in his letter, and when chief officer in Kearney heard that, he sent the Cavalry out to avenge them for that, and when they reached the camp, they found the Indians happily by their fires roasting the *corn* they had received from the men of the mail, together with the clothes and the tobacco they had gotten, not thinking that any harm would follow, but before they could speak the soldiers shot them. They killed from ten to twenty of them, and the others escaped with their lives.

This was the thing that first angered the Indians, and they have a law that if white men kill any one of them, there is to be no peace until justice is done, and nothing will suffice as justice but the blood of some white men, no matter who they may be; it makes no difference who—the first ones that come into view, no matter who they are. Thus they met up with Babbitt's camp, containing 5 wagons; they killed four people, and the fifth escaped, namely the only Mormon that was there, and there was the woman that Captain Jones mentioned; she and her baby were killed; she did not have a bad character as did the others, although she was not in the church, but she had been, and was intending to again be after arriving in the Valley, but it was not wise for her to be traveling with such ungodly people, and it was they who were killed. The second company the Indians met were Californians; I do not have their number, or many details about them, but I do remember seeing a company passing by the Valley last Summer, when I was coming to the bottom of Box Elder. I traveled with them for a time, but I do not recall their number, but that some were riding mules, and one man and a woman were in a wagon. After a long conversation, I found out that the man who was conversing with me was a *Dutchman*, and that he come to the Valley as a Mormon years before, and that he had gone from there to California, and had made his fortune there, and that he was going back to the States to make his home, and he told me that I was a fool if I stayed in a filthy "hell hole" like the Valley, and I let him go his way; since he had once been a Saint, he did not speak in ignorance, but from the wicked intent of his heart, and there were very strange yellow letters on the side of the wagon, which I recognized immediately when I saw it coming in a line of Bishop Smoot's wagons on the bank of the Platte river, which they had found on the way with no man close to it,

where the assumption was made that all had been killed. Although that man had intended to make his home in the States, and had made his fortune, that, in the end, was insufficient to keep his life on the Plains.

The third company was that of T. Margetts and Cowdy, with their wives and children. The story of those persons is already well known.

The fourth company was that of Col. Babbitt himself. Because of his foolishness and that of the two who were with him, namely getting drunk, and going right up to the Indians of their own free will, despite all the persuading to the contrary in Kearney.

These are all who were killed as far as I know, but I do know this, or at least it's what I believe, that the white men were more to blame than were the Indians in the first place, and the Indians knew that quite well, for one day they, before we went past Fort Laramie, had sent a messenger there to offer peace, because they had increased in their numbers, and considered themselves as free as they, and also they had one white woman with them in the mountains, and they would give her up if they could have one of their own in return, namely the one who had been taken about two years before that and imprisoned in Fort Laramie for some transgression.

You see now that the Indians were not at fault, and it is much easier for me to believe the Indians than to believe the wicked white people. I would much prefer to entrust my life in the hands of the Indians, than with many of the white people of America. But no matter who our enemies are, if we keep God's commandments, it is certain that there will be more on our side than can be against us. Living our religion is all that is required of us, in order for us to enjoy every gift and comfort and success in every way in the present world, and eternal life in the world to come.

Now I shall report some of the names of the Saints I saw on my way here, since I shall not have the chance to have a chit-chat by the fire, as noted previously. First, in Florence, I saw brothers Lewis J. Davies, Cefnmawr; Phillip Vaughan, Mountain Ash; D. Evans, Cardiff; William Hughes, from the North; John Richards from Cardigan; and Isaac Green from Monmouth; all healthy and doing well.

Again in Gravois, near St. Louis, I met up with John Powell, William Rees from Georgetown; William Roderick, Hannah Watkin from Llanarth, Cardigan; the sister of Hughes from the North; Thomas Roderick, Pembroke; John Roberts, Glamorgan; Margaret Davies, the daughter of Thomas Jones, Gellideg, near Merthyr; Jane Jones, the daughter of Jennet Davies, near Merthyr; David Joseph, Penydarren; and John his brother, together with others.

In Caseville, I saw Walter Roach, Llanelli; David S. Jones, Merthyr; William Lewis, earlier from Carmarthen; and several others whose names I do not recall now.

In Ferry Hut I met up with William Jones, David Giles, and David James.

In Minersville there were John Pheanix from the North; Thomas Matthias, near Brymbo; Thomas Jones, Llanbrymbo; David Hopkins, Merthyr; Lewis M. Rees, Cwmtileiri; David Davies, Aberdare; Jonathan Ellis Green, Brymbo; John James, Tredegar; Richard Call, Rhymney; William Williams, Tredegar; Joseph Joseph, from the same place; Thomas, David, and Catherine Morgans, Cefn-coed-y-cymmer; and John B. Jones near Brymbo.

In Pottsville I met up with Daniel Davies, Llansawel; sister Edwards from Swansea; Thomas Jones, Liverpool; and Thomas Thomas, Georgetown.

Also, in Williamsburg, I met up with John Edmunds, from Llandeilo.

All these were in perfect health, happy, and doing well, continuing firm in the faith, and wishing to be remembered to their relatives and friends, who are too numerous to mention, and also to all the Saints, and wishing to see the Saints come to those places where they are, before they are ready to leave them, for there are better places there to obtain a way of going further than there are in this country. Therefore, dear Saints, be earnest and diligent, in season and out of season, not only to chastise, warn, and persuade, but also to redeem yourselves out of Babylon, before it falls like dust to the ground, is the wish of

Your Brother in Christ,

HENRY HARRIES.

THE "DAILY TELEGRAPH'S" SLANDERS AGAINST "MORMONISM."

(From the *Star*.)

JOSEPH ELLIS, the publisher of a London paper, called the "Daily Telegraph," in an editorial of the 22nd ultimo, has exhibited his holy delight for slander and falsehood against the "Mormons" of Utah Territory, by representing them as "a disgrace to civilization," accusing them of "desperate profligacy;" declaring that they are in rebellion against the laws and authority of the United States; calling their religion an "imposture," a "delusion," and stating that "moral degradation universally prevails among them."

The editor has made these wholesale denunciations without referring his readers to any reliable evidence of their truthfulness. Did it never occur to the editor that his readers are capable of making their own denunciations? Any person who has access to an English dictionary can select, without the assistance of an editor, an abundance of suitable words, to denounce any system, whether true or false, which he may

feel disposed to condemn. To denounce is one thing; to substantiate by evidence is another. The denunciations against "Mormonism" lack one very essential ingredient, namely, *truth*.

We must, however, give the gentleman credit for having occasionally inserted a truth among his mass of falsehoods. For instance, he acknowledges that the Saints are unchangeable in their faith and doctrine. Hear his testimony:—

"What they were previous to their expulsion from Nauvoo, they now are; the spirit of JOE SMITH survives in BRIGHAM YOUNG; the new Mormon Bible is still the accepted rule of faith and practice; and polygamy, it is clear, has not yet lost its attraction as a distinguishing doctrine of their creed."

How this London Publisher could have uttered so much truth in this short paragraph, we are almost at a loss to determine. Why, Mr. Ellis, every word of this sentence is true! excepting where you have altered the name of Joseph to JOE; but, then, we must suppose that this slight alteration was merely made as being more poetic or euphonic—less harsh to the ear than that of JOSEPH. If this name has become particularly offensive and repulsive to your refined taste, we have no objections whatever to adopt your appellation as an amendment of the name, and henceforth out of respect for your vanity, we will adopt for you the distinguished title of "JOE ELLIS."

In speaking of that great philanthropist and eminent statesman, Governor Young, "Joe" Ellis further remarks:—

"Every account from Utah shows that the sway of the arch-impator is as undisputed as ever."

Will "Joe" please point out to his readers one act or word of Governor Young, or one doctrine which he teaches, or one practice in his religion or politics that is an imposition? But, continues he,

"The Saints and Elders submissively acknowledge his authority, and bow to his mandates."

Why did the United States appoint Brigham Young Governor, if they did not desire the Saints and Elders, and all other citizens of that territory, to submissively acknowledge his authority and bow to his mandates?

"The murmurs and complaints," says the Editor, "that occasionally arise, seem to emanate chiefly from newcomers, unused to the iron rule that awaits them; but they soon find that they have no choice but submission or flight; and they are lucky if, at the cost of being despoiled of their property, they are able to emerge from the meshes of the Mormon net."

The laws and authorities of Utah do not prohibit "newcomers"

nor oldcomers, from murmuring and complaining just as much as they please. They have the most perfect freedom in this respect; there is no more restraint upon grumbling in Utah than there is here in England. What the editor means by "the iron rule that awaits" the newcomers we cannot imagine. Does he mean that the laws of the territory, submitted to the United States Congress, and sanctioned and approved by that illustrious body, are an "iron rule?" Does he mean that the Governor, and Judges, and other authorities appointed by Congress are an "iron rule?" Does he mean that the execution of these just and wholesome laws is an "iron rule?" "But," says Joe Ellis, in speaking of these newcomers, "they soon find that they have no choice but submission or flight." Not exactly correct, Mr. Editor, the laws of Utah require submission or punishment, according to the nature of the crime. Flight or banishment is no part of the penalty of Utah's laws. If a man murders, commits adultery, or any other capital crime, he has not the choice of "flight." If a man forfeits his property by fines, or by debts, he will be "despoiled" of a sufficient amount to satisfy the demands of the law, and no more. "The meshes of the Mormon net" are just strong enough, and broad enough, to catch both persons and property, where either is legally forfeited. If this is what the editor means by iron rule, we feel proud to acknowledge such a wholesome government.

In speaking of Governor Young, the Editor remarks,

"Not being able to tolerate any authority but his own, he is continually embroiled with that of the United States."

Will the *Telegraph* point out one single act of Governor Young, either in his private or official capacity, in which he has violated the laws or Constitution of the United States, or rebelled in the least particular against that government? We defy the whole world to bring the least particle of evidence against him or against the Church over which he so ably presides, to substantiate these false, though often reiterated charges. But listen! let us hear what the famed Editor JOE further says,

"One of the latest exploits of Brigham Young and his associates is the burning of the records of the Supreme Court of Utah, together with about nine hundred volumes of law, belonging to the offices of the district judge."

This is a grave charge, indeed, were it true, but it lacks that very essential element called truth. But Joe must not be charged with the fabrication of this falsehood; it originated in San Francisco, California, about eight hundred miles from Salt Lake. Its author was the notorious Judge Drummond, who, upon his appointment as a district Judge for Utah, left his amiable wife in Illinois, and took with him a picked-up lady, with whom he criminally lived, and whom he called Mrs. Drummond.

Upon his arrival, it so happened that some of his wife's relations living in the territory, discovered his crime and made it public; and the righteous, pious judge, no doubt, thought it prudent to make tracks for California. It was he who forged the ridiculous story about the members of the Legislature of Utah, being crippled and near-sighted. But "Joe" of the *Telegraph* very candidly acknowledges that he can "learn but little that is reliable," from Utah, and we are inclined to believe that his stock of information must be very small, indeed, when he resorts to such base calumnies and vulgar denunciations.

Says the *Telegraph*, Judge Drummond

"Refers to a charge delivered by him on a statute enacted by the Legislature of Utah Territory, providing for the punishment of Polygamous intercourse."

The statutes of Utah are published, and we beg to inform the *Telegraph* that no such law can be found in the volume, and no act has ever been passed, condemning the divine institution of polygamy in that territory. The Legislature of that territory have too much good sense to pass such an infamous, unjust, and anti-scriptural law.

But we will let Joe continue his story; he says,

"By the Mormons, Brigham Young is held as a better authority than Judge Drummond, [quite true, Mr. Editor, you can tell the truth now and then.] and as the latter frankly confesses, the only law that can be enforced in Utah territory is the law of the Church, of which, by the way, the former is the supreme interpreter."

This is a most glaring falsehood. The civil laws of Utah are just as independent of ecclesiastical or Church laws as in any territory of the Union. Each religious denomination in Utah regulates its own members by its own discipline; while the civil laws give to each equal protection. The Latter-day Saints have no more rights or religious privileges guaranteed to them by the civil laws of Utah than the Methodists, Baptists, Quakers, or any other denomination.

The *Telegraph* further asserts that Brigham Young

"Now aims at temporal as well as spiritual ascendancy—a dangerous assumption, as he is situated, since of necessity it compels the American government, unwilling as it may be to interfere, to put down so daring a rival to its own rightful authority."

Will the *Telegraph* inform its readers what temporal ascendancy the Governor now aims at? The United States have appointed him to the highest post of honor in the territory. Does he aim at some office still higher? Or has he assumed any temporal powers which the American Government has not vested in the office of Governor? In what respect is Governor Young considered a "daring rival" to the United States? Has

he waged war, either in word or deed, upon the Constitution, laws, or authority of that government? Has he ever manifested the least desire to throw off a Republican form of government, and establish something else in its stead? The answer of the *Telegraph* to these reasonable questions, will impart some light to its readers, and will reflect far greater honor upon the talents of JOE than abusive epithets and wholesale slanders against an innocent and persecuted people.

"We cannot doubt," (continues he,) "that it will be viewed as an imperative duty, on the part of the United States, to subvert the whole system of Mormon government."

Now the Mormons have two kinds of government: one is their ecclesiastical or Church government, with which the United States have no right to interfere; the other is a Republican form of government, established by the United States, themselves, for the benefit, not only of Mormons, but of all other people who become citizens of Utah. This latter form of government, Congress has no power to subvert or alter without destroying its own Constitutional fabric. The confident expectations of JOE, therefore, have a very slight chance of being realized, while the American nation remains a Republic.

"Joe" says, that he

"Shall rejoice heartily at any steps that may be taken by the American Government to break up this gigantic imposture, which is a festering sore upon society, and cries aloud for a cure."

To hasten the consummation of his joys, would it not be magnanimous for Joe to recommend the re-establishment of the "Holy Inquisition?" Don't you think, sir, that a few hundred thousand "Mormons" put to death by pious editors would reflect great honor upon your profession? Perhaps your fertile imagination will be able to suggest to the United States, some feasible plan of destroying the eight thousand men, women, and children who inhabit Utah. Could not JOE leave the editorial chair, for a short season, and offer his services as commander-in-chief of a mob to march against the unoffending Mormons?

BRECON CONFERENCE.

Black Rock, Llanelly, Brecon, May 8, 1857.

Dear Brother Daniels,

I write this letter to you for the purpose of reporting the condition of things here. The Officers and Saints feel well with the work of the Lord. Presently they are diligently distributing tracts from house to house, and also testifying and preaching out on Sundays, and during

the week as well. This is the condition of the brothers and sisters who have renewed their covenants, and are living their religion. The number of those who are in conformity with the Reformation, as far as I have determined, is 60.

The Tithing that was paid in last month is £5 4s. 7c.

Our present Debt is £1 12 s. 9c.

I am, your brother in the Lord,

JOHN THOMAS.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MAY 16, 1857.

DEPARTURE.—The ship “Westmoreland,” Captain R. R. Decan, bound for Philadelphia, cleared on the 24th of April, and sailed on the 25th, having on board 540 souls of Saints from the Scandinavian mission, besides four returning missionaries from England.

May the blessings of heaven attend these Saints, and deliver them from the dangers of the sea, and give them a safe arrival at their place of destination.—*Star*.

The East Glamorgan Conference is hereby divided into two; one of which is to be called the Cardiff Conference; the other to retain the original name. The division to be made under the counsel and direction of President Daniel Daniels.

Elder Samuel Roskelly is appointed to preside over the Cardiff Conference, and is required to make the necessary organization, by appointing a General Book Agent, selecting Traveling Elders, &c.—*Star*.

CONFERENCES of the Welsh conferences will be held at the following times in the places indicated:—

May 17, Pembrokeshire, West Glamorgan, and Merioneth.

May 24, East Glamorgan, Llanelli, and Anglesey.

May 31, Monmouth, Carmarthen, and Denbigh.

June 7, Cardiff, Cardigan, and Flintshire.

President Daniel Daniels intends to be present at the conferences

of West Glamorgan, Llanelli, Carmarthen, and Cardigan; President Taylor at those in the North, and President Miller at the rest.

THE SUCCESS of the work of the Lord in the Scandinavian Mission reminds us of the establishment of the Church in Wales, the persecutions and the lovely times we had. During the last half of last year, 575 persons were baptized, despite the exertions of the priests of Baal, and the civil authorities. The work prospers and spreads, and the Lord truly blesses the efforts of the Elders and the Saints, who are generally faithful in testifying and tracting. A total of £919 16s. 2c., for the half year, was sent to the Liverpool Office, in addition to what was used to sustain the work at home. A total of £788 will provide for the emigration this Spring. The tithing is at work in force.

May our faithfulness in Wales in tracting and preaching, and sustaining the work, and our fasts and earnest prayers for the success of the work of our God ascend like sweet incense before Him, so that we may be worthy of the success we long for.

We are glad to see the beneficent effects of the reformation. Let us continue to reform, for a critical time is at the door, and God is preparing his people. Important matters are underway in Zion, to prepare for the future, and, perhaps it will not be long before accommodations will be opened in the everlasting hills, for the faithful to hide in from the wrath of men and devils, as well as from the judgments of God.

THE GOVERNORSHIP of Utah Territory, as we understand from the *Mormon* for March 28th, was offered lately to the Honorable Fayette McMullen from Virginia, by President Buchanan, by means of five members of Congress, but they have not received a definite response. The honorable gentleman asked for time to think about it. The observations of the "*Mormon*" on the topic are as follows:—

"Elsewhere we have expressed our views of appointments in the Federal Offices of Utah; we shall therefore only add that if President Buchanan thinks of his own election being the expression of the popular will, he will think of the popular will in Utah. His Excellency Governor Young is the choice of that people; but should rotation be the order, and *must be the order*, there is not necessity to run to Virginia or elsewhere out of Utah to find the right man for the right place. The Honorable F. McMullen does well to reflect—and so will around. The wish of the citizens of Utah ought to be as much respected as that of any other Territory."

In the *Mormon* for April 25 we read the following quotation from the *New York Herald*:—

"No decisive steps have been taken relative to Utah. There is difficulty in finding a proper man for Governor, although there are

half a dozen applicants for the office."

The *Mormon* comments abundantly on the commotion that the publication and circulation of the office-resigning letter of Judge Drummond has caused. It re-publishes the old stories of J. C. Bennett, Tom Sharp, Van Dusen, &c., together with the existence of the "danite band," or the secret murderers to kill as many of the enemies of the Mormon authorities as they had opportunity to do, and the other things that begin this issue. But the trouble concerning the "new woman," &c., has done harm to the poor Judge, so that the gentlemanly editors of the States have not made any mention of that. To give his story we quote from a letter sent by a gentleman from Utah, (who was not a Mormon) to one of the editors of the *Mormon*:—

"When first I came here, I had a strong prejudice against the people and feared them much. An intimate acquaintance with many of my "gentile" brethren, [i.e., officers of the United States, &c., who were not Saints] did not lessen my prejudice and fears, but to the contrary, increased them. From them I learned that their lives were in danger in consequence of "hard speeches" delivered against them by the "heads" of the Church, at their religious meetings; and that the "powers that be" were bitterly opposed to the Federal Government, traitors to their country. * * *

"After five months residence here, I have discovered the real cause for the "hard speeches" of the elders, and, to some extent, I can account for the spirit of the articles on Mormonism which have appeared from time to time in the newspapers."

"I have found that a number of the Gentiles and the Mormons here are guilty of gross licentiousness. Judge S—, (United States Official and Quarter Mormon,) was last week found guilty before the Church court of adultery, and excommunicated from the Church, and published throughout the territory.

"I know that P—, D—, C—, (United States Officers) and other leading "Gentiles" have been guilty of the same crime, and have hired an old *hag* to aid them in their hellish designs; and also that Gen. B—, Dr. H—, (United States Officers) J—, and others have joined them in gambling, drinking, and misrepresenting the acts and policy of the leaders of this community to the Departments at Washington, (I have read the documents,) and to the press in New York. As for myself, I confess that I have kept their company to some extent, and plead guilty to the crime of drinking with them, and thereby incurred the displeasure of the Mormons, but thank God I have never in my life been guilty of fornication and *gambling*, and I hope I never will.

"The [Mormon] authorities are well posted in all these movements,

and I am positively astonished that they have done nothing but deliver a few "hard speeches" against such conduct, when it is well understood both by Mormons and Gentiles that the "Mountain law" is *death to the adulterer*. But I presume that the Mormons are afraid to put the law in force, believing that if they killed any United States official, or banished them and their associates from the Territory, that it would be construed into rebellion against the Government, while Mormonism is already so unpopular in the States, that all the country would rise up for revenge, not on the avenger, but on all the 70,000 Mormons in the Territory."

He goes on to argue in favor of the Saints in Utah being able to have Officers of their own choosing, and to show the difference between polygamy and immorality. He says there is no tavern, nor *gambling house*, or brothel in the Territory, and he asks what village, town, or city in the United States could compare to Utah.

Lack of space prevents us from giving all the details, but we counsel every Conference President and Pastor to try to obtain a copy of the *Mormon* early through the *post*, so in his conference he may defend our holy religion from being maligned by the children of the lie. Send the prepayment for it to Liverpool, as previously instructed, or you will have to wait for it longer through the order it comes to the branches.

LETTER FROM ELDER ISRAEL EVANS.

The ship "*George Washington*," April 16, 1857.

President Daniels,

Dear Brother,—

Having a little time to spare, as we near Boston, I shall use such to write a few lines to you, for I know that you are desirous of hearing from us.

We sailed within the *Channel* on Saturday, the 28th of March. On Sunday, the wind arose, and the sea became very rough, and consequently some of our people became sick, until there were but few of us left to watch over those who were sick. The wind continued strong for several days, which left our people down longer than they would have been otherwise. But about the end of the week the majority of them were quite well.

We had two deaths here, an elderly man from England, and a child from the Southampton conference. We also had one birth. The mother of the child has been very sick, but she is improving gradually.

The count of emigrants on board the ship is 816, and, considering our circumstances, we have moved forward quite well. Elder James Park is our president, and Elders J. B. Martin and Dana are his counselors. We are divided into wards, of which there are five. The first is under my care as bishop; Elder J. C. Hall is bishop of the second; Elder Ashby of the third, Elder Carrigan of the fourth, Elder Dille of the fifth, and Elder A. M. Musser as scribe. With this organization, and with the rules of the company being kept regularly, we are going forward very well.

The ovens of the ship are intended to cook for no more than 400 emigrants, but with the rules we have adopted, we can easily manage for more than twice that number. All the Saints are enjoying good health, and they are in happy spirits, for soon we shall be on land now. We have been on the sea for 22 days, and on the whole we had quite a comfortable voyage, and the blessings of heaven have followed us, and our prayers have been answered immediately. The winds were caused to blow, the sick were healed, devils were cast out, and the Spirit of the Lord has watched over us all during the time.

The Saints from Wales have gone along extremely well. Some of them were sick, but now all are healthy, or at least close to being thus, and a few days on dry land will be enough to set everything in its place.

Since I started writing this letter, the woman who had given birth died, and she was buried in the depths of the ocean. There are yet one or two elderly women who are not entirely well. All others are enjoying robust health, and are feeling happy.

The feelings of my heart are indescribable, as the beautiful view of the land of my birth rises before me, for I feel as if once again I am within my cozy home, and when I say that about myself, I believe I speak the feelings of all on board.

I know of nothing else I can say, for each one is quite happy, and we pray without ceasing evening and morning, for all of you our brothers and sisters in Babylon, that you might be comforted and blessed, for as long as the will of the Lord keeps you there, and that soon you will have the privilege of following after us, and being blessed as have we.

Remember me kindly to brothers Miller and Taylor, and all who are there with you.

May numerous blessings of heaven follow you forever and each day, perfecting you for every good deed, is the earnest and constant wish of

Yours, as ever,

ISRAEL EVANS.

Rhosllanerchrugog, May 8th, 1857.

President Daniels,

Dear Brother,—

The reason I have not written to you more frequently, is that I know Pastor Jones has supplied this need in his epistles to you from time to time.

With respect to the Reformation, it has been and continues to be of remarkable worth here, as in other places. I rejoiced when I first heard of it, inasmuch as we had laid the foundation for repentance and the “doctrine of baptisms,” &c. I had known for several months that I had great need to reform in many things; but I had a completely different look at myself through the teachings of our Pastor, the Trumpets, *Stars*, and brother Benson, &c. In short, I believe that I have had a very correct look at myself, through the aforementioned means, and in this looking glass I have seen where I need to reform, in thought, in conversation, and in deed. On the 23rd of March, in Liverpool, I covenanted in the name of the Trinity again, to live my religion, to purify, and to sanctify myself before my Father, which he has commanded me to do. The covenant was sealed, and a more abundant outpouring of the spirit of God than ever before came over me, according to the promise. And until now a fire, as it were, is going through my whole constitution, yea, it is increasing, and through its strength I have preached on the same topic for seven weeks, namely the “Reformation,” in the morning, the afternoon, and in the evening. And as men are separate in their bodies and their spirits, thus also does the effect of preaching the reformation separate. Some of the chief leaders and the *lords* believed that the reformation was the death blow to Mormonism, originating from a lack of love, self-interest, and violence. Others thought differently, knowing that it was a blessing originating from God’s love and mercy; and in this light about fifty percent have re-covenanted through baptism to live better, and I can say that they have, as their works testify of that. I expect to baptize more soon, but I believe that it will be from forty to fifty short of the previous number, which proves that they were moribund before. But this is a fact, there will be greater success in their midst from now on, and that is natural and spiritual, because there is more of the spirit of God in their midst, and as a result more work will be done. We have

begun to preach with a greater fervor in the open air, and there are large crowds who hear us, attentively and seriously, but one must allow that the occasional Saul will be in every meeting. Many of our listeners exhibit a smile of honesty that plays on their faces, which proves to a great extent that it is in their hearts. Many of these smiles have been created through the effect of the faithful distribution of pamphlets over the past five months; there is no doubt that these have done much good. When preaching out of doors, if troubles arise in the midst of the people, these are most often caused by the ministers and the preachers, as they call themselves. They are known in the congregations, not by their virtue and their goodness, but rather by their *Babylonish Flags*, namely their white handkerchiefs, their long faces, and their works of the evil one. By now they carry their newspapers and their almanacs to strive to prove us wrong. But the sharp-eyed see through this that they fail to have anything against us in the written word of God, so it is obvious that all things work to the good of the children of God, and the spreading of the kingdom of God on the earth, and the time will soon dawn when the kingdom, and the greatness of the kingdom, will be in the possession of the Saints of the Most High.

This is how we are going forth here, wishing for an interest in your prayers, knowing that our labor will not be in vain in the Lord. My warmest love to you and to all the faithful brethren with you.

I am, yours obediently and faithfully in the Lord,

DAVID JOHN.

LETTER FROM PASTOR JONES.

Alongside the road between Caernarvon and Cricieth,
 As happy as can be,
 May 11th, 1857.

Dear Brother Daniels,

Last week I was in Llandudno, Eglwysfach, Bethesda, Amlwch, and Holyhead, and Brother William Ajax was with me, and we had many hundreds listen to us, especially in Bethesda and Amlwch, and they frequently asked us when we would come again. O, if only some good man, some craftsman could come to this place. There is only one sister here. They were like a great Assembly, each one sitting on the ground, and listening for life. There is no doubt that Saints will come here. The traveling brethren are here once in awhile, but not half often enough. We came to Caernarvon Saturday night, and we preached out-of-doors twice, and held a Saints meeting. The Saints here are quite dead. Brother T. Jones has not found work, and he is

traveling around until he finds it. I received your letter and brother Taylor's letter. Had you not sent them to me, I would have gone on my way to Machynlleth, but not to have a conference; but *all right*, brother Daniels, tonight I will be in Cricieth, preaching on my own, tomorrow night in Porthmadog, from there to Harlech, Barmouth, Tywyn, and to Machynlleth Saturday night, to meet brother Taylor, and preaching every night, if I can. Last week I walked about a hundred miles. Brother Ajax was with me from Bethesda until today; he is as good as I could wish him to be. O yes, remember, remember to send a Collier who is good at his work as well as in the Church, to brother Thomas Jones, Brymbo. He will receive 3s. per day for his work. I am not requesting him to preach, but to assist with the little that is here in connection with distributing books. Also remember about Llanidloes. If Benjamin Davies is not coming perhaps someone else will come, John Morgans in his place to Brymbo, or the boy who lives near Bryn from Pembrokeshire.

Brother Taylor and I will go back this way next week, and to preach in Caernarvon, Bangor, and Bethesda, &c. Remember me to everyone. I am very happy, and O if only we could have from four to ten good lads up here.

My love to you from the base of the hedge.

Your fellow servant,

J. E. JONES.

[Who will consent to brother Jones's call? Let him send his name here without delay, with notice that he is a ready Mormon, and he shall be blessed and strengthened, and may he succeed to his heart's content. Again we ask, *who?*]

"My fellow sinners," said a preacher, "if you were told that by going to the top of those stairs over there, (pointing to the stairs at the far end of the church) you could secure your eternal salvation, I fully believe that not one of you would try to reach it. But if somebody proclaimed that there was a hundred dollars up there for you, may I be bound if there were not there *"such a getting up stairs as you never did see."*

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 12.]

MAY 30, 1857.

[VOL. X.

THE PUBLIC SHAME OF JUDGE DRUMMOND.

(Translated from the MILLENNIAL STAR, by DEWI ELFED.)

THIS infamous scoundrel and dastardly wretch, having escaped from the just penalty of the law, is still running at large, endeavoring to hide his own filthy, and most heart-sickening crimes, by abusing and slandering the "Mormons." Our readers will recollect that this man, though an ignorant, backwoods, pettifogger, was appointed by President Pierce to fill the honorable office of one of the associate justices for the territory of Utah, which had been rendered vacant by the death of the honorable Leonidas Shaver. After DRUMMOND had secured his appointment, he left his wife in the State of Illinois, and started for Utah. On his way, he picked up a woman, slept with her during the whole journey, boarded and bedded with here while in the territory, calling her Mrs. DRUMMOND. It so happened that the real wife of this beastly criminal had some relations living in Utah; and thus the crime of the degraded judge was discovered; prosecutions were about to commence against him, and the majesty of the law to be enforced; but the horrible monster escaped to California.

While in the city of Fillmore, capital of Utah, he sent Cato, his negro slave, to murder Levi Abrahams, a Jewish Merchant; but the negro was foiled in the brutal attempt, and the black-hearted judge was apprehended for the crime; and would, without doubt, if he had been brought to trial, have been sent to the Penitentiary; but out of respect for his official dignity, it was concluded to drop proceedings, and save the poor wretch from the punishment of the law, which his crimes so richly deserved.

This lying, adulterous, murderous fiend, having escaped from the punishment of his execrable crimes, has pretended to make a report to the Attorney-General of the United States, giving his reasons why he resigns his office as associate judge in Utah. That anyone in the civilized world could be found silly enough to be duped with such barefaced, monstrous lies, related, too, by such a notorious criminal, whose black deeds were publicly exposed many months ago, is a strange anomaly, and exhibits the weakness and gullibility of the human mind. But stranger still, to see popular editors, who professedly have some respect for their own characters, pretending to give credence to such absurd, most improbable, Don Quixote falsehoods. We would not disgrace our columns by noticing such a loathsome specimen of humanity as that scapegrace, were it not that gentlemen of the press are trying to impose these known absurdities and slanders upon their readers, as the veritable truth. But now for the lies contained in DRUMMOND'S report.

Lie 1. "Brigham Young, the Governor of Utah Territory, is the acknowledged head of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, and as such head the Mormons look to him, and to him alone, for the law by which they are to be governed; therefore, no law of Congress is by them considered binding in any manner."

There is no man in America or England, in the least acquainted with the views or practices of Governor Young and the "Mormons" who does not know the above statement to be a willful, infamous lie, without the most distant shadow of a foundation. When and where did Governor Young or the Church ever violate even the least of the laws of the United States? When and where did he or the Church ever violate one of the civil laws of Utah? When or where did he or the Church ever believe or teach, either in public or private, verbally or in writing, that the laws of Congress, or the Constitution of the United States, or the civil laws of the Territory, were not binding upon him or the "Mormons?" Such an instance cannot be pointed out, since the existence of the Church either in Utah or in the States. There is not a people upon the face of the whole earth more devoted and loyal to their government, than are the peaceable, industrious, unoffending citizens of Utah. They are wedded to the Constitution and laws of the American Republic. Indeed, they go further than other citizens; for it is incorporated in their articles of faith, that the form and Constitution of the American Government were the products of the inspiration of the Almighty. To deny its authority and laws would be a direct denial of the divinity of the revelations which God

gave through Joseph Smith; it would be a denial of "Mormonism." It would be a flat denial of the constant teachings, counsels, and practices of Governor Young. It would be a denial of the patriotic examples and practices that have conspicuously characterized the Saints in all the horrid persecutions they have suffered.

What! Does this infernal liar, Drummond, suppose that he can make any sensible man believe that Governor Young and the "Mormons" have concluded to deny "Mormonism?" to deny the revelations given through their martyred Prophet; to deny their own teachings; to deny their own articles of faith; to deny the whole platform of their religion, for the sake of turning rebels to the great Central Government of the American Union, a government, too, which they believe God himself established through their illustrious fathers? As well might he tell us, that the "Mormons" had formed or created the Great Salt Lake; erected the Rocky Mountains to prevent an invasion of their territory, and sent an earthquake upon California to frighten the inhabitants.

Lie 2. "I know that there is a secret oath-bound organization among all the male members of the Church, to acknowledge no law save the law of the Holy Priesthood, which comes to the people through Brigham Young, direct from God, he, Young, being the vice regent of God, and the prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization."

This is only a repetition of the absurd and ridiculous lie, invented by the Missouri murderers in the year 1838, pretending that the "Mormons" had an "oath-bound organization" among them, called "DANITES," or "DESTROYING ANGELS," whose business it was to destroy the Gentiles. There were some poor, silly people then who actually pretended to believe this malicious slander; never once thinking that those who were base enough to murder defenseless women and children, were also wicked enough to slander their murdered victims, in order to justify themselves in their horrible butcheries. This same lie is now renewed by this pious whoremonger of a judge, who fled from the territory to escape the penalty of the civil law. If he ever returns to that territory, he will be able to learn very effectively whether the civil law is respected in Utah or not. He will then learn, to his deep sorrow, that the Mormons acknowledge the civil and criminal laws, without requiring, in his case, the aid of the "Law of the Holy Priesthood," as he calls it.

Lie 3. "I am fully aware that these are a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church, (the names

of whom I will promptly make known at a future time.”)

This is only an enlargement of the 2nd lie, and a mere repetition of the absurd stories introduced in such novels as “Female Life among the Mormons.” It is very curious, indeed, that such a band of murderers and robbers should exist among fifty thousand or a hundred thousand inhabitants, and no one detect it, until discovered by this beastly adulterer. But, then the “names” are to be made “known at a future time.” Why not make them known now? Why not give an instance of some murder committed by them? Why not substantiate some of these charges with some little evidence? If such a band exists, whose business it is to rob and murder “persons who may question the authority of the Church,” how is it that the property and life of Drummond escaped? How did the lying Secretary Ferris and his wife escape? How have the hundreds of Gentiles, who have resided in Utah for years, escaped? How have the hundreds of dissenting “Mormons” who have inhabited the territory year after year, escaped? How do hundreds of others who leave the Church and return to the States, or emigrate to California, escape? These robbers and murderers must be very dilatory, indeed, in carrying out their hellish object, “by special order of the Church,” if they have robbed and murdered no one. Strange that one hundred thousand people could live in a territory year after year, and not even an average of one murder annually happen among them. Strange, that an organized band “*set apart by special order of the Church*” to the high calling of murder and robbery, should not be able to compete with the unorganized murderers among the civilized and pious Christian nations. Nay; not even to kill one-fiftieth part as many as are murdered in civilized California? One would naturally suppose that there would be somebody, every now and then, mysteriously disappearing; that the property robbed would be discovered. But here we have the wonderful anomaly of a band of robbers and murderers, but no one murdered or missing; no plundered property found or identified.

Lie 4. “That the records, papers, &c., of the Supreme Court have been destroyed by order of the Church, with direct knowledge and approbation of Governor B. Young, and the federal officers grossly insulted for presuming to raise a single question about the treasonable act.”

In other communications said to have originated with this slanderer, it is stated that about 900 volumes of the laws of the United States were burnt. Though we have had no information in relation to this accusation, only what originated with Drummond,

yet we do not hesitate to pronounce this, also, a wicked, malicious falsehood. We are too well acquainted with the good people of Utah, and with the frank, open-hearted, liberal principles of Governor Young, to believe, for one moment, that either his Excellency or the Church would be guilty of such a low, mean, contemptible act, as the one laid to their charge in this statement. The very acts of the Governor and Legislative Assembly of the territory, during the past winter, prove the falsehood of this charge. The principal business of the Assembly, during the late session, has been to select and compile from the Acts of Congress all laws or parts of laws, in the least degree applicable to Utah, or other American Territories, so that the same might be condensed into one volume, that the citizens of the territory might the more readily learn the United States' laws governing them. Does this look like wishing to burn and destroy the laws of Congress? Does this appear like acknowledging "*no law save the law of the Holy Priesthood?*" As well might Drummond have accused the Mormons of burning the Congressional Library in the Capitol at Washington City, as to have charged them with this dastardly lie. But it is of a similar character to his other absurd slanders.

Lie 5. "That the Federal officers of the territory are constantly insulted, harassed, and annoyed by the Mormons, and for those insults there is no redress."

That Drummond might have been "insulted, harassed, and annoyed," scorned, derided, and hated, for his criminal connections with his picked-up harlot, we do not feel disposed to doubt. But that any decent, half respectable Federal officer was ever "insulted, harassed, and annoyed by the Mormons," is entirely false. Indeed, Chief Justice L. H. Reed, and his successor Chief Justice J. T. Kinney, both speak in the highest terms of praise of their cordial reception among the Mormons. Associate Justice Z. Snow received such a cordial welcome that he fell in love with the people and their doctrines and joined the Church of the Saints, and is now an able missionary of our doctrine in South Australia. Associate Justices George P. Stiles and Leonidas Shaver were received with the greatest marks of respect, and highly honored by the Governor and all the inhabitants. All these Federal Officers, with many others, have given the most unequivocal testimony directly in opposition to the slanderous absurdities of Drummond.

Lie 6. "That the Federal Officers are daily compelled to hear the form of the American Government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the

most vulgar, loathsome, and wicked manner that the evil passions of man can possible conceive.”

The annual enthusiasm of one hundred thousand Mormons in celebrating the 4th of July—the day of the American Independence—gives the lie to this 6th charge of Drummond. If “the masses,” and all the leading members of the Church slander and abuse “the chief executives of the nation,” how did it happen that they named two or three of their counties in honor of these distinguished men? or that they named the capital city of Utah—FILLMORE, in honor of that illustrious President? That there may have been individuals in Utah who have been displeased with some of the acts of the American Presidents, and who have freely expressed their opinions in relation to the same, we do not doubt. But are the Mormons in Utah the only ones in the American nation that exercise the freedom of speech? Do all the States and Territories speak in the highest terms of respect of their “chief executives?” or do the different political parties traduce and abuse them, both verbally and in their periodicals? We do not hesitate to say, that there is not a State or Territory in the American Union, but what abuses, vilifies, and reproaches the chief Magistrate more in one week, than the citizens of Utah would do during the whole term of his administration.

The next accusation is that Governor Young exercised the legal authority vested in him by the United States, in pardoning two criminals sentenced to the Penitentiary. Is this the first case that has happened, where Governors of States and Territories have exercised their executive authority in the pardon of criminals? Who does not know that this is of very frequent occurrence throughout the whole Union?

The next charge is that the civil and legal Courts of Utah have sentenced five or six young men, who were guilty of no crime, to the Penitentiary. If Drummond had been tried for his notable crimes, and by the law sentenced to imprisonment, we have no doubt that he would have pleaded not guilty. The Courts of Utah have too much respect for the law to imprison any person not guilty of crime. The court records will show the crimes for which all convicts are sentenced. Moreover, the United States Supreme Court for that territory has power to reverse or confirm the decisions of the lower courts; this is a thorough preventative against unjust, illegal imprisonments.

The next lie Drummond has worded as follows:—“I also charge Governor Young with constantly interfering with the federal courts, directing the grand jury whom to indict and whom not, and, after

the judge's charge to the grand juries as to their duties, that this man Young invariably has some member of the grand jury advised in advance as to his will in relation to their labors, and that his charge thus given is the only charge known, obeyed, or received by all the grand juries of the federal courts of Utah Territory."

The following facts will show the utter impossibility of this malicious lie having even the semblance of truth. In the first place the territory of Utah embraces a large tract of country some six hundred miles in length, and three hundred and fifty in breadth, including an area of about two hundred and twenty-five thousand square miles. Many large settlements of towns, villages, and cities have been promiscuously formed throughout this large domain. This whole territory has been divided into three judicial districts; and the United States Judges are each assigned to a district, in which he holds his federal courts at different times and places. Grand juries are appointed in about twenty counties. Now, we ask, how would it be possible for Governor Young to communicate with all these grand juries, dispersed through so large a territory, frequently sitting simultaneously at the distance of four, five, and six hundred miles from each other? It must be recollected that there are no railroads or *telegraphic wires* in the territory, and frequently whole months pass away without any news or communication between the distant settlements, where grand juries are sitting. And yet, in the face of all these impossibilities, Governor Young is represented as controlling the decisions of "*all the grand juries of the Federal Courts of Utah Territory!*"

Wonderful man, this Governor Young! to have such extraordinary powers! Only think of the marvelous wonder of being in twenty counties at the same time, prying into all the intricate cases of each of the grand juries, and controlling their decisions! But, then, all this must be true, say popular editors, for the great, the immaculate judge Drummond says so!

The next charge is penned as follows:—

"Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others, were murdered by the Indians in 1853, under the order, advice, and direction of the Mormons; that my illustrious and distinguished predecessor, the Honorable Leonidas Shaver, came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary, A. W. Babbitt, was murdered on the plains, by a band of Mormon marauders, under the particular and special

order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves, and that they were sent from Salt Lake City for that purpose, and that only; and as members of the Danite band, they were bound to do the will of Brigham Young, as the head of the Church, or forfeit their lives."

The causes which led the Indians to murder Captain Gunnison and his party, including *some Mormons*, are too well known to need any comments from us. We merely state that some wicked "Gentile" California emigrants wantonly murdered some one or more of the Indians, and the latter in revenge murdered some of the Mormons, together with Captain Gunnison, and some of his party. It is very strange, indeed, that Chief Justice Kinney, and other Federal Officers who have diligently inquired into these Indian murders, have never made the heart-rending discovery, that they were all perpetrated "under the order, advice, and direction of the Mormons." About what time did this runaway criminal form his "heart-rending conclusions?" Was it while he was in the territory, or after he had fled from justice? In regard to the highly respected, Honorable Leonidas Shaver, we take pleasure in saying, that the Governor, and all the inhabitants of the territory who were acquainted with his sterling integrity and upright course in his official capacity, considered him as an ornament to society, and an honor to the Federal Government who had appointed him to that distinguished position. His death, though long expected from his excessive, constant, and long-habituated use of opium, caused the tear of mourning to fall from many an eye. His loss was deeply deplored by the whole community, and his funeral was attended by the highest honors. We, ourselves, were solicited by the Honorable Chief Justice Kinney to preach the funeral sermon of this distinguished federal officer. His loss was still more keenly felt, when contrasted with the heart-sickening, beastly conduct of his successor, who has the unblushing impudence to state that his "predecessor came to his death by drinking poisonous liquors, given him under the order of the leading men of the Mormon Church. Drummond has not told us how he himself was murdered by the Mormons. If he had reported his own death to the Attorney General, we presume that there would have been editors wicked enough to have pronounced it all truth. Next, we are gravely told that "the late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and especial order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians."

Now, where did this murder happen! Answer: some seven hundred miles from Salt Lake City. Who committed this murder?

Answer: the same persons who fell upon several trains of emigrants, and indiscriminately butchered men, women, children, and infants. But who were they? The Cheyenne Indians have confessed that they themselves were the murderers; and that they did it in retaliation for the lives of those whom the United States troops had shot down. These same Indians state that Babbitt fought for his life, like a grizzly bear; but that they *tomahawked* him; and that they shot Sutherland (a Mormon), who was with Babbitt; and that having killed the same number of whites that the troops had killed of Indians, they were satisfied to make peace, which they did with the United States officers at Fort Laramie. With all this contradictory evidence, public and before the world, this Don Quixote of a judge pretends to report that Danite Mormons came seven hundred miles, being sent “*by the particular and special order*” of Governor Young and others, “for that purpose and that only.” Why did not Drummond tell us that the Mormons, and not the negroes, last winter, murdered the southern slaveholders in the United States? that the Mormons poisoned Bonaparte on the Island of St. Helena? and that the Mormons, and not the English, destroyed the Russian armies, during the late war with the Western Powers? Such assertions could not have failed in finding believers, especially if backed up by the denunciations of popular newspapers, such as the *London Times*, *London Illustrated News*, &c. “But,” says Drummond, “I could, sir, *if necessary*, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory.”

O don't, Judge Drummond, “refer to a cloud of witnesses;” it's not “*necessary*.” Your word alone is abundantly sufficient! and then only think—the “lives” of these witnesses would be in such imminent danger! O, spare them! their lives “*would not be safe for a single day!*” especially the witnesses in California, where they have only a single state to protect them! O, don't betray their innocent blood! for who can doubt your word? it's so reasonable—so consistent—so very probable—so agreeable to priests and editors! it would be such a pity to spoil it with *unnecessary witnesses!*

MR. THOMAS BULLOCK, IN REPLY TO
JUDGE DRUMMOND'S CHARGES.

London, May 3, 1857.

Elder Orson Pratt,—Dear Brother,—

Having read in the *Times* a long letter from Judge Drummond on the subject of “burning the laws of Utah Territory,” &c., I feel to

write a few of my ideas, and, perhaps they may be of benefit.

When the Pioneers went to the great basin of the Rocky Mountains, in 1847, it belonged to the Government of Mexico, and as Mexican land we entered it, and took possession.

In the spring of 1848, a treaty of peace was made at the close of the war, which ceded the land to the United States.

When the emigration from the United States arrived there in 1848, the people in solemn assembly made a Constitution, organizing that land into "The State of Deseret;" they sent a delegate to Congress, and made laws to govern the people; among those laws was one, incorporating the Church of Jesus Christ of Latter-day Saints, with all their religious forms and ceremonies; and granting equal protection to all other religious denominations.

The Congress of the United States afterwards granted a constitution, organizing the same boundaries into the territory of Utah, and empowered the Governor of that territory to order a census to be taken, on which, to apportion the members of the legislature.

The Legislature of Utah was organized according to the Organic Act, and they reconfirmed all the laws of the State of Deseret, which were applicable to Utah Territory.

At the close of the session of 1855, a feast was given by the Honorable Secretary, A. W. Babbitt, when Chief Justice Kinney, the Assistant Judges and Attorney General, bore testimony to the good and wise laws, enacted for the government of Utah. And they also bore testimony to the loyalty of her people as American citizens, and of their integrity and morality, socially, politically, and religiously.

The Utah laws, as published to the world, were sent to the Congress of the United States, (who had the repealing power,) and were approved. * * * *

I have no knowledge of any books or laws having been burned in Utah, either with or without Governor Young's knowledge or consent, and such a thing could not have transpired without my knowledge, up to the time of my leaving there last fall, which was after Drummond left for California.

In the session of '55-6, which sat at Fillmore City, a few amendments were found necessary, and made. Judge Drummond frequently sat within the bar, and made suggestions to the members; those suggestions were discussed, and adopted when found necessary; thus, I consider, that Utah Territory had as concise, and perfect a set of laws to govern the people, as their situation required.

In regard to the charge of murder of Mr. Secretary Babbitt, Mr. Margetts and others, the company of men who crossed the plains with

me last fall, first heard of the massacre on the 24th of September, at *Independence Rock*. On the 3rd of October we passed the Indian agency a few miles east of fort Laramie, where eighteen lodges of the Indians were camped, and who wanted to be at peace. We were told at fort Laramie, and also by the Indian agent, that they were the men who had killed the whites, and that they acknowledged to having done it, in retaliation for a number of Indians who had been killed near Fort Kearney by the United States troops. They warned us, fearing that we were too few in number to pass through the Indian country in safety. Thus do I know that Drummond published an abominable falsehood. As to the charge of the Mormons having given the lamented Honorable Judge Leonidas Shaver "poisonous liquors which caused his death," is known to be a deliberate, wicked lie. As I was the Inspector of liquors for the Territory of Utah, I am knowing of the fact that he bought the greater portion of the liquors that he drank from Mssrs. Livingston and Kinkead, merchants in Great Salt Lake City, since 1849; and who are not members of the Mormon Church; and it is well known by the people in Utah, both Saints and sinners, that Judge Shaver did not, at the time of his decease, lodge with Mormons, neither was his doctor a Mormon; he got his drugs from the United States; the person who opened the window and found him dead, the greater of the witnesses and the jury on the coroner's inquest, were not Mormons; but the Mormons universally lamented his death; and now we see, that if it had pleased Almighty God, that his life had been spared, Utah Territory would not have been cursed with such a despicable, immoral, lewd man as Drummond has proved himself to be.

I indignantly deny the unblushing falsehoods made in the letter of Judge Drummond, and declare to all who read this letter, that the day will come, when in the presence of assembled millions, his lies will be made manifest, and then will also be manifest whether this letter be true or not. Governor Young's conduct will then be known to all the world, and the lies of his traducers manifestly revealed, when they are sent to receive their reward.

O Lord, enable me to do my duty, as faithfully as Governor Young has done his.

I have been as brief as the subject will allow me, therefore please excuse.

I remain, dear brother Pratt,

Yours, very obediently,

THOMAS BULLOCK.

Formerly Clerk of the House of Representatives of Utah Territory. [We have been personally acquainted with Elder Thomas Bullock for many years, and know him to be a man of truth and veracity,

and we recommend all candid inquirers after information from Utah, to peruse his letter. Elder Bullock is an Englishman by birth, who embraced the Gospel, and emigrated to America, his adopted country, some twelve or fourteen years ago. He is lately from Utah, on a mission to his native land.—ED. *Star*.]

TO PRESIDENTS OF CONFERENCES.

Presidents of Conferences will please to use their influence in sending our answer to Judge Drummond's Report, or any other articles of interest in any of our other periodicals, to editors of papers, respectfully requesting them to publish them. Editors are complaining that it is very difficult to obtain anything reliable about Mormonism. Give them every opportunity which they desire. The excitement is so great that any reliable information on this subject gives increased sale to their respective papers.—ED. *Star*.

NEWS FROM UTAH.

The latest mail brought a variety of news, letters, &c., too large to include in this issue. The letter from President Young, &c., will appear in our next. We quote a little from the *Mormon*:—

We have this week another mail from Utah giving accounts until February 25. The most stirring and refreshing intelligence is the Reformation, and its good effects upon the community. Arrangements on a grand scale are entered into for the successful prosecution of the public works. About 300 men have engaged to labor on the Big Cottonwood canal to bring the block to the temple and water for city use.

The Deseret Agricultural and Manufacturing Society have already published the list of premiums to be awarded at the second annual exhibition—to take place in October next—for *stock*—field crops—vegetables—fruits and flowers—farming implements—agricultural machines and machinery.

The Utahns had only learned of the election of President James Buchanan, and, of course, are still in glorious ignorance of their extensive preparations for war, their awful outrages upon five or six American citizens from Missouri and Iowa, their tortures of the dumb boy, and their profanation and sacrilege (isn't it?) in burning 700 volumes of law. What wicked folks these Utahns must be, to do all that and never know anything of it till that slush-pot and "slanderer," the N. Y. *Tribune*, gets to their Territory—the echo of

the "horse-trader judge," Drummond. We may as well add here that the poor "horse-trader" has got out another letter. He has addressed the widow of Captain Gunnison, and adds to his former charges, the names of the persons who he believes accomplished the bloody deed under the guise of Indians. A person so charged, now in this state, (New York,) informed us the other day of his intention to prosecute Drummond, as he can prove that he was in California at the time of Gunnison's murder. If the others charged thought him worth notice and any chance of getting at him, the "horse-trader judge" would cut another figure in the courts here than when the Washington lady sat by his side with him on the bench in the Fillmore Court.

Won't some of the pious get up special prayers for poor Drummond? Poor man, he ought to be an object of commiseration. He has got himself into a tight spot worse than that of Peck, and he knows it; and what is worse for his peace of mind, he knows that we know it, and are likely to give, one of these first days, the advantage of our knowledge, as widely as he has spread his fulsome calumnies.

TO DRUMMOND AND HIS COMPANY.

Arch-blasphemer—squanderer of the truth—is Drummond

His look in every lie;

This hellhound, before long,

With vengeance will be paid.

His own remarkable stench—without slander!

Has become painful to Satan;

Every devil calls him unclean—

His character is black—and his fate is the blackest.

Hark! The shout of the editors,—Priests,

And the fairground of Reverends!

Their dull words—rough wave—

Carnage of angry enemies!

The prop of the "Mormons" of Utah,—is their God,

He will hold them in contempt,

The song of Zion is this,—ha, ha,

O happy Hallelujah.

DEWI ELFED.

LETTERS FROM THE VALLEY.

Great Salt Lake City,

February 5th, 1857.

Dear Brother Daniels,

I am ashamed that I have not written to you more often, but the irregularity of the mail is enough to discourage anyone from taking pen in hand to write. My family and I are well, as is your family also: I see sister Daniels every week, since I am preaching the reformation among the Welsh in this neighborhood. Capt. Jones and Jeremy are my fellow missionaries. We are teaching the Welsh to purge out all wickedness, and determine to serve God from now on. We are encouraging them to learn English, and not to keep speaking Welsh, since that is an obstacle for persons learning another language. I would be glad to hear that the Welsh in the old country are following this practice as well.

Presently we are having a lovely time here while all are striving to serve God, and keep his commandments. The first love we had for the Gospel is returning, and the kingdom of God is foremost in the minds of the people. The ungodly are shaking, and inventing a way they can escape from our midst.

The entire Church throughout this Territory is determining to purify and cleanse themselves, so they may receive abundantly the blessings of the Lord. My heart is full, and I would love to write more to you, and to my brothers, the Welsh Saints; but time does not permit at present. Nevertheless, I will say this: to all who wish to come here, do not come in order to get rich, or to better themselves, but only for the sake of the truth. Love for the truth ought to be our principle objective; and let other things come as they may.

“Seek ye first the kingdom of God,
Seek not the wealth of the world;
Seek ye the greater treasure,
The rest will still be found.”

It is quite likely that many will leave in the spring, for it is getting too hot for them to remain among those who are determined to serve God. My family and I are determined to stick with the Church,

come what may; and I know that we will be blessed if we do that. Let the world mock as they wish, and let them rage as they will, God is with us, and the victory is ours.

Remember me kindly to all the Saints, and especially to yourself; and don't fail to write back.

Yours in the truth,

JOHN S. DAVIS.

Ogden City, October 20, 1856.

My dear Brother and Sister, and your families,—

I am happy to be able to inform you that my family and I arrived safely at the end of our journey on the second of this month, at which time we were welcomed with a sumptuous meal prepared for us, which contained a variety of delicious fruits of the Valley.

We started on the 30th of July from Florence, with our handcars, as many faithful as there were, leaving the faithless and weak-hearted to face the consequences of their slothful ways. * * * * *

Those of our company who died were Sister Brookes, from the North; Henry Jenkins, Merthyr; Abraham Evans, and one from Pembrokeshire, together with one from Scotland, and a child of Anne Williams, Llanelli. With the exception of the first, they all died after reaching the Great Salt Lake Valley. Henry Jenkins and Edward Phillips, Cardiff, also died.

We had an unusually successful journey across the plains and through the mountains, and the weather was splendid. We did not have snow along the way, but a snowstorm hit the wagon companies which were ahead of us. The storm kept up for 24 hours and 18 of their animals died. By the time we reached the mountains the winter had turned into cheerful spring for us; consequently, we overtook the wagons and left them behind. They were six months, and we only two on the same journey: all of which makes manifest the watchful care of the Lord over his poor Saints with handcars. Alma and Joan were with me and my dear wife to pull the entire way: Elisabeth, Mari, and Margaret walked the entire way. Sometimes we traveled 30 miles per day.

The necessary clothing in order to come with the handcars is one warm suit and one light one. The *luggage* allowed for adults is 17

pounds each, and 10 for those under 14 years of age. The wagons carry *extra luggage* across for 6¼c. per pound.

We are living in Ogden City, 40 miles from Great Salt Lake City; I have worked gathering potatoes for a week, and have earned from 11 to 12 dollars, (£2 5 10 to £2 10,). John Edwards, earlier from Cwmbach, has been very kind to me. * * * * *

There is an abundant harvest of wheat, corn, potatoes, &c., together with all kinds of fruits. [What does the *Gwron* say now about the grasshoppers, I wonder.—Ed.]

The price of wheat is two dollars a bushel; flour, three cents a pound; potatoes, a dollar a bushel. * * * * *

Hoping that this information will be useful to you, and hoping that you are living united with your religion, I close with fond regards from all of us,

Your dear Brother,

HOPKIN MATTHEWS.

P. S.—The Welsh who came across the plains with the handcars this year received the highest praise from the Prophet Brigham Young at the Conference.—H. M.

Payments for Publications from April 30 to May 29.—Isaac Jones, £1 2s. 7c.; John Jones, Brecon, 10s.; E. D. Miles, £2 0s. 3c.; John Davies, £4; John Treharne, £1 4s. 1c.; David John, £5; Michael Vaughan, £5; W. Ajax, Denbigh, £1. Total, £19 16s. 11c.

We intend to publish the Articles that are in this issue about Drummond in the form of a *pamphlet*, so the Saints may distribute them as widely, if they can, as the circulation achieved by the disgraceful publications in opposition, without selling their Trumpets, and breaking their volumes, &c., and let every President visit as many editors who may be in his area, acting as President Pratt instructs.—Ed. of the *Trumpet*.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 13.]

JUNE 13, 1857.

[VOL. X.

LETTER FROM PRESIDENT B. YOUNG

*President's Office,
Great S. L. City.
March 1, 1857.*

President Orson Pratt,

Dear Brother,—Since we last wrote to you, but little of public note has occurred. The contract for carrying the *mail* from here to Independence, United States, has fallen to Hiram Kimball and others, of this city, at 23,000 dollars per annum, for four years; and these gentlemen have so arranged this matter, that it is expected it will be subject to our direction. On the 8th of last month we sent out the first mail eastward, in charge of eight men, W. H. Hickman, conductor; they had much snow to pass over, but we doubt not they have overcome these difficulties, and are now near the States.

O. P. Rockwell, with a full complement of men, will carry out this mail, and commence operations for establishing an “Express and Carrying Company,” for the transportation of goods and passengers—building stations on the way; and by having a change of mules at these stations, we purpose making the trip across the Plains regularly in twenty days.

Thus our merchants, and those who can advance the means, can have their goods in large or smaller quantities, as they may order. Eventually this may destroy the merchants’ trade, for who

will give 40 cents per pound for sugar and coffee, when they can send on their means and orders, and have it delivered here for 25 or 26 cents, and other things in proportion. And as our *passenger* and goods *trains* will all be mule teams, traveling 50 miles per day, who that has means in England, or in the States, will now be at the trouble of buying wagons and ox teams, and be three months on the Plains, wearied in body and harassed in mind; when he can take his passage and that of his family by these *express mail trains*, accompanying which he may have any amount of freight conveyed, at a lower rate, more speedily, and with far less trouble, than he could by any other means transport his family and goods? No one.

I call your attention to this subject, that you may counsel those who have means to come by these *cars*, *via* Independence, Missouri.

Can you inform us what has become of the Saints who were engaged as soldiers in the Crimean war?

The spring opens with more favorable prospects for abundance than we have witnessed for some years, and we think the people are in a better state to receive, appreciate, and enjoy heaven's blessings.

My own health is good, and improves as the season opens, so also is it with brothers Heber C. Kimball, Daniel H. Wells, and Joseph Young, senior.

Brother Horace S. Eldridge goes on to St. Louis, and will relieve brother Erastus Snow. Brother Eldridge will continue to act as our agent there.

I do not recommend any more emigration by New Orleans, St. Louis, and the southern route. I recommend the Boston route, Chicago, and Iowa, since the northern route is the most healthy. At any time when you have *passengers* or freight, or are likely to have, notify us through our agents at St. Louis and Florence, and we can inform the conductors, so you can have the passengers intersect our cars at some convenient point, to be named hereafter. Our *mail agent* will generally reside at Independence. The railway through to Council Bluffs will be completed this year, and then we hope they can have a speedy through *passage* from the east.

Ultimately, we calculate on having stations every 50 miles, and provisions, feed, &c., there. We shall establish a few of such this

year. Thus you will perceive a man and his family with small means can walk from station to station, and have his supplies renewed at every such place, without encumbering himself with very heavy loads at the first, the time when he is least accustomed to such travel, nor so well able to endure as he afterwards can.

May an additional portion of intelligence and the spirit of truth, excelling the wisdom of man, and the blessings of peace, health, and prosperity, be and abide with you.

BRIGHAM YOUNG.

CONFERENCE ACCOUNTS, &c.

The West Glamorgan Conference was held at the Saints Hall, Orange Street, Swansea.

President D. Daniels and the Conference Presidency were present.

In the morning meeting it was unanimously covenanted to acknowledge and obey all the authorities of the Church, from the Prophet Brigham down to the Presidents of Conferences.

President Davies commented about the beneficent effects of the Reformation, and the necessity of continuing to preach the Reformation and reforming. He was strengthened in this by numbers of the different presidents who reported the condition of their Branches.

At two in the afternoon, President Davies taught in detail on the word of Wisdom, and on the necessity of adding workers to the field of the world in this Conference—that the field was great and the workers were few—dozens of villages containing hosts of inhabitants, starving for the word of God, and he encouraged the Elders and Priests to shout long and loud until the people hear the sound of the Gospel of Christ.

President Daniels followed him, earnestly expounding on the same topic, and commenting on the blessings and the lovely place of rest that that will be enjoyed after completing the journey, and the shortness of time to work, for it is God's hour of judgment.

At six in the evening Elders D. Davies, Llanelli, and W. Powell,

Llwyni, preached plainly and clearly on the first principles—the former in Welsh, and the latter in English.

The number of members of the Conference [according to the rules of the Reformation] is 148.

JOHN DAVIES, *President.*

WM. RICHARDS, *Scribe.*

The East Glamorgan Conference, was held at the Cymreigyddion Hall, White Lion, Merthyr Tydfil, May 24, 1857.

At half past ten o'clock, after opening the Conference with singing and prayer, President A. S. Williams said:—Beloved brothers and sisters: we have met together again in a conference. It is a time of building in this work, and, as we know, logically, there is no value on a building without taking the trouble to build it; there must be work, or the building will never be finished. The Kingdom of God is on the earth, and it will never again be taken from the earth. It is now being built for the last time; and there is plenty of space in it for each one to do his best, as much as he can, and to increase in ability continually—in preaching out of doors on the streets to those who have not perceived anything of the excellence of this work; but we who have understood a little of the Kingdom of *God* have the power to put them on the way. He encouraged the Saints to pray for a great portion of the Spirit of God, so that we could be in a good place throughout the day; and for all to feel edified as we leave.”

President William Miller—A Saint is known by the look on his face, and I feel happy in the belief that you are happy as well. We are inquiring to know your feelings in connection with the authorities of the Church, which are directly before you. The great purpose to which we have to reach out is, to live up to our religion—Saints, live your religion, or you will fall by the wayside; keep the Word of Wisdom. Some complain that I have been quite strict in the Conference before; I do not seek to flatter anyone, but to put the truth before them in

its proper color, as pure as it is; that is the way, and if some do not accept it after that, where are they going? To Heaven? No; but on the path that pertains to disobedience. But as for me, I seek to live with the faithful—die with the faithful—and be resurrected with those, and be glorified with them. Inasmuch as the *Reformation* has begun, Saints, let us strive, and live our religion.

The authorities of the Church were put before the congregation, and all covenanted unanimously to pray for them, and give them complete obedience.

Then the report of the Conference was read by the Scribe as follows:—Elders 157, Priests 40, Teachers 22, Deacons 29, Baptized 35, Received 44, Transferred 12, Cut off 3, Died 2, Emigrated 3, Total 607.

Some very lively and beneficial teachings were presented by Eld. Dd. Rees, Aberaman, who rejoiced in the Reformation, exhorting us to live according to it as well.

Eld. S. Roskelley:—There have been happy feelings inside me throughout the day, especially in this meeting, and whenever a man speaks under the influences of the Holy Ghost, he is bound to speak good and solid doctrine, the same as that given by President Miller today, though rather rough and rugged to the view, yet true. God's way is rough, and not like the ways of the world generally, to please and tickle the fancy or the imagination. You cannot have this in an Elder of Israel. Like President Miller, I do not feel inclined to engage in much flattering of men, but when a man comes into this Church I expect him to come completely in, and love the plain truth for what it is, and not in order to get some name, or profit and a living by that.

He exhorted the Saints to keep up side by side with the increase of the Church, in knowledge and understanding, knowing that if we are negligent, and turn aside to have a rest, that it will be hard work to come up and catch up with it again. He showed the necessity of keeping the word of Wisdom, and giving obedience to our Presidents, and governing our thoughts, our hearts, and our lusts, then we will be about right, and the Lord will bless us.

Eld. Dewi E. Jones, felt to be obedient to the priesthood

constantly, and for each one who sees a brother or sister down, to give help for them to get up, and if there is a spark of life in them, make it even brighter, so that we will emulate our Father whose bowels are filled with mercy.

President Miller:—I feel well here: it is Reformation time; and as I go about, I find that reforming is taking place, yet there is room to reform in many things. This is as scriptural as anything, namely, that he who helps himself is helped by God, and I ask who is willing to do according to the best of his ability? That is the one who is helped by God. Further, will he who makes no effort for the Penny Fund be saved? I answer, no; for it is on the principle I mentioned that God works, even though someone slips through, yet he will not stand. It is the clear and plain principles that we wish to set before you. No, he will not stand, for the hypocrite will fear and tremble in Zion. They are like that now; that place is too warm for anyone who does not serve God with his whole heart.

Many around here complain about things that do not pertain to them. If the path from here to Zion were closed, and if no one came to you from there to here, you would be as dead as a doornail; for the way would be closed between you and life; for it is in that place, among Prophets and Apostles, that life is to be obtained. I wish to impress on your minds the Word of Wisdom; the specific blessings in connection with keeping that, are the same as in the time of Israel, when sprinkling blood on the doorposts caused the destroying angel to pass by. And what are the promises in this age? Has not the Lord promised the same thing for those who keep the Word of Wisdom? Obey it; for *as the Lord liveth* if you do not, you will suffer from your disobedience.

With regard to keeping the Word of Wisdom, it is, in part, the power to rule: plagues and pestilences will visit the earth, as some have already done. The devil will have the freedom to test us, as he tested Job. Yes, he will; for it is the same Lord who lives and reigns, and He will grant permission to the evil one. Therefore, we ought to prepare, lest we fall under the tribulations, and so that we may remain unscathed while the wrath of Jehovah goes by.

Let us reform in all things—in carrying forth meetings and

many other things. One thing in particular I shall note: in some places I visit, I am requested to lay hands on the sick, bless children, set apart some to offices, or confirm some. I place my hands on the head of the brother or the sister, and other brethren place their hands with mine; then, after practically every word I say, my two ears ring with the heavy breathings of the brethren whispering their sealing amens. Reform in this matter: when I am praying, I wish for all to pray with me in their hearts, and keep all their amens to say together at the end of the prayer, instead of disturbing a man when speaking with his God.

We are to live our religion, and keep it up as noted—not falling to one side, and, after having a short rest, rising up, running and puffing to try to catch up, and perhaps, despite all our effort, being behind eternally.

Be in agreement with the principles of the kingdom as they come out, and enjoy the Spirit of the Lord: I feel it, and I know when I am feeling it.

Even though, in the present days, some men around us turn into apostates, and try to oppose this work, what can they do? If they only knew that God is at the helm, and that their frail arms cannot forestall his work, they would turn from their ways. The Lord pays no heed to them or to the devil; and if such characters do not turn from their ways, they will be trampled underfoot; for the power does not exist that can forestall this work. I know this: God is at the head, and were all the powers of the earth and hell gathered together to oppose it, they would all be a *blank*, yes, a *blank!* and God is certain to visit such men with vengeance, but not before His children are safe. Only the wicked will suffer; yes, the way is to be prepared for our deliverance. Then God will pour out his wrath and his anger on the wicked, the same as in Sodom; that time the Lord sent his angel down to proclaim his purposes, and through that Lot escaped; so it is again; do we not have Prophets? and when everything is ready will not the Lord proclaim to them his purposes, so that we may escape?

Keep the commandments of God, and live your religion, and I feel to say, May the Lord bless you, in the name of Jesus Christ. Amen.

Eld. Benjamin Evans spoke on the necessity of keeping, consecrated and unbroken, our covenants with God.

It was agreed that Elder Evan Richards be released as Traveling Elder in this Conference, so that he may go to travel through the Cardiff Conference.

In the evening meeting a good time was had, and strong and important sermons were preached by brothers Dewi E. Jones, S. Roskelley, Wm. Miller, Evan Richards, and President Williams, and then the Saints happily went their way, saying that this was the best Conference yet.

ABEDNEGO S. WILLIAMS, *President*.

ANEURIN L. JONES, *Scribe*.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JUNE 13, 1857.

NEWS FROM THE VALLEY.—We received the *Deseret News* up to April 1, and several letters to ourselves and others. We wish for all who received news of interest to the *public*, to send them to the *Trumpet*.

We quote from the letter of brother F. D. Richards:—

“After seeing our worthy brother D. Jones, I received proper understanding about the gift of the Welsh Saints to me and brothers D. Spencer and C. H. Wheelock. Therefore, I take this opportunity to present to you and the Saints in Wales grateful recognition from each of us, for the same, and to assure you and them that we are fully appreciative of the good feelings that prompted the deed. We feel to bless them, and say, that they will be blessed for single-minded generosity toward the welfare of the Kingdom of God, and for his servants, that that they will not be

without their reward.

“Certainly it will be interesting for you to understand that the great work of God is increasing powerfully in this territory, and the dividing line is becoming more obvious daily. During the past winter, people have been striving to live more closely to God than they have perhaps since the rise of this Church in the latter days. They have done good wherever there was need; they have repented of all their sins, and have been re-baptized with great frequency. The result is that the meetings are overflowing; trust in the one and in the other, in the Priesthood, and in God, has greatly spread, and a visible foundation has been laid as a swift disclosure of the purposes of the Most High in relation to his kingdom on the earth. In Zion, sinners cannot exist much longer; rather everyone who lives on this sacred and favored land must adhere to the heavenly law.

“The influence which has been created here, will no doubt be felt to the extreme ends of the world where the Church has been established, and where the principles of salvation are being taught, adding more convincing proof to the fact that God surely has established his Kingdom among men, and that soon his Son Jesus will take the reins of government, until the exclusion of every earthly kingdom, and the complete terror and confusion of the ungodly. In view of these things the Saints have great pure and virtuous joy at the dawning of that day when he will reveal himself from Heaven to set his people free, and when he will be proclaimed king over the whole of it.

“I am glad to say, despite the scarcity of crops last year, and the one before, that there is a good base to believe that there is an abundance of wheat and some other kinds of produce for all the people until the next harvest. The storehouses of the Lord in this city are groaning under the weight of the tithes of this people, and yet the wheat, the corn, &c., are still coming in.

“Our dear Prophet, bro. Brigham, bro. Heber, and others, have testified that God has multiplied the fruits of the labor after they were gathered into the storehouses of the Saints; for after the last harvest, and before any flour was sent out to the emigrants on the Plains, it was thought by many that there would not be sufficient to continue any longer than April of this year. Why not increase

the stores of the Saints? Were not the cruse of oil and the handful of meal of the widow in ancient times increased when God had a prophet on the earth to do his will? Yes, certainly; and will He be less mindful of his Saints in these days, when far more important things are coming to an end, than have ever been known since the creation of the world?

“In closing, I pray that God will bless you abundantly for the task that has been given you to facilitate his work, and over which he has made you steward. I hope that your health is good, as is mine and that of bro. Spencer; bro. Wheelock’s health is a bit poor. They join with me in fond memories of you and your fellow laborers.

Yours faithfully,
F. D. RICHARDS.”

AFTER looking carefully through the *Deseret News*, we failed to catch a glimpse of the least bit of news about the “*Mormon rebellion!*” “*Brigham Young has fled!*” killing or burning or anything of the kind, only talk of building the Kingdom of God in an orderly fashion. We see an invitation for 300 cultivators and stone masons to begin working, last April, on the public works,—an account of the hosts of workers on the Big Cottonwood canal—preparations for the “Freight Companies” to be established along the Plains, with every branch of commerce lively and full of work, and the sweetest of all is the variety of sermons of the Prophets and Apostles of Jesus, some of which we will quote as space permits. Concerning the religious condition of the people we shall not add to the account of brother F. D. Richards.

The following was *telegraphed* from Saint Louis to New York:—

“*News from G. S. Lake City,*
“St. Louis, May 18, 1857.

“The Utah overland letter-carrier arrived here with dates of Salt Lake from April 2.

“The Territory was peaceful. Preparations are being made to

send a considerable number of missionaries to all parts of the world.

"The accounts of the movements of Brigham Young do not agree with those received via California. It appears that he has the complete trust of the people, and was planning a pleasure excursion to the Mormon settlements along the Salmon River.

"For some reason the Mormons in San Bernardino are unaware of the surrounding settlements that have been erected around Great S. L. City.

"The Cheyenne (on the Plains) were becoming bold and defiant. A merchant who arrived from Fort Laramie reported that the Indians have acknowledged the loss of 60 warriors who were sent to carry out a slaughter on the California trail, because they have made prisoners of 16 merchants, and have sent 100 warriors to the trail noted to avenge the loss."

FAMINE.—*Detroit, May 15, 1857.*—An account was received here of the great destruction in Gratiot County, and other neighborhoods in the northern part of the State of Michigan. Several persons died of hunger, and the animals were perishing from need.—*Mormon.*

EARTHQUAKES.—Mention was made in our previous number of the California earthquake; we give, now, the following details from the *Deseret News*:—"Light earthquake tremors shook San Francisco on the 8th and 9th, and Sacramento on the 16th of January.

"An earthquake happened at Fort Tejon on the morning of the 8th of January. The shaking continued from three to five minutes, and it shook adobe walls and chimneys down. One woman (Mexican) was killed.

"EFFECT OF THE EARTHQUAKE.—Below Benson's Ferry, waters of the Mokelumne river, which was greatly swollen by the late floods, were thrown over the banks, leaving the stream bed nearly bare. Houses were severely shaken, glass things were destroyed, and furniture was thrown down. Branches were broken from trees; the trees in some instances were rooted down two or three feet in the ground. The inhabitants of the area were terror-stricken, while the dumb animals appeared to be paralyzed.—*Sacramento Age.*"

In January, and near the San Joaquin Ranch Mountains, California, a Sheriff by the name of Barton, and three of his company, were killed by highway robbers. The people of Los Angeles and the surrounding settlements had formed search parties, caught about 40 persons, and hanged 4.—*Los Angeles Star*.—[Strange that not one small fact of this kind ever came to light about the “secret oath-bound body” said to exist in Utah, is it not?—ED.]

CAPTAIN DAN JONES (says the *Deseret News*) has told us that he has begun to sail across our (Salt) lake in the ‘Timely Gull,’ built and owned by President Young, and that he anchored at the Black Rock dock, on the 13th [of March] with a “common shipload,” which, for the most part, contained cedar wood, fine salt, and gravel for pathways, cellar floors, &c., which things he has for sale at Black Rock, also at his residence in the 14th Ward, for reasonable prices.

“Captain Jones informs us also that he has made arrangements to quarry an abundance of roof slates, which he thinks will compete with the price of currently used shingles. [A pleasant voyage to the old captain, may the breezes of heaven fill his sails, and may the God of Israel guide him and his ship along the way of success. We cannot give more about him in this issue.]

PAMPHLETS.—We are sending the 7th and 8th treatise of the new series with this issue. Although the series is not ending at this point, the author intended to take a break after the publication of the eighth number.

Through our previous trust and knowledge of the frugality and good organization of the presidents, the faithfulness of the Saints in paying their tithing to the Lord, we expect the Conferences to be close, if not completely free of this Office, although they are now in deep debt, so that we may pay the debt of the Office to the Church of God, *owner of all that we publish*, Orson Pratt, supervisor, while there is such a need and call for the money. The task will be far easier when there will be only the *Trumpet* every week, as far as we know at present.

We would like to have still more of those issues of the *Trumpet*

of the previous volume about which we published some time ago, and it will be a kindness to us.

ACCOUNTS OF CONFERENCES, &c.

(Continued from Page 200.)

4, East Lane, Tredegar,
June 4, 1857.

President D. Daniels—Dear Brother,

We would have written to you sooner, but we were waiting for the Conference to be over, so that we could have the number of those baptized since the beginning of the Reformation. We had baptized thirteen new ones since the Reformation began. We had a very good conference this time. There was a very good influence throughout the day.

In the morning, we presented the authorities of the Church in the usual manner, and they were sustained unanimously. It was covenanted to contribute to the work according to their counsels.

In the morning bro. S. Roskelly taught that it was not wise for any of the Saints to beg any man to come forward. If men do not have the love for the work after once being in the Church, and receiving a witness of the truth, it would be better to let them go to hell to teach obedience. The meeting was closed under the blessing of Pres. Miller.

At two, bro. Harris taught, and showed that the Valley of the Mountains excels over this country in a great many things, like its airs, and its waters, and that it is much healthier. He also said that he is well acquainted with those who are the leaders of the people in that place—that they are good and godly men, and that they are the best men he has ever seen.

Then President Miller taught the Saints and the sinners that it was necessary for them to keep the law of God if they intend to have eternal life. He proved that from the Bible, with a powerful influence.

The number in this Conference is 190. I know of many others who are determined to come, and renew their covenant. At the end of this quarter I shall have brother Vaughan make a *list* of tithing money—how much has come in during the

last six months, and that which has been spent, and for what I have paid, so that you will be able to see how we are going forward here. You shall also know how much debt we have, and whose it is.

Brother Miller has gone away to Cardiff. Francis is here with me at present.

BENJAMIN EVANS.

CONFERENCES OF THE NORTH.

(From the *Weekly Gazette* of Pastor Jones.)

Denbigh, June 1, 1857.

Last week Bro. Taylor and I were around here, preaching when time and place permitted. We had a very good conference yesterday; several of the brothers and sisters came together, and the Spirit of God was in our midst in great abundance, and all were very content—Bro. Taylor as happy as any of us. We had two meetings indoors, and two out in the middle of town; one at half past four in the afternoon, and the other at half past seven; and we had hundreds listening to us, some believing a little, and several greatly in doubt. The animosity is increasing daily, everywhere we go. Babylon is filling its cup every day; yet I think that when the day comes that the Saints will leave this land unexpectedly, they will open their eyes in surprise, saying, “Wait a little while, we are coming now.” This is the story that I expect; after that they will have a greater desire to have servants of God in their midst than we had, perhaps to go to them.

It is quite likely that were the men to know of the blessings available to them they would be good now, but they are not. We are working out our salvation, and doing so by faith. I frequently tell the Saints that God deals with his children as an earthly father does. Sometimes he persuades his son to go to school; his son refuses, although he says to him, “If you go to school, and be a good boy, you shall have currant cake, and a penny when you come home.” “No, I won’t do it,” says the little man. The father or the mother persuades him gently now; but upon seeing the child refusing to go through fairness, he then gets an angry look, grabbing the switch, and says sharply, “You must go, little man,

and go now, without the cake or the penny either." So it is also with the gospel; its invitations now are gentle, and it is better to kiss the boy lest he get angry, and cause us and everyone else to shake against our will.

This Conference is a bit smaller than it was, as you see in Ajax's letter. The entire count throughout the Conference is 55. Last quarter many of the Brethren were out of work. All the collections from the last Conference until this one were only £6 9s. This has thrown us in arrears with your office and the Liverpool office. * * *

I can say that bro. Taylor is one of the best yet from among the English—happy with everything. We are like two oxen raised together from birth: all the Saints have great love for him. This week we shall be preaching throughout Flint as we can. The brethren we have out in the world are like giants; I shall be with them, and throughout the whole country as they, after the Conference of Bro. John. All the Saints are doing their duties, and all the officers are preaching everywhere. I am determined to complete my work this summer in this country.

J. E. JONES.

Denbigh, June 1, 1857.

Dear Brothers Daniels and Miller,—

I am managing splendidly among my adopted compatriots; for I feel myself as much a Welshman as anyone in the kingdom of God; for in it we are neither bond nor free, Jew nor Greek, English nor Welsh, but one in Christ Jesus through his gospel.

Well, I hope you are enjoying the best health as we *boys* in the North are at present.

We had an excellent Conference yesterday, and we preached out of doors in the town in the afternoon and evening, and we had hundreds listening to us. We have traveled through, and preached in several places this week. Generally, the people listen very attentively; but a rather wicked spirit appears in the young people, backed by the older people.

I don't believe the people of these areas have much need for much additional preaching to them; for I think that they feel as if they refuse us and the gospel we offer them: they feel very wicked toward us as a people.

The Saints up here are good people, and worthy of every blessing, and I feel more and more attachment to them every day. They work sincerely for their salvation, and they have a number of brave men out testing the world, and they are working in earnest like men of God.

When I observe how much the Saints do up here, with the little means and opportunity they have, I feel to say, may God bless them; for if ever there were a worthy people, they deserve to receive your blessing. They have been blessed with good men to preside over them—some of the grand men of the Lord, such as John E. Jones, J. Treharne, W. Ajax, David John, Hugh Evans, and others in whom I take delight.


We will begin traveling today to the Flint Conference, visiting the branches as we go along.

The overseas letter I received was from Iowa Camp, from Bro. Ashby. Everything is fine, and almost ready to start. Bro. Israel Evans was to lead the first handcart company to the Valley. Hurrah for Wales—all the people are well. * * *

My regards to you and your counselors in the Office.

That you may have health, strength, wisdom, and power from on high, is the prayer of

Yours,
JAMES TAYLOR.

 THE verses of Dewi Elfed, and the letter from the Valley to Llanybydder, were too late for this issue. They will be just as interesting and welcome for us in our next.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

JUNE 27, 1857.

[Vol. X.

LETTERS FROM THE VALLEY.

Great Salt Lake City,

March 30, 1857.

My dear husband—I was thinking you would be released to return to the bosom of the Church, and to your dear family, this year; but by now I have been brought to understand through the *Mormon* that you have been appointed to stay in Wales another year. Although my fondest wish is to get to see you, yet, through the power of the Holy Ghost, I shall be content, and I pray daily for the will of God to be done in relation to your important mission.

I hope that brother Henry Harris has arrived there safely by now: he will give a more complete account of things than I can do in writing in a letter. But there are some things that have happened after his departure from the Valley—there is constant work on the temple at present, and a call for all stonemasons within the Territory who can to make it expedient to come to work on it.

Even more intensive are the teachings given by the teachers, day after day, and the pourings out of the Holy Ghost on the obedient are more abundant than ever before felt.

The Lamanites are increasing in knowledge: some of them are having heavenly visions. The divine work is going forward remarkably well in every sense. Several have been

called and are being called to go on a mission to England: there are two of the Welsh, Wm. P. Thomas, Box Elder, and Wm. Jenkins, formerly from Cardiff; and it is said that some others of the Welsh are to be called before the Conference is over. Dafydd and I are well, and everything is fine. Thomas and his wife are well and prospering: they have a daughter and two sons.

All the Welsh here without exception send their regards, and feel that your mission in Wales is a very long one. They join with me in praying for you to receive strength to be faithful in your mission, and for the time to come when we will have your pleasant association in the Valley of Salt Lake.

Presidents Young and Kimball, together with a large company of Saints, intend to go on an *exploring expedition* to the north. The home manufactories receive great support—woolen work is undertaken throughout the entire Territory, and all are encouraged to sow flax. The gentiles are generally leaving, and many of the unbelieving apostates are going with them. The time has come when the idler cannot eat the bread of the worker. The wicked and the hypocrite in Zion fear as they hear the law of God being taught. Purity and holiness are increasing, and unrighteousness and wickedness must vanish from the land.

It is intended to have an *express* to run back and forth from here to the States, beginning during this season. Several are being sent to settle in different places across the Plains for the task.

It is thought that the missionaries will travel with handcarts across the Plains from now on, and not with horses and mules.

Bounteous crops of wheat were obtained throughout the Territory last season, and there are good signs for a similar blessing this coming season. The grazing is excellent already, and there are signs of plenty of water to irrigate the lands. * * *

Yesterday brothers W. P. Thomas and Benjamin Thomas returned from here to Box Elder: they send their kind regards to you; so do bro. Capt. Jones, John Davis, T. C. Martill, Thomas and David Jeremy, Wm. Lewis, Thos. James, Owen Roberts, John Evans, and the rest of the Welsh who usually visit us. Remember me and Dafydd kindly to my sisters and their

husbands and their families, to your brothers and sisters, and the aged woman, your mother, if she is still alive. Remember me to the Cwmcoch family, and Hannah Williams of the 'Masons': her son Richard sends his regards to them. Give my greetings to the family at Crybynau, Llawrbarth, &c. Brothers Jeremy and Martill send their regards to all the Saints with whom they are acquainted. Bro. J. Lewis, Sadler, formerly from Llanelli, is in the house at present, and wishes to be remembered to you. Brother Sam Thomas wishes for you to remember him and his family to his father, his brothers, and his sisters. He hopes to see Hannah his sister come across to the Valley. Remember him and his wife to Evan Jones: they hope they will see him in the Valley.

I wish for you to write as soon as you can,

Your obedient Wife,

MARY DANIELS.

Brigham City, Box Elder County,

February 15, 1857.

To Mrs. Mary Thomas, near Llanybydder.

My dear Mother, Sisters, &c.—Once again I and my family take pleasure in writing to you, hoping that you are healthy and happy as we are and have been ever since we came to this lovely place, thanks to Him who called me out of oppressive Babylon.

I received your kind letter for September 20, '56 within four months: the snow obstructed the mail carrier. * *

Although there is a lot of snow on the mountains, as usual, winter is lovely in the Valleys, where the Mormons are. The animals are fat, and play as I saw them do there in the summer.

I am obliged to always keep one mule in the stable for Evan to bring the cows home by nightfall, so the wolves will not devour them. They kill animals sometimes, if we are not careful: they killed two of my calves last year because of my carelessness, in part, and I said, Never again! Benjamin Thomas, formerly of Gelly Green, and I went to begin killing them, and we killed 30 of them in less than a month.

We had good crops last summer: I planted about half my wheat

last fall; I intended to plant it all, but I took Margaret, Daniel and Mary Anne to S. L. City to meet the last company of immigrants who arrived, in which was our brother Dan Jones, who brought our money safely. * * *

I do not yet know for certain whether I will come back to Wales on a mission or not: I shall know before long. *All is right with me, as I am a Mormon.* If I do come, I am glad that my family is in a comfortable condition for support while I am there. Although I have cattle, oxen, mules, horses, &c., yet when I start off, I shall leave it all to my family, except for a few provisions, and a handcart to carry them across the vast expanse of the plains, where is practically no house or dwelling place except for the Indians. I shall start off in the strength of my God, having confidence that He will speak through me salvation to all that will accept it.

Since I have said so much about the plan of salvation, even if I do not have another chance, I am free, God is witness! Beloved mother! dear sisters! brother or brothers-in-law! Do not turn a deaf ear to the invitations of heaven while they are in your midst! Do not wait for me to come back; the invitations of heaven are the same through those who are there in your midst: go to hear them despite all the persecutions of the merchants of souls; yes, world, flesh, and devil. Go to wherever you can hear that the Latter-day Saints are preaching, for the sake of your eternal salvation. Go to listen to them; indeed they proclaim life or death to whoever hears them. * * *

When I received the money from brother Dan Jones, the rest of which I gave to brother Daniels to assist the poor Saints to come here, I felt sad that the part I received would not be assisting you, my dear mother or sisters, to come to the place where your well wisher is. I have sufficient for your transportation; it's just a matter of receiving the news that you have obeyed the Gospel of Christ, as I said before. I was believed in this by six persons from the Llanelli area, although they had never seen me before, and they are here presently blessing me for their deliverance. * * *

This briefly and disorganized from

Your faithful son, and his family,

WILLIAM THOMAS.

AMBUSH—MURDER

OF THE APOSTLE PARLEY P. PRATT.

(From the Star.)

ANOTHER Martyr has fallen—another faithful servant of God has sealed his pure and heavenly testimony to the truth of the Book of Mormon, with his blood. Though our own dear brother according to the flesh, yet we weep not. He fell in a righteous cause—he fell in the defense of suffering innocence, while endeavoring to aid by his letters a helpless female with her little children, to escape the fury of her savage persecutors. He had been made acquainted, from the most respectable and reliable sources, with the sad and most heart-rending description of her sufferings. Years ago, the poor woman had been turned into the streets of San Francisco, in a dark, dismal night, houseless and unprotected, by an unfeeling, brutal monster of a husband. For years her life had been threatened, and deadly weapons brandished about her head; and to cap the climax of brutality, he tore the children from their fond mother's embrace, stealing them, without her knowledge, and smuggled them on board a Pacific steamer, to traverse thousands of miles of water and land, unpitied and uncared for, to the distant port of New Orleans. This inhuman fiendish act, added to the long catalogue of her sufferings, made her resolve to renounce forever the society of one whom she could no longer look upon as a husband, but as a tyrannical, unfeeling, inhuman monster. The final separation took place at San Francisco about two years ago.

Learning that her children had been sent to her parents, near New Orleans, she set sail, friendless and unprotected, for that port. Upon her arrival, what was her surprise to find that her parents were in the dark plot, and that she could have no freedom with her own children. And, at length, becoming wearied with the persecutions which she endured, she started without any acquaintance to accompany her, for Utah Territory—a journey of about three thousand miles, from New Orleans. After incredible hardships she arrived in Great Salt Lake City, in the autumn of 1855. In the autumn of 1856, she again returned to her parents in New Orleans, and sometime about the close of last

year, she succeeded in rescuing the children from their unnatural and tyrannical bondage, and fled with her own little family to Texas. But the hellish brute in California, from whom she had been separated about two years, came in pursuit; and having employed some of the old "Mormon" persecutors to join him in his bloodthirsty expedition, he, at last, discovered the object of his former abuse, and again tore from her embrace her lovely little children.

The sympathies of thousands who have been made acquainted with the unparalleled sufferings of this lady, have been aroused in her behalf. Among these, we are proud to say, was that great philanthropist, and good man, Parley P. Pratt, who, on learning the facts of her escape with her children, sought to advise her, by letters through the post, of the pursuit of her old enemy. While engaged in this work of humanity, this monster from California, swore out a writ against him and several others, under a false charge of larceny. They were tried before the United States Commissioner, at Van Buren, Arkansas, and found not guilty, and discharged. The murderer then, in a cowardly manner, waited for him to leave; and in about ten minutes after, in company with two other murderers, started in pursuit, immediately followed by others; all thirsting for the blood of innocence. About twelve miles from Van Buren on the road leading northward, they came up with their victim—fired seven shots, and then stabbed him several times in his left side, one of the cuts piercing his heart. After this he lived about two hours and a half.

And thus he fell the victim of his bigoted enemies, but the friend of suffering humanity.

The following correspondence, dated Cincinnati, Ohio, February 20th, 1857, taken from a New York paper, will give further particulars concerning—

THE MOTHER AND CHILDREN.—During my late missions to California, I became acquainted with the following train of lamentable and heart-rending circumstances, growing out of the spirit of intolerance, which, alas, still characterizes some of the more popular sects of the age.

A certain family had emigrated from the South a few years since, and were then residing in San Francisco; consisting of a man, his

wife, and three children, and a young man who was a brother of the wife and a boarder in the family.

The whole were a branch of an old and somewhat noted Presbyterian stock, which still resided in the vicinity of New Orleans.

The lady was an accomplished and educated person, given to reading and intellectual pursuits; and was withal, a woman of sound judgment, and of an independent turn of mind.

As is generally the case with such minds, this lady had only to investigate Mormonism in order to become most firmly convinced of its truths.

She therefore wished to embrace them. On learning these facts, the husband and brother manifested a most violent and tyrannical opposition. They raged, foamed, cursed, railed, stormed, and called hard names, &c., but all to no purpose. The lady was still of the same mind, and wished to obey the Gospel.

The husband finally purchased a large *sword cane* with which he entered the parlor one day; and, turning pale with rage, he unsheathed the same in the presence of his wife, and menacing her and brandishing the naked steel over her head, swore with an awful oath, that that weapon had been purchased expressly for her, and the minister who dare baptize her, and should penetrate both their vitals the day she should be baptized.

Her brother, in turn, brandished the same weapon over her in the same angry manner, with the same threats.

These, and many other threats, railings, and abuses repeated from time to time, by both husband and brother, served to deter the lady's baptism for some two years—the Elders there making it a point not to baptize a woman without her husband's consent.

After many long, painful and prayerful struggles, she at length obtained a written consent of her husband and was baptized, and duly confirmed as a member of the Church of the Saints. She still remained a faithful and obedient wife and mother. She served her husband, looked after his interests, kept his house, continued to board her brother, and trained her children in the ways of obedience, morality, and truth. She took great pains in their education, and taught them to believe in Jesus Christ, to read the Bible, and to sing and pray.

Her husband was still harsh and tyrannical in the highest degree, and her brother also. Her life was often threatened, and she was utterly forbidden to mention any point in her religion in presence of her husband, or to intrude any sentence on his notice from any of the books of the Church. She had not even

the privilege of singing a single line of her hymn book in his hearing. Having lived in this unnatural bondage for a few years, and having borne with meekness and submission every railing, insult, and abuse which a tyrant could heap upon her, she finally ventured, on one quiet Sunday evening, to sing in his presence two lines of one of her favorite hymns. [See Saints English Hymn Book, page 201.]

*Behold the great Redeemer comes,
To bring his ransomed people home!*

Her husband on hearing this, flew into a violent rage; he snatched the book out of her hand, tore it up, and threw it in the fire. He then laid violent hands on her, and forced her into the street and locked the door on her. It was a dark evening, and in one of the back dark streets of San Francisco where an unprotected female would hardly be considered safe for a moment. She, however, entered a neighboring house, and immediately sent a message to Dr.——, an old family physician, who was the mutual friend of both herself and husband. She threw herself upon his protection, and he conducted her to a respectable hotel, where she took lodgings and board at the husband's expense. Next day she called on the city recorder and made oath of the assault and battery and other outrages of her husband, demanding his arrest, and that she might be secured in her life and peace in the future. But through the influence of Dr.——, and other parties in high places, the matter was finally dropped, and the parties seemed reconciled so far, that she returned to her house, and again took charge of her children, and of her husband's housekeeping.

For a few weeks, all seemed to go on as usual. The husband and brother went to their daily business—returned at the proper hours, found their meals in order, and the usual economy, industry and taste which she had ever displayed in trying to render home agreeable.

On a certain day—breakfast being over and the husband and brother gone to business at an early hour, as usual, she assembled her children, as her manner was, for family devotion.

These consisted of two boys, between eight and ten years of age, and a girl of seven. The mother and children mingled their glad voices in the morning hymn, and bowed the knee together in solemn prayer—when, rising from their knees, the children gave their dear mother the usual parting kiss, and cheerfully hasted away to the city school.

O! how little did that tender mother and those innocent babes then realize the awful trial which immediately awaited them; or, that two oceans and a continent would separate them ere they should meet again.

Talk not of Rome, of Nero, of the dark ages, or of the Spanish Inquisition. All these combined could scarce form a parallel worthy to compare with the heartless, unfeeling, inhuman, savage, and worse than fiendish tyranny of the nineteenth century. And all this enacted by Protestants in a land of freedom! Nay, rather by the nearest kindred, and on a helpless woman and children!

Evening came—the husband and brother returned from the business of the day—but no children came to gladden the heart of a fond mother! Where are our children? exclaimed the anxious mother in alarm.

The brutish husband, and unfeeling brother answered, with a fiendish grin, or a taunt of triumph—They are on the bosom of the Pacific, you will never see them again—they will be brought up Presbyterians—not Mormons!

The only answer to this was a wild shriek and a sudden fall.—The mother had fainted! Her heart, as it were, had died within her. She remained through that dreadful night, in alternate spasms, fainting fits—occasionally awaking to a realizing sense of her desolation: “Rachel weeping for her children, and could not be comforted, because they were not.” She would sometimes so far awake from her swooning fits as to rave, and wander, and call loudly for her little ones by name, and then she would burst into tears—groan and lament, and finally, again drop away and become insensible.

The brutal husband and brother stood over her through the entire night, somewhat troubled and alarmed, but durst not call a physician or any assistance, lest their fiendish cruelty should be detected in all its horrors. In the morning, being compelled to go to business at an early hour, they left her alone in the house, locking her in as a prisoner, in solitude and helplessness.

She, however, sufficiently recovered in the course of the morning, to open a window and raise the alarm. The neighbors soon learned the true circumstances and sympathized deeply in her bereavement. Some of the merchants best acquainted with the family, offered to raise a subscription and send her to her children, it being soon ascertained that they had been sent to her parents in New Orleans.

Public odium soon wrought upon the obdurate husband and brother that change which human sympathy had failed to accomplish. They saw that the matter must be ameliorated, and hushed up as far as possible by compromise.

They had been plotting for weeks, and, by the assistance of other bigots of their sect, had prepared trunks of clothing for the children, and had procured through tickets for them on the transit route between the Pacific and Atlantic. All things being in readiness, they had watched an opportunity to snatch them from school, and thrust them on board of a steamer, without so much as a farewell

look or word from their mother, and had committed them to the care of strangers to pass two oceans and a continent, with no kindred or acquaintance to love or care for them.

This done, the inhuman bigots had resisted all the eloquent and heart-rending appeals of a mother, and nothing but the fear of disgrace, or the vengeance of an excited and indignant populace constrained them to compromise, and hush up any further excitement, by agreeing to send the mother to the children.

She was finally soothed and comforted with the hope of following them in two weeks, on the next steamer; she went quietly and diligently to work to prepare for the journey. Her house was now desolate and lonely beyond endurance. She, therefore, by consent of her husband, spent the time with some friends in the country, till near the time of her embarkation.

But alas! her trials had but just begun. She had a prosperous passage to New Orleans, found her parents, and with them her two youngest children—but alas! the other she was never permitted to see. He is concealed from her in some distant part of the country. She found her bigoted and hard-hearted Presbyterian parents and brothers and sisters in the same plot. Her children were held by them in bondage, under a strict watch as prisoners. She must not associate with them, even in her own father's house, except in presence of others—she must not sleep in the same room, nor even to retire to a private room, to bow the knee with them at the hour of prayer, as she had always been in the habit of doing. In short, she was in bondage intolerable, and was daily abused, insulted, mocked, ridiculed and railed at in every possible manner. She endured these things for months, and finding herself sinking under the accumulated wrongs and oppressions of those who should have been her friends; as well as under the effects of the pestilential climate of the advancing summer of New Orleans; she, by the consent of her children, left them for a season for the north, promising to return to them in due time.

She, at length, after incredible hardships and toils, made her way to Great Salt Lake City, where she arrived in safety in the autumn of 1855. She had, by this long journey, somewhat recovered her health, and, true to the instincts of a mother, she immediately commenced, and constantly persevered in a most rigid course of economy and industry, in order to redeem her pledge to her children.

She taught school in that city almost constantly for one year. She then made her way over the dreary plains, for some fifteen hundred miles to the frontiers of the States, and thence down the rivers to the children.

The account which appeared in the New Orleans *Bulletin*, some time near the close of the past year, may possibly refer to her.

If so, making due allowance for its numerous falsehoods and misrepresentations it opens another chapter in her somewhat romantic and heroic life.

Had the lady in question had a kind and dutiful husband, instead of an unfeeling tyrant, religious differences would not have separated the family to this day; but, on the contrary, the father, mother, and children might still have been living in San Francisco in peace.

It was not Mormonism, [as the Bulletin says] but *Presbyterianism*, that broke up the family.

A FRIEND OF THE OPPRESSED.

Cincinnati, Ohio, February 20, 1857.

FURTHER PARTICULARS OF THE MURDER.

Arkansas, America, on board the Steamer *H. Tucker*,
Arkansas River, May 22, 1857.

Dear Brother Orson,—It has become my painful duty to send abroad the news of the imprisonment and murder of your beloved brother Parley. I know it will be painful to you to learn that his body was mangled, and that he lay fully an hour without anyone coming even to raise his head or give him a drink of water, though he was in full view of a house where a family lived, by the name of Winn.

I was journeying quietly along in a wagon, in an Indian nation, with my children, on the frontiers of Arkansas, when McLean, the demon of my life, met me. He tore the children away, and then had me arrested upon a charge of stealing clothes belonging to and worn by my children—Albert and Annie McLean. There were also named in the charge, P. P. Pratt, James Gamwell, and Elias Gamwell, all sought as engaged in this larceny of \$10 worth of clothes, on my children's backs.

The following day, after I was arrested, I heard that your brother was also arrested, the greatest excitement prevailed, and when we rode in sight of where they had Parley, I saw him lying on the ground like a man who had stopped to let his horse graze. He was surrounded by twelve or fourteen armed men—military officers and soldiers. I alighted, with the permission of the marshal, who rode with me, and advanced to brother Parley,

and extended my hand saying, "Brother Parley, we have it, it seems, as prisoners." He said, "How is your health, Madam? have you been well?" I then said, "We have one thing to thank God for; we have learned how to live and how to die." And then looking around upon the soldiers, I said in a loud tone of voice, "*All these armed men and soldiers* can only kill the body, and I am as ready to die as to live." He only answered, "It is all in one little life, and this is only a speck of eternity."

We were then put upon a forced ride of twenty-five miles, he being bound by a rope around his ankle, which was held by an officer who rode near him. They also arrested another young man, Elder Higinson, who was found preaching to the Creed Nation; and when we left Fort Gibson, he and Parley were in chains, and I in a carriage—because I was so wounded that I could not ride on horseback. Soldiers drove the carriage, and the Marshal rode with the two who were in chains.

We rode from Fort Gibson, Saturday, Sunday, and half of Monday, which brought us to the town of Van Buren, on the Arkansas river, State of Arkansas. We were then taken before the Court, only to be told that we might depart—"FOR WE FIND NOTHING AGAINST YOU."

I have written a full account to the *Mormon*, which I hope you will see, but lest it should be intercepted, I will briefly state, that when Parley was liberated from the jail, McLean followed him about ten minutes, with two men, citizens of Van Buren, close behind him, and then soon afterwards numbers of other men. Twelve miles from the town, on the road leading north, they overtook your beloved brother, fired seven shots, and then stabbed him in his left side—one of the cuts piercing his heart. The first six balls only made holes in the skirt of his coat; he was then headed by one of the men, which threw him in close contact with McLean, *and that fiend himself gave him the deadly wound*; and after leaving him for dead, came back, and fired at him where he lay upon the ground, dropped the pistol by his side, and left! I went to see him, under the protection of the

“real Marshal,” the following day, the details of which I have sent to Brother Taylor, New York.

Brother Higinson and myself rolled his dead body in fine linen, and Brother Higinson stayed to see him put in the ground, about a mile from the place where he was murdered. He lived two-and-a-half hours, and answered a number of questions asked him by the neighbors near the spot.

The citizens of Van Buren furnished me with means to leave in four days after this bloody scene, and I am now alone on my way I know not whither; but I know that the Spirit of God is with me, and I have nothing to fear.

I am very lonely—pray for me, thou man of God, that I may stand firm to the end, and be saved with Jesus, Joseph, and Parley, in the Celestial Kingdom of God. Amen.

Your Sister,
ELEANOR J. McLEAN.

THE ORPHANS' LAMENTATION, ON HEARING OF THE
MARTYRDOM OF THEIR FATHER.

I heard a grievous lament from a far mountainous town;
The rocky heights above were penetrated by the sound,
The sound ran over hill, and stream, and meadow,
To the grave of the one who was martyred in innocent blood.

It was the voice of wives and children in awful wild sorrow,
Their voice to heaven, in tears, for comfort now;
Because they knew, from the land of a far country,
The news that they no more could see a father's happy face.

That in a land of *lust, profanity, and wine*,
Where once they dwelt beneath a sweet, virtuous vine;
The gentle father and husband had met a Martyr's fate,
By the hands of *fiends*, surcharged with black wrath and anger.

That when his heart was pierced, he fell upon the wet ground,
Where there was none to raise his head, or bind his wound;
Though he lived for some hours, he saw no dear friend,
Who could send word of his fate when he died.

The wail increased until it reached the throne of heaven,
 And *Eloheim Himself* did take His rod,
 And said, "I'll cut *them* down, I'll destroy *them* every one,
 "For killing holy Prophets on the soil of their own land.

"I'll send upon them *famine, pestilence*, and war will come,
 "I'll call my legions from the northern land afar,
 "And they *shall hunt them* down in every land, every living soul,
 "Where the blood of every one of Joseph's race was trampled—listen!

"The blood of Parley shall not long before me plead,
 "For wrath on those who did this hellish deed;
 "And e'er it cease to cry, that nation *shall atone*
 "For every orphan's moan, and the widow filled with tears.

"Every drop of guiltless blood ever shed in the world,
 "Shall quickly come upon the heads of all of these;
 "For once I have sworn, *to myself and to my fine throne*,
 "*That in the Book of Life their names shall ne'er be known!*"

[By the persecuted Lady, E. J. McLEAN.—ED. the *Star*.]

Trans. DEWI ELFED JONES.

CONFERENCE ACCOUNTS, &C.

The Llanelli Conference was held May 24—President D. Daniels and the Presidency of the Conference were present.

In the morning meeting all the authorities of the Church on the earth were sustained, from the Prophet Brigham down to the Presidents of Branches.

The presiding elders presented accounts of the effects of the *Reformation* on the branches and on the world—that some were greatly improved, and others were much worse, from among the Saints and from among the world, and that the devil is stirring things up.

Pres. Davies remarked that the Gospel is prospering in this Conference, and surely affecting the one side or the other, much like the sun that melts the wax and hardens the clay—even though a few of the world are being saved by it, yet it condemns every soul of the rest. Almost all the Saints in this Conference are being purified except for those whose light has turned into thick darkness.

In the following meetings several local and neighboring elders

preached on the beneficent principles to the Saints and the world.

President Daniels earnestly exhorted the listeners to hear and obey the solid words of God through his authorized servants, for the sake of the salvation of their precious souls, during the approved time in which such priceless blessings await the obedient and the faithful. He said that the hour of judgment of God is on the earth, and that His Great Work will be cut short in righteousness. Happiness will be the end of the journey, after finishing the work, and going in to the rest of Christ escaping the plagues of Babylon.

He encouraged the officers and the Saints to be diligent and faithful in preaching the Gospel, distributing tracts, and testifying of the great and present message of heaven, so they may merit a part in the blessed inheritance of the Saints.

Our current number is 84.

DAVID DAVIES, *President.*

The Cardiganshire Conference was held at Cwrt Newydd—Pres. Daniels was present.

The Pres. of the Conference and Elder John Evans, Penywern, took an active part in the work of the day.


All the authorities of the Church were sustained unanimously.

The Reformation was preached effectively to the Saints, and some were greatly enlivened, and were made happy.

All the officers and Saints expressed their feelings of determination to be more diligent along the path of the reformation, while others who had not renewed their covenants promised to do so right away.

After two o'clock, there was preaching out of doors to the people coming from the chapels, who listened very attentively and politely, and the same thing in the evening meeting. The wisdom and power of the Holy Ghost was received to enlighten and revive the Saints, and to cause an unusual excitement throughout the neighborhood. Members, 29.

JOSEPH GRIFFITHS, *President.*

 We do not have space in this issue, or time to make editorial observations. Nevertheless, the heart-rending accounts speak very clearly for themselves. Further details of the horrible murder will be available in two or three days. Saints, be diligent in defending this innocent and blameless victim of murder from the false accusations of the host of his malicious enemies.—Ed. of the *Trumpet*.

VERSES.

Death of David John Griffiths, infant of Daniel and Anna Griffiths, Capcoch, Aberdare, and grandson of the Poet. Died April 29, 1857.

Dearest little Dafydd—thou are fairer—and more joyful
 In the light of the stars;
 From the time of thy trials—
 The end of thy pain has come.

Paradise is more pure—and a dwelling place
 More deserving of such as thee;
 A sweet son to live in joy—
 It is a resting place for the worthy.

He saw the dear face of the Prophet—the great, Joseph,
 And Jesus who was slain;
 And the host of the splendor, in a heavenly feeling,
 And the misery from which he was delivered.

The little one, and the sinless pure one—today
 Is free from all affliction;
 He is living where there are,
 Faces who recognize him.

He is well among his ancestors—he has the enjoyment
 Of righteous relatives,
 And a happy throng of the purest dwelling place,
 And the divine communication of the beautiful surroundings.

His pavilion is far better—from the earth
 He will come when it is purified;
 On this he will dwell before long—
 And then it will be complete.

May 31, '57,

DEWI ELFED.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 15.]

JULY 4, 1857.

[VOL. X.

WAR AND THE MORMONS.

MENTION has been made of the rebellion and carnage of the Eastern Indians—the general massacre of European men, women and children by these hot-headed, zealous, ugly, black-skinned pagans, and the sharp penalty visited upon them by the British government, and the host of soldiers that are on their way towards the East Indies! This is not enough to draw attention away from the Mormons in Utah and their camps.

It is a compulsory fact that editors must have something interesting or disturbing always at hand, or they will not satisfy the corrupt appetite of their numerous readers. The leading editors of the day are followed by their followers in truth or lies. It does not matter which—the small dogs are ready to bark when hearing the large ones. Therefore, we take less notice of them than we do of the thousand and one voices of the other species of creatures. It can be imagined by grimacing mouths, ruddy chests, rising wings, and the unpleasant, strange screech of the creature that is given the flattering title of *Hero* that *turkey cock* is the best comparison we can make of him—that the sound of all the rest with the breeze has reached him first, on top of his pile paper rubbish, at last, *via London, of course*, and that he too desires to test his voice.

Well, surely, then, something is afoot over there! What if we were to turn our sights away from the curs of Wales, to

see what the matter is. Hush! here she is! *hurrah! bow, wow, wow!* Now little curs, reach out your mouth, lift your wings, and you also screech from the top of your pile of rubbish, you turkey cock! Lies fly like electricity—Brigham Young has retreated! *Hip, hip, hurrah!* Another governor is going to Utah! *glory!* An army of soldiers is going to kill the Mormons! *hush too, tiger!* A Mormon Apostle has been killed for taking another man's wife! *Well done, ruffians.* The Mormons have become disunited and are rising in revolt against their church leaders! *Strike fire!* The women have risen in unison against plural marriage! *Well done the Scotch Petticoats!* Hayoohoo! "Wash on her, boys!" and, to tie together this constant news, "Brigham Young carries on everything with a high hand, by chasing away all the officers of the Chief Government, together with all the judgmental 'gentiles!' Oh, hunting curs, gather together for the *crusade* against the Mormons; for it is remarkably virtuous, and the celebrated Judge Drummond has exposed the Saints! *Success to progress!* There is no need for the *turkey cock* to have his distributors send oats to him for a while yet, after such a tuneful melody, at least that is our opinion.

True is the proverb that says, "A lie flies to the ends of the earth before truth can put on her shoes." "Do you know what, (says the Northerner) things are very amusing here, friends." It was no less amusing for the Utahns, poor things, when they received coach loads of papers giving them *news* of their supposed tricks. One wonders whether Brigham Young is sure that he is *he himself*, and that he has not retreated? It is "very amusing" for the Mormons themselves to see such an ugly, jagged, bony, and false idol that the editors place and name in the place of Mormonism! Yes, flights of fantasy in the watery brain of the editors who are of the same character as Macbeth and are being hunted wantonly through the air, and just when they imagine they have caught them, behold there is not one substance to be had! There are others who always walk like the man who tried to catch his shadow! All of this is Mormonism, of course. Who would dare to doubt the truthfulness of a newspaper? Not the Mormons themselves, at the peril of their peace. Believe us, friends, it is extremely "amusing" the whole time! With a closer look there was no cause for the Mormons to doubt the dreaming, Macbethian editors, for they are now laughing in

their sleeve as they see some of the *leading actors* trying to convince the others of their mistake.

Our story gets even more amusing. It has gotten considerably clearer by now. We heard of a man who imagined seeing a magic bier “between the two lights,” with its four posts visibly sticking out in front and in back. A closer look revealed that the magic was nothing but two donkeys with their tails entwined, their long ears appearing to be the posts of a bier! A closer look, friends, revealed that it was Brigham Young, in the company of hundreds of his brethren, going on a pleasure and research expedition to the Salmon river. It is his practice to search for places to establish new settlements. The Mormons had *not* rebelled against him, and there was *not* any dissention among them, rather it was the editor of the *New York Herald* who had suggested a plan to bring that about—and Johnny the son of Jane had *not* vomited from his innards *three* crows, rather it was something as *black* as a crow. The Reverends and the Editors have preached the funeral sermon of Mormonism so many times since the time the Prophet Joseph proclaimed his mission until today, that the Saints have become accustomed to living next to the forest and hearing the sounds of owls without being afraid.

Colonel Steptoe and his government and his soldiers went past without having so much as even one small skirmish! The grasshoppers have failed to scatter or starve the Saints as prophesied, and at last Drummond the donkey has been kicked for making such a stir. His true character was published to the world by the Saints, but that was not sufficient—editors prefer for things to be as they portray. By now most of the newspapers have changed their opinion, condemning Drummond, and doubting the news from Utah. A pity, indeed! What will be next, I wonder?

The May 28th *Chicago Weekly Tribune* (one of the chief enemies of the Saints), said that an article in the Oquawka *Plaindealer*, published in the city where the *true* wife and family were living, and where he himself had lived earlier, proved that the Judge was in no position to say anything about immorality in Utah, or in any other place. The newspaper *Plaindealer* says:—

“And if his secret history were to be written, it would reveal a career of so cruel and inhuman treatment to his family as can be

had in annals of human shame. The local press well understood his deceit, but it remained silent out of respect for his family's feelings. After resigning his office, and after Drummond's return [with *Ada*, his whore] to the States, he showed no desire to see his family, [no, to his shame, so we believe.] When it was disclosed in the press that Drummond was in Chicago, Mrs. Drummond [the *real* Mrs. Drummond, understand] went there to try to converse with him, but although she stayed in the same hotel, and stayed one night while he was there, he managed to hide from her sight, and the next morning he went clandestinely to the train, and he came to this place, and then he took two of his children away with him. His wife stayed for a week in Chicago, looking in vain for her deceitful husband; and then she returned home only to find another pain added to her heart that was already broken, when she learned that her children had been taken away, she knew not where." In the next issue the *Plaindealer* reports,—

"Drummond is a man whose word is not considered of the least importance by those who know him here [in the city where he lived earlier, remember], no, not even if he repeated it under oath, since our citizens have received some examples of his harsh oaths. We do not believe that the stories of the evils of the Mormons while relying to one degree on the testimony of Drummond." In another article the *Plaindealer* deals even more plainly:—

"It has been proved beyond argument that Drummond gave up his judgeship for the purpose of being appointed Governor of Utah, so that he could return there wealthy with sufficient power to exact revenge on the Mormons for the insult his "Ada" received, the mad-faced lady whom *he saw in a dream!* The Mormons are bad enough according to every conscience, but Drummond's shameful behavior makes them appear respectable in comparison, and since the mask has been torn from his face, we trust that not one respectable publication will support him by so much as publishing one of his letters again."

The *New York Tribune* was so foolish as to publish another accusation by Drummond against the authorities of Utah whom he accused of asking a man by the name of Davenport,

who was about to start for the States, to pay taxes two years in advance, and that he was forced to pay them or be in danger of losing his possessions, and one day after he departed, he was caught, and his goods were stolen, and he was forced to return to "Salt Lake."

Instead of being in Salt Lake, Mr. Davenport was in Nebraska, from where he wrote to the *Tribune* that it was a lie, but that he was participating with President Kimball in an assignment; that the tax collector, by mistake, had asked for the payment of taxes on all that he had with him, that he had paid them, and that President Kimball, as a gentleman, had reimbursed him, as soon as he had knowledge of the mistake, and that his safe arrival in Nebraska with his goods was sufficient evidence to disprove the last lie of the impudent scoundrel.

We trust that this is enough about Drummond, and we will but one quotation from the *Quincy Whig*:—

"It is known that Drummond took with him to Utah a woman who appeared to be his wife—leaving his wedded partner, the mother of his children, in Oquawka. Mrs. Drummond wrote to her husband in Utah, and in answer she received a foolish epistle from this woman [Ada], which was published in the *Plaindealer*, telling her that she must not write to *her* husband again.

We are not proponents of the Lynch law; but if any human being ever deserved a heavy club, and to be tarred and feathered, this *ex* Judge from Utah is he."

Concerning the new Governor to Utah. Every other day the daily American newspapers have been publishing different names, and casting doubt on the reports of the previous day. By the time the news arrived here, it was affirmed—the Saints did not close their mouths—this one or the other was the man, and he was to set out with numerous soldiers immediately. All the following names, &c., were published on different days, as governors to Utah, and that each one was going without fail! March 15th, Benjamin McCulloch; 18th, "not to be appointed;" 26th, Fayette McMullen, "who refused the offer with distaste." April 2, Geary; 24, B. McCulloch, "with peaceful intent;" 25, "wanting to send ten thousand volunteers, as well as the support that can be raised from the army, as war is inevitable, to attempt to take

the strong Sevastopol of the Saints, and after that it is possible for the charmed Mormons to sweep away from ten to twenty thousand men before them like chaff." May 18th, "Drummond, with an army to support him. The most knowledgeable here do not believe the story about the fleeing of Brigham Young." May 19, Culloch has refused. The 20th, one has been selected, but not named. Good news from Utah, everything is quiet. The 21st, 2000 soldiers *on their way* to Utah—the Mormons to be swept for the least opposition. The 22nd, Mr. Wright from Indiana, but "it is a lie, and no one else is going!" May 22, Col. Cummings again, but "he refused." The 24th, Major Heiss, "if the talk on the street is true." The 29th, "the President has been appointed, and has accepted the office; his name will be made known within a few days," and 2000 soldiers *will* be sent to Utah." June 2, the new governor *to be* selected before long! June 20th, F. F. Thomas, but he has refused.

Let our readers judge from the above what trust can be put in the newspapers of our day. The truth is that editors who are enemies of the Saints invent hateful lies, and publish them as correspondence from Utah from their own reporters, so they say, to stir up the mindless public against thousands of men, women, and innocent children who are dealing diligently with their daily tasks without interfering with anyone else's work, while the best peace thrives in Utah. Several of the chief American newspapers have seen their mistake and have admitted it fairly. The *New York Herald* says that not one American newspaper has reporters in Utah, and that all the bad news about Utah is being made this side of the Mississippi by penny-a-line scribblers.

With regard to the accusation against Apostle Pratt, we direct our readers to the treatise that disproves it.

One fact is obvious to the Saints, that the Kingdom of God is becoming great in the eyes of the world, and a topic of horror and fear to the wicked and the faithless, those who agitate to break out such storms of slander with nothing but their own guilty consciences. Quickly we leave them with the blind idol of Mormonism building castles in the air, and hunting ugly fantasy.

COUNSEL TO ELDERS.

(From the *Millennial Star*.)


THERE is, at the present time, considerable excitement in the public mind, relative to what the world is pleased to call "Mormonism." The object of this editorial is to give the Elders a little advice, as to the best course to be pursued to allay excitement as much as possible. We know that it must needs be that offences will come, but, as Jesus said, "Woe unto those by whom they come."

You are called of God through his Prophets, and sent forth into the world to tell the people on what terms their sins may be remitted, and they put in possession of the Holy Ghost, which will guide them in the ways of truth, according to the promises of the Son of God. You are not sent to dispute or wrangle with them, but to preach the Gospel of peace and salvation to all who will listen to, believe, and obey the instructions of the Holy Spirit given through you. We therefore say go forth in the spirit of Christ, which is characterized by meekness, gentleness, longsuffering, and kindness. Honor your high and holy callings by a dignified demeanor in all your associations, both in public and in private life. Refrain from all untimely jesting, a thing which is beneath the position of one holding the office of an Elder in the Church of Jesus Christ of Latter-day Saints. Many Elders imagine that they have not preached a good sermon unless they have said something that is calculated to excite laughter, which amuses or disgusts rather than edify their hearers. Some again manifest a disposition to boast, by challenging, and bidding defiance to opposition, and seem rather to court it than otherwise. They speak of powder and ball as playthings. Lay aside such trifling and low-mindedness, and preach the Gospel of Christ. Reason with the people from the Scriptures, the Book of Mormon, and the Book of Doctrine and Covenants. Show them that such a work, as the one in which we are engaged, has to be performed prior to the second advent of the Savior, and you will meet with less opposition. Many who oppose your efforts to do them good, believe that they are doing God service, as did Saul of Tarsus. You should, therefore, rather pity and commiserate

than indulge a spirit of anger towards them, for they know not what they are doing.

As ministers of the Gospel, you need not violate any law of the land, but be subject to the powers that be. When you are maltreated and persecuted by the wicked, seek redress through the legitimate channel; honor the government, and the officers of its appointment, by appealing to them to redress your wrongs, by punishing the guilty. The laws of England are good, and guarantee to all the right to worship God according to the dictates of their own consciences. We therefore say, instead of disputing with the rabble, claim at the hands of the government that protection which her gracious Majesty is pleased to allow to all her law-abiding subjects. When the legal authorities of the land cease to suppress disturbances, and give you a chance to deliver the message of Heaven to the people, that all may have an opportunity of judging for themselves, and believing or rejecting upon their own agency; then the responsibility will rest upon them, and your garments will be clear of the blood of all men. It will be required at the hands of those whose duty it was to protect you, while in the discharge of the duties enjoined upon you by the God of Israel.

Do right, and when you are persecuted let it be for righteousness sake, that you may claim the promises of Jesus, for he said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the Prophets which were before you. * * * * Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

 Even though it will be in our next issue that the book debts appear, we will send information soon through the post to the different distributors.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, JULY 4, 1857.

EXHORTATION—The progress of the Kingdom of God, the influence of Zion and the opposition of the enemies require progress in us too, so that when conflict takes place, we will be on safe ground.

The call of God has long urged the Saints not to lose one opportunity to preach the Gospel faithfully to the Gentiles, purifying themselves from day to day, and striving to free themselves from the chains of Babylon.

A host of Welsh Saints have succeeded in reaching the land of Joseph, or America, although not all of them have gone on to Zion; but they can work their way to the end of their journey more easily than those who remain here groaning under the yoke of oppression, and longing for deliverance, with faint hope because of their poverty or the large size of their various families.

In the face of all the faint hopes we know of families who were among the poorest and the largest in number; nevertheless, they were among the foremost in faithfulness—preaching the Gospel, tracting, living righteously, and contributing generously to the work. During hard and unpromising years they strove patiently, earnestly pleading with the Lord and trusting in Him for assistance in his good time. Behold! they have pounds aside in the Office now, and more still rolling in.

How did the blessing come? Did the Lord reveal some treasures, or send money in the beaks of ravens? No; but He blessed them in their temporal labor and their daily diligence. The blessings of God are like a rope thrown into the water to someone who may be about to drown—it is extended to him, but he must take hold of it.

The unwise do not perceive the blessings of God when they are within his reach. No matter how much he earns—he spends the last penny, his harvest goes past, and the winter catches him unprepared.

There have been high expectations for assistance from Zion to emigrate the poor Saints out of Babylon, and some have received it; but it is not wise, at present, to depend on such hope.

With respect to money, Zion will not be very rich for a while yet, until important preparations are made, for when her King suddenly comes to his temple, and the wealth of the Gentiles is brought in. They deal mainly in goods there now. Instead of taking the way of the Gentiles to get rich—each one for himself heedless of everyone and everything else, the Saints join together in going out to preach the Gospel and warn the Gentiles—raising and establishing a powerful nation of hosts of the Lord—building cities and temples—breaking trails through the forests and wilderness lands—putting into practice the principles of life, rearing our children in the ways of purity, so that they may achieve the great, intended works of God in this age.

The ways to Zion are opening. We have seen the effort of Zion's people in sending generously what they had to meet the emigrants on the Plains; carriages loaded with gold and silver would not have served the purpose out there!

We see the settlements beginning across the plains, and it is intended to have one every 50 miles, and the emigrating Saints are to fill them as they come along, and at the end of another emigration they go on their way, yielding their place to others who may come. Thus the poor of our God can walk from station to station at a deliberate pace, taking the summer before them to do so, leaving whatever luggage they have to the *Express and Carrying Company* to transport for them. They can sleep, without fear of catching cold, a night or two if they wish between each station, and thus having less trouble in the end than the men of the ox teams! while there will be preparations to carry the weak and the sick.

You see that the only obstacle to the Salt Lake over there is the salt lake that borders us, and that the biggest thing is to get to go from here across to the land of Joseph somewhere. Let the wise, then, look for a way in which God will open the way; for He is sure to do so. He opened the heart of Pharaoh of old, and he raised Joseph

from the prison to the side of the throne, and Daniel the servant to be head of an empire.

The same God is the one we have; therefore, dear Saints, gird up your loins, and gather up your faith. Be ye diligent, faithful, honest, and sober, and, like several of the other brethren, you will be chosen by your master for responsible places before those who are less prudent; and earthly blessings will roll into your hands. Then, if you are frugal, wise, and organized, you will at least have a way to reach the land of Joseph, or America, and soon you will see Zion. Put your faith into action and be watchful and diligent with your religion and your stewardships, although religion is all inclusive, and look for the salvation of the Lord. Lively and patient faith and energy are what attract blessings. Brothers and Sisters, organize yourselves to live more frugally, so that you can spare a little for the Penny Emigrating Fund. Remember that two shillings per week for a year will make up more than enough to emigrate one adult to the United States.

Instead of wasting your money on some little, useless and short-lasting baubles, dress in serviceable, simple, and clean clothes, and deny yourselves unnecessary, luxuriant food to eat, then, even if you have not saved enough yourself, the help you need will be the less for it, and it will be even easier to obtain it.

Do not be inconsistent in your families. May your family prayers be as regular as the meals you eat. Do not waste all your leisure time in jesting, but ponder the principles of the kingdom so that you may grow with it, remember the saying—"Zeal without knowledge is not good."

It is obvious to all who have the light of the Spirit that false religion, tradition, wickedness and animosity, like the powerful boa constrictor, wrap themselves around mankind, and soon they will be overpowered. The tares are bound together in sheaves so compactly, in whole congregations, very, very tight, so that it will be practically impossible to pull out the grain of wheat that may be mixed in with them.

Elders and Priests of Israel! do not focus so much on preaching scripture and the "milk" of the word that you do not give your testimony. Also give it with power and enthusiastic zeal. If you do not feel you have sufficient power of the Spirit, withdraw, fast, and pray without ceasing until it comes on you, and then preach

powerfully, and tell the people clearly about the judgments that are coming after you expose the abomination of Babylon and the deceit of human religions, and the only way for deliverance, and if you do not convince them, make them *feel the power* of your testimony.

The Prophets and Apostles of God jointly testify that the small stone is about to shift and smash the toes of the old idol, but that our remaining here is the cause of tolerating the Saints in Zion so that things can be as they are. That the storm is gathering and the atmosphere is obviously darkening, and God expects for his Saints in Babylon to flee promptly before the way is closed by the bloodthirsty enemies. Nevertheless, let the faithful poor take comfort, for they will see the salvation of the Lord if they strive their utmost for themselves first.

Work exists in every place from where letters are written to us—preaching, tracting, and faithful testifying, and the honest payment of tithing. Do you not suppose that this will draw the attention of heaven on us, and that we shall soon see the intervening hand of the Lord to a greater extent? And is it likely that the Lord will not favor those Presidents who have saved, sacrificed, and been out helping their weak and small conferences to preach the Gospel and clear their debts?

Where the first pamphlets of the series have been sold, &c., it is appropriate to sell as many as you like of those that follow, of course; we say to all who have requested counsel in this regard, and it would be good to sell all they can of the account of the Martyrdom of Parley, since the profit is for his diligent and orphaned family.

By a letter from the Valley from brother Isaac Rees, late of Blaenau Gwent, we understand that he and some of the Welsh are living in Ogden city and environs—Thomas Giles, James, G. W. Davies, M. Dudley, Mesech Williams, W. Williams, J. Thomas, W. Lewis, John Price, &c. That brother Giles is great in the sight of the authorities, and has been ordained a High Priest, and has been called to travel throughout the outlying areas. He said that sister Margaret Giles died in childbirth on the Plains.

The latest *Mormon* we have seen says that the murderer McLean has searched St. Louis and environs for the woman who was once

his wife, and that her sectarian family was helping him to catch her and put her in an insane asylum on the excuse that she was crazy; but she escaped to the Plains. They feared her, for she knew more than a few things.

The *Bulletin*, a New Orleans newspaper, asked the Saints to turn away and give a wide swath to McLean. The *Mormon* says that if he goes to the Plains he will have whichever one he wants, a "wide swath" or a narrow one.

TEACHINGS,

THE Kingdom of God is to be built, and it appears to some that that will come about through three grand principles that are in our midst; first, the increase of its subjects in number and virtue. Second, the gathering of those from among every nation, tribe, and language, to Zion.

First, increase of the subjects—to multiply numbers of the subjects we must convey to others the better knowledge or the understanding that we have. A person cannot have knowledge of the kingdom of God but by one of three ways—seeing, hearing, or feeling. Consequently, brethren, if we leave the world alone until they see, hear, or feel something about the kingdom, we have determined the end of any increase in our numbers. We prove also that we do not have the necessary and required virtue or diligence; for those are the old and also the latest commandments—"Be instant in season and out of season."—"Cry aloud and spare not," &c. Also we should do to others as we would have them do to us. Let everyone ask himself and consider how he would like for someone to behave toward him if he were outside the Kingdom of God—without knowing him—bound by the traditional fetters of the world, and having not the least spark of light of the Holy Ghost, his conscience answers, "You should put off the vain ways of the world, and go from house to house with the printed word, so that your contemporaries can *see*, and you should cry out so they may *hear*, having the Spirit of God to make them *feel*, and you should be obedient and ready to do the will of God, always, as Jesus cried out from the dwelling place of his holiness, "Here am I, send me."

In this way the subjects of the kingdom would increase in number and virtue.

Second, *the collection*. All know that money is required to transport men across oceans and continents, and to free the Church here from debt, &c. Our all wise Father has instructed that the most efficient way to accomplish this is for each one to consecrate to His name a tenth part of his possessions, and their daily increase, and to act faithfully according to his direction. He promises in return to bless us with blessings that there will not be room enough to receive them. We have enough room for what we have at present; therefore, it must be that we will get richer as we pay our tithing faithfully. Therefore, brethren, let us devote ourselves to doing the will of our Father, lest He keep us in Babylon, as he kept the ancient children of Israel in the desert to wander for forty years, dying in the end, for their disobedience and their unbelief.

Fasting is a duty that is pressed upon us for two reasons.

First, because fasting, like prayer, is effective in bringing power over the spirits of darkness, as can be proved from the account of the ancient disciples in failing to cast out that devil, because, as Jesus says, this kind goeth not out but by prayer and fasting.

If a man were to throw a stone with the intention of killing one bird but manages to kill two, he would consider himself fortunate. In the same way, brethren, fasting brings strength to us that we could not do without, and it also saves our money, so that we can put it in the Penny Fund, and so much, in time, toward our emigration.

Third, *the preparation in Zion*.—When the Son of Man comes He will come to his temple; thus, the Temple will need to have been built and dedicated to his name. Everyone knows that there must be stone, mortar, wood, iron, brass, copper, silver, gold, and many other precious things to build a temple, and such things do not come on their own—there must be craftsmen and workers to prepare them and set them in place, and they must have food and clothing: it is obvious that some must labor to feed and clothe them.

Furthermore, it would be strange to see only a temple there to welcome the King of Kings; for He will come to be glorified in his Saints, and, of course, the Saints will be expected to be there around their King. They will be many thousands in number, and, to be like the King, they will have to have splendid houses to live

in. The houses will form grand and splendid cities, which will have been built by then, the government strengthened, and the Saints perfected, to a great degree, through the principles of the Gospel: for all that, there must be much labor and money.

Let us take heart—the majestic work is going forward as quickly as we are able to follow it. It is not a bit of talk over the pulpit and in the *Society* from false believers, but rather it has claimed its place in the thoughts of the crowned heads of the earth, and asserted itself as the chief topic of debate in the main parliaments of the world. The Almighty God is on our side, and who *can* be against us?

An Elder in Israel.

MARTYRDOM OF PARLEY P. PRATT.

(To the tune "*Minnie Gray*.")

THE blood of God's servants is now a sign to the living
 That the destruction of old Babylon is at hand;
 The martyrs of our age, tortured by pain—
 To the world will be death in fear.
 O! Parley, dear Parley! a martyr for God.
 Night and day thy blood calls from the earth,
 "Vengeance" among mankind.

The world is in turmoil, all an outrage,
 Soon it will be completely perceived as such;
 It is America, for a season,
 That will be the focus of Babylon's wrath—
 Dear Parley! dear Parley, he has been martyred;
 But still he lives, beneath the smiles of his God,
 In the midst of those who dwell in Heaven.

All through us is great grief, piercing like an arrow,
 At the thought that Parley is in a grave!
 A true martyr now is he,—my soul was bruised,—
 His side was pierced by the sword;
 Brother Parley! brother Parley, thou sawest our Leader,
 When thou wast killed, thy spirit received
 Heavenly strength to tear the veil.


Alas! in this age, woe to thee Babylon,
 Says the spirit of revelation of our God;
 For we find your cup almost full,
 Nearly, it is nearly to the brim now;
 O! Babel, O! Babel, thou hast offended our Father,
 For this, before long, true destruction, indeed,
 Will be seen ravaging every land.

Before long we shall rejoice, our Parley we shall have,
 Soon he will rise again from his grave;
 It will never again be possible to give him a single injury,
 With a handgun or by the edge of the sword;
 Our Parley! our Parley! a martyr for Christ:—
 Soon he will come to Zion, with no fear,
 To cheer us, without a single feeling of sadness.

Our Brigham is alive, glory be to God,
 "A Lion" is he, from yonder tribe of Ephraim;
 When he roars, everyone beneath the Heavens
 Is filled with dread and fright;—
 O Brigham! Dear Brigham, the seer of our God,
 Long mayest thou live, for shortly
 Will the world and the "kingdom" be ours, indeed.

Flint.

DAVID JOHN.

 We have had considerable trouble in getting the semi-annual numbers in the proper form, but we must consider that it is the first attempt on the part of our hard-working brethren. To such we say that we need the names of the branches and their amounts of tithing for the six months, instead of the total for the Conference. Remember, from now on, to keep track of the details, such as the names of things, persons, dates, &c., with regard to the expenses. Where the account of sums paid from the tithing for books was given, we expect from each one, without exception, proof that his Conference has received credit for that: where the sum was divided for several branches, we wish to have their names, and the amount credited to each one. Not all the book distributors have sent their semi-annual 'Balance Sheets' in. Let it be understood that it is either the distributor's acknowledgment of the tithing sum received for his Conference, or the names of Branches as noted that provides the aforementioned that is required. Let every Branch President have the tithing account, &c., of his Branch on hand for when ——— calls by to compare things.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 16.]

AUGUST 1, 1857.

[VOL. X.

TEACHINGS.

By President HEBER C. KIMBALL, *Bowery, April 6, 1857.*

YOU have heard what brother Wells has said in reference to the Temple, the canal, &c. The Temple is designed for many purposes, and there are many things that God will reveal and many blessings that he will confer upon this people in that building, if they will use due diligence in forwarding its completion.

Some may think that the erection of the Temple more particularly devolves upon bro. Brigham, bro. Heber, bro. Daniel, the Twelve, and a few of the Seventies, High Priests and Bishops, and when it is finished they may imagine that they will receive their blessings therein, but that work is designed to be general. There must needs be a universal exertion, not only by the leading official members of this Church, but by every member, male and female, for the Temple is not for us alone, it is also for our sons and daughters and succeeding generations. They will receive blessings in it, and therefore it concerns them as well as us.

If I obtain all the blessings of the priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh. Then if my wives are one with me my children and their posterity will partake of those blessings which have

been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man, and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them forever and ever, through their faithfulness, and there is no end to it.

It is a strong additional inducement for you to live your religion, in view of the benefits that will be continued to your posterity. If you can only bear this in mind, I think it will serve to keep you steadfast in the line of your duties. Will our posterity partake of the blessings we will receive in the Temple which we are building? They will, forever and forever. Our blessings are to continue always, if we live so as to attain to the principles and fullness of perfection and to secure the promises of eternal lives, then those blessings will rest upon us and our children.

How long will it take this people to build the Temple on this Block, supposing that every man and woman, and every child that has arrived to the years of accountability, will unitedly strive for its completion? Not very many years. Were I laboring on that Temple I would constantly endeavor to work upon it with an eye single to pushing it forward, and to the blessings I expected to receive therein. But supposing that you do not all live, will you not be benefited by it? Yes, you will.

We are now attending to matters that will answer every purpose, until that Temple is completed. Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

Is it requisite that every member of my family should feel the same interest that I do in my welfare and prosperity? Yes, every woman and child from the oldest to the youngest. They should be just like a tree that has many branches to it. The extremity of the longest limb is dependent upon the tree from which it grows. We should become one tree, and be like the "tree of life, which bare

twelve manner of fruits," all connected to one stalk. I presume that those fruits came from grafts, else the tree probably would not have borne so many kinds. We must be grafted into the true vine and continue to partake of its fatness, and then we shall go back to our Father and God who is connected to one who is still farther back, and this Father and God who is connected to one who is still farther back, and this Father is connected to still farther back, and so on; and just so far as we respect our superiors and try to save our children, so shall we receive blessings from this time forth and forever, and shall become as numerous as the sands upon the sea shore. What is there to hinder us from obtaining these blessings? Nothing, except it be our own want of faithfulness, for by diligence, integrity and perseverance we can accomplish all we desire and help to move forward the great work of God.

I have heard a whispering that some who work on the Temple at dressing rock, and in the machine and blacksmith shops, having nothing but bread to eat. It seems as though this could not be so, for I have seen the public hands packing home carrots, parsnips, potatoes, &c, and it is not so very bad while there is plenty of them; and every man gets a pound of flour a day, and I think there should not be any grunting. It will not be a month before we shall have lettuce, radishes, &c., and there now is a plenty of greens; and onions are plenty in the tithing Office, and we will be very glad to have you come and get them at your leisure.

I have just touched upon these things in connection with bro. Wells's remarks concerning the Public Works, for I am one with him and he is one with me, and we are one with bro. Brigham. We have not set our feet to the race for any other purpose than to follow him and run through, for he is our leader and will be our leader, temporally and spiritually, from this time forth. When Joseph comes again, will bro. Brigham be removed? No, never. Brother Joseph is ahead, bro. Brigham is after him, I am after bro. Brigham, and you are after me, are you not? and we will not flinch, and God will bless and prosper every man that will help himself, and he will bless, prosper and sustain this people and they will

never fall as a people, though we expect that many will apostatize, pitch over the dam and go to wreck.

If we sin and do not repent, God will chastise us until we do repent of and forsake all sin, but he never will scourge us so long as we do right. I have said a hundred times that we never will want for bread, meat and the comforts of life, worlds without end, if we will only do right. That is my prophecy, and always was, and it is true. I agree with Daniel, with Joseph, with Brigham, with Jesus and the Apostles, and all the holy Prophets, and I have spoken as I have to arouse your feelings, to waken you up and comfort your hearts and cheer your minds, for I have no other feeling than to do you good.

When the Big Cottonwood canal is finished, aside from its being of material benefit in our operations for building the Temple, it will be of great worth for irrigating lots in this city, especially in the east part of it; and you will soon be able to raise enough more than heretofore to pay you for your labor upon that work, yes, tenfold more. You may think that extravagant, but I say it is not. Reckon it up yourselves, and see how much more you could raise if you had plenty of water. You could raise as much corn fodder as would keep your cows through the winter, and I believe more than you have cows to eat it, besides the large extra amount of vegetables you could raise.

I will now make a few remarks in relation to building storehouses; not particularly in regard to building tithing storehouses here, for there are enough at present to hold all the grain we have; though I believe that by another year this people will fill our tithing houses until they overflow, for a great many of them are going to continue to do right and live their religion; and if they do that you will see the wheat, the corn, the oats, the barley, and all our stock and possessions increase. If we increase it will increase; our wealth will grow and increase with us, and there will be no end to it. But in order to lay up grain you must prepare storehouses. Every man who has a farm needs a storehouse, one made of rock and lime that will guard your grain against the mice, rats and all other four-legged vermin, also against the two-legged ones. I have more fears of the two-

legged ones than I have of the four-legged ones.

Plan to build a good storehouse, every man who has a farm, and never cease until you have accomplished it. And do not forget to pay your tithing before you put the grain into the storehouse. Lay up enough for seven years, at a calculation for from five to ten in each family; and then calculate that there will be in your families from five to ten persons to where you now have one, because you are on the increase.

It now takes about one thousand bushels of wheat to bread my family one year, and I want to lay up six thousand for each year of the seven for which I calculate to store it up.

Reflect upon the probable increase of my family within seven years, they alone will be almost numerous enough to people a small city. Where a family now requires only a hundred bushels a year, let the head of that family lay up a hundred bushels the first year, two hundred the next, and increase the amount every year in proportion to their probable requirements.

When we have stored away our grain we are safe, independent of the world, in case of famine, are we not? Yes, we are, for in that case we will have the means for subsistence in our own hands. When the famines begin upon the earth, we shall be very apt to feed them first.

If judgments must needs begin at the house of God, and if the righteous scarcely are saved, how will it be with the wicked? Am I looking for famines? Yes, the most terrible and severe that have ever come upon the nations of the earth. These things are right before us, and some of this people are not thinking anything about them; they do not enter their hearts. Still there is not an Elder here who has read the revelation which says go forth and warn the inhabitants of this land of the wickedness, the death and disasters that are coming upon this nation, but what must be satisfied of the truth of what I am saying. You have done according to the instruction given in that revelation, and now reflect upon the things that I am declaring in your hearing, and lift up your voices unitedly as a people to the God of Heaven that he will be merciful unto us

and favor Zion.

Be wise, listen to counsel, and obey the voice of the head and you will prosper and never want for bread, *but as the Lord liveth you will feel it, if you do not continue in the line of duty.* [President B. Young: *That is true.*] Yes, it is as true as it is that God ever spake to this generation. I consider that carefully storing our surplus grain against a time of need is of the greatest importance to this people, in connection with building the Temple. You may build that Temple, and at the same time neglect those things that I am speaking of, and you will perish temporally.

Now go to and raise grain, for I feel satisfied that the Lord will give us two, three, or four years of good times, and will hold the enemies of the upright by the bit, if we will do right. I will have the 'if' in every time, for in such case I tell you that God will hold our enemies and they cannot have any power, until he has a mind to permit them; and then he will only permit them for a time, in order to manifest his Almighty power and to qualify and prepare them for a time to come. I mean just what I say.

I have talked here year after year, and told you that I was going to work to build a good storehouse, and I now have a good one, though it is not yet quite finished. I have five or six hundred bushels of wheat in it, and I am going to make a tight floor of rock by grouting it with lime and sand and plaster the walls on both sides so that it will be proof against mice and all other kinds of vermin.

As I have said, I know that we will see those things of which I have spoken, such famines as this world never beheld. Yes, we have got to see those scenes, but if we will keep our vows and covenants the Lord will hold them off until we can prepare ourselves; and if you will wake up and do as you are told you will escape.

I will advise every man in every settlement to build a storehouse; and if one cannot do so alone, let two or three build one between them. Store up and preserve your grain, and then you will be safe. But if the famine should come upon us in our present condition,

what could we do? If we do not do as we are told in this thing, the displeasure of the Lord will be upon us and he will not continue to bless us as he is now doing.

I know that he is able to suffer famines to come upon us, and then to rain manna down from heaven to sustain us. I also know that he could increase our grain in the granaries and our flour in the bins, and make one small loaf of bread suffice for many persons, by exerting his creative power. I do not know how he does that, but I know that he can do it just as easily as he could bring me into existence upon this earth.

There are a great many things we can save and take care of, as well as we can, wheat, barley and oats. We can dry pumpkins, squashes, currants, apples, peaches, &c., and save them; we can also save beans, peas and like articles and keep them for seven years. And if you take the right care of your wheat you can save it just as long as you may wish to, but in the usual mode of storing it you have got to stir it, move it, remove it and turn it over, or it will spoil. It is just so with this people, they have had to be moved and removed from place to place, to prevent them from getting into dotage.

I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of bro. Brigham and his brethren, that he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly. Why is this? Because God loves that man, and because he honors his work and word. Some of you may not believe this, but I not only believe it but I also know it. For a man of God to be confined to one woman is small business, for it is as much as we can do now to keep up under the burdens we have to carry, and I do not know what we should do if we had only one wife apiece.

Let us go to work and cultivate the earth, and go into the fields and bless the land and dedicate and consecrate it to God; and then dedicate the seed, the implements and the horses and oxen. Do you suppose that that will have any effect? I know that it will.

Nearly twenty years ago I was in a place in England in which

I felt very curious, but I did not know at the time what it meant. I went through a town called Chadburn, beyond Clitheroe. Before I went there, some persons told me that there was no use in my going, and asked me what I wanted to go to Chadburn for, saying it was the worst place in the country, for the sectarian priests had preached there faithfully for thirty years without making any impression.

Notwithstanding that, I went and preached once and baptized twenty-five persons, where the priests had not been able to do a thing.

(Continued on page 252.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 1, 1857.

THE wise perceives evil from afar, but the fool loiters next to destruction. Our appeal is to all who feel the least interest in this magnificent and wondrous work of the latter days and the most important and prophetic.

Is it not obvious to you that the hour of the judgment of God has begun, and the prophecies of the martyred Seer, JOSEPH SMITH, are being literally fulfilled? Who would believe a simple, uneducated, (with respect to the teaching of the world,) and beardless young boy who meekly declared that he had received the eternal Gospel, to preach to the whole world—to Protestants and Catholics, Muslims and Pagans—to every intelligent being, and that the hour of the judgment of God had come? Who would believe him when he spoke of a Church that contained only six members would increase to become a strong nation, when he spoke of the truthfulness of the Book of Mormon, the gathering of Israel—the building of Zion—the judgments of God and the fall of Babylon? Despite all the doubt and the opposition of the wise and strong ones of the world, the attraction of Mormonism continues to go forward, and every one of its movements is like the irresistible tide of the sea that sweeps away

the sand embankments of slander and negative predictions against it! Is it possible for anyone not to understand the predictions of the prophets of God, even in this issue of our TRUMPET, about the severe famines that are *at our doors*? Can the sight of the warring, bloody, and corrupt world be improved?

It is true that the messengers of God must wash their hands completely from the blood of this generation, or woe betide them the next morning. If the mild voice of the humble servant of God is weak and despised as he kindly invites sinners to covenant with their God, and it is all in vain, a stronger voice will come. "And after your testimony (says God) cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, (namely Babylon) and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and, surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, "Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come."

Since the judgment begins in the house of God, the Saints are to listen to the voice of their pastors, and prepare themselves so they will not be swept away with the chaff of the threshing floor, namely Zion. We call the attention of the Saints to the prophecies of Pres. Kimball in this issue about the severe famines that are at our doors! Truly, the present is not the time to idle and waste!

When the grasshoppers, crickets, and locusts, &c., visited the Saints, it was a topic of mocking for the Gentiles—They joyfully spread abroad their papers containing the news, and they rejoiced at the idea of the starvation of the Saints in Utah, but by today the tables have turned, as shown by the account of

THE GRASSHOPPERS IN MINNESOTA, U. S. A.

(From the *Saint Anthony (Minn.) Express*.)

"THE region around Monticello is literally alive with grasshoppers. Never in our life did we see so many of these troublesome and destructive insects. They crackled under one's feet like brittle shells. There was no such thing as avoiding them: whichever way one looked or went, they were manifesting themselves. Though

not yet half grown, they are already doing immense damage, and unless they speedily emigrate, must devour every green thing in Wright county.

“Well-informed men who have watched the grasshoppers, and who know something of their instincts and habits, assert that they are already preparing to take up their line of march for the southern country, and that the region of the upper Mississippi will soon be delivered from them. [Time will tell that best.]

“Mr. Ferguson, who cultivates a farm on Minnetonka Lake, informs us this week that he had twelve acres of wheat which, ten days ago, looked in excellent condition. Four or five days since the grasshoppers commenced on it, and not a single blade can be seen on the whole field. Several acres of corn which had come up in fine order, had been destroyed in like manner.

“J. F. Bradley, Esq., of Monticello, informed us that on Saturday evening last he passed a wheat field of about twenty acres, near Monticello, which was in excellent condition, the wheat standing four to six and seven inches high, and very thick. On passing the same field on Monday morning last, some thirty-six hours later, the field looked as if it had never had a crop on it; not a blade of wheat was to be seen. The cold rains do not seem to have destroyed any, at least not to any appreciable extent.”

If the righteous will *hardly* be saved, where do the ungodly and the sinner stand? If people hardly keep from freezing after preparing a house and warm clothes, what will become of the naked in the field? If the Saints hardly escape after saving and storing sufficient wheat and food for seven years, where do the wasteful Gentiles stand when the black famine comes?

The war dogs are to be released to the field, together with pestilence and destruction; for the Lord Jesus is about to come, and the fate of those who refuse his Gospel is sealed.

EMIGRATION.—Because numbers of the Saints have emigrated to the United States through the Emigrating Agents of the world, President Pratt wishes to notify the Welsh Saints

that he will transport the least number as well as the greatest number of emigrants when necessary, even if it is only one family. Instead of going mixed in with the evil and unclean gentiles, the Saints should cross the sea in the company of as many of their brethren as they can.

Brother Pratt sends some out practically every month of the year.

Besides being a definite commandment for the Saints not to go in other ways, it is necessary to keep a record of their names. It is understood that all who go against the rules after this notice will forfeit their membership in the Church. The names of those who have prepaid are to be sent through this Office. Also, let the presidents send the names of all who have emigrated after the departure of the S. CURLING whose names have not been sent here.

To Presidents, &c.—We are sorry that we could not give a literal translation of the article that is in the “Star,” issue 32, for lack of space. We shall give the essence of it.

He says that it is the duty of a Conference President to visit the branches and the homes as often as he can, feeding the Saints under his care, and informing them of every new movement of the work of God, and of the opposition of its enemies, and not to leave them in ignorance of everything that is going on and every teaching that is coming out, and keeping everything in order and in good form. If a President is full of life and diligence, the Saints under his care will be the same way, and if otherwise, it is easy to perceive the bad effects. Many are too inclined to stay in the finest and most luxurious places to feed their bellies instead of taking care of their Saints.

This is not a day to feast, to ride horses, and take delight; rather it is a day of hard labor, a day of sacrifice—a day in which all faculties of the body and the Spirit are to be put into action to save men, and to bring forth Zion on the earth. They are to hear your voices, and follow your light day and night, until the vineyard is cleansed; then will the Lord of the vineyard say to his servants, “Rest with me in my kingdom, and rejoice in the fruits of your labors.”

The next article is on

LIBERALITY.—He says that the payment of tithing is not sufficient to do away with this heavenly principle. If the Saints keep their homes and their hearts open as they usually do they shall enjoy the blessings of the Lord on their food, and all they have.

What is a greater privilege than having the honor of lodging, feeding, and washing the feet of a servant of the Lord, and receiving his teaching and blessing? And what better opportunity will the servants of God have to come to know and benefit the Saints than in their homes and their family circle?

Next he comments about the

CONFERENCE Houses.—Besides the heavy expenses for these houses, and besides a president who is going around to the homes of his Saints not having time to be in one, they tend to nurture idleness and laziness, depriving the Saints of their blessings, in the loss of the visit of their Presidents. The fewer of them, then, the better.

BOOK DEBTS are increasing by now! With nothing but the *Trumpet* every fortnight, frugality and order, we are confident that we will be enabled to close our accounts without any loss when we have the privilege of going home.

(Continued from page 248.)

I went through the streets of that town feeling as I never before felt in my life. My hair would rise on my head as I walked through the streets, and I did not then know what was the matter with me. I pulled off my hat, and felt that I wanted to pull off my shoes, and I did not know what to think of it.

When I returned I mentioned the circumstance to bro. Joseph who said, "Did you not understand it? That is a place where some of the old prophets traveled and dedicated that land, and their blessing fell upon you." Then try it, and see if it will not leave a blessing for us to dedicate our lands. If you think that it will not, never bring another bottle of oil and ask us to dedicate and consecrate it for the benefit of the sick. I know that we can bless the land, and that through our blessing it will be filled with the Spirit and power of God, and that too in great profusion, especially if we are filled with the Spirit ourselves. Some may

call me enthusiastic, but I am no more so that the old prophets were when they had the Spirit of God upon them.

Let us bless the land we cultivate and the fountains of water and they will be blest; and then men may drink of those waters and they will fill them with the Spirit and power of God. Let us bless and dedicate the fountains of life that are in us, in our wives and children and in everything else around us. Can the Spirit of God enter a stone, or one of those posts? Yes, and it can fill every pore as well as it can every pore in my body. Can it enter into my pores? Yes, even into my hair; and it can also enter my bones and quicken every limb, joint and fiber.

Let us not dispose of any grain, only what is actually necessary. When it is actually necessary to part with any grain, let us put it into the right hands. If I have any to part with, I will put it into the hands of those that will make good use of it. We have got to become one in our financial matters in the church and kingdom of God. How can you become one tree, with limbs and branches all pertaining to the selfsame tree, when there is disunion among you?

Then go to work and build up this kingdom, establish righteousness and prepare yourselves for the famines that are coming upon the earth, for I tell you that they are coming.

Do you suppose that God would give revelations and tell us to warn the inhabitants of the earth of things which were coming speedily upon them, if he did not intend that those things should come? He said that they should feel them, and I know that they are bound to feel them, for they will not repent. Let us go to work and prepare for the thousands upon thousands who will come unto us.

Our Carrying Company is only in its infancy, but it will prepare the way, and the day will come when people will gather here by hundreds and by thousands; yea, fifty thousand in a year, and very many will come trudging along with their bundles under their arms. I have heard bro. Joseph, bro. Brigham and several other men say that it will be, and I know it will, because they have said it. Many of you will venture to say that you believe it, but I know that it is true, and it will surely come to pass.

Brethren and sisters, these are some of my feelings; and I hope and pray that those whom we have warned will go home and warn their neighbors and tell them to be up and doing, and then we shall not have to tell you these things again. It is no time for grunting, it is no time for having the *blues*, it is not time for sugar tits, for dancing and amusing ourselves. Amusements are stopped for the present, but when bro. Brigham says dance, then dance; but when he says stop, then stop; and when he says prophesy, then prophesy, but be sure to prophesy right.

I have said nothing but what the Spirit has dictated, and all the principles that I have touched upon are contained in the Bible; if you don't believe it, take that Book and look for yourselves; and then take the Book of Mormon and see what the Lord said to the Nephites. He said, "The nation or people that will not serve me on this land, I will cut off from the face of the earth," and I know that he will do it. And bro. Brigham, the Twelve Apostles, and Patriarchs John Young and Isaac Morley will all declare that it is true. May God bless you: Amen.

THE TEMPLE BLOCK.

(From the *Deseret News*.)

One day last week according to our expressed intentions we took a walk inside the wall that surrounds the temple block, to see what was passing there and what so many men were employed at, that had been seen going and coming in the direction of the east gate, the only one kept open for the ingress and egress of the workmen, and for the teams hauling stone, lime, sand, coal, lumber and other materials necessary for carrying the various kinds of work and mechanism, the men are engaged in on and about the foundation of the Temple, in the Public Shops and other places on the block.

As was expected from the noise heard for many weeks, the first thing seen on passing through the gate was a large company of stone cutters busily engaged in hewing the huge rocks that had been hauled there from the quarry four or five

miles distant, and fitting them for the place they are to occupy in the basement of the Temple.

We saw there, cheerfully at work, men whose hairs were white with age, middle aged and young men, with many boys just commencing to use the chisel, and the noise they made was nearly deafening as we are unaccustomed to noise of that kind. We did not count the men, but the stone cutters with the laborers engaged in placing the stones ready for the masons when they get to work would make a small army, and so soon as the Cottonwood Canal is completed, and the facilities for delivering rock faster are increased, the number of stone squarers and laborers will be augmented in a corresponding degree.

After spending a short time looking on the busy scenes without, we passed through the public shops, taking a cursory view of what was going on there, and found them alive with workmen. The stone shop, where stones are hewn in better style and greater variety than those for the basement of the Temple; the blacksmiths' shop, the carpenters' shop, the paint shop, the gunsmiths' shop, the machine and other shops all presented scenes of industry, ingenuity and skill worthy looking at.


Among other things the fire engine, which the city council are getting made, attracted our attention, as it has been thought by some that a good one could not be made here. The workmen are progressing with it slowly, but when done if it is not as good as any that could be imported we shall be mistaken. At all events it will be of valley manufacture, and another can be made, if it fails to work well, that will do better, in accordance with the spirit of the age.

Having but little time to spend in feasting our mind in examining the various kinds of work done and in the progress of completion in the various departments through which we passed, and seeing an imitation of our patent notice to loafers posted up at every angle, we did not stay long in any one place, and returned with as little delay as our own curiosity would admit to attend to our own business, much pleased with the excursion and with what we had seen.—*Deseret News*.

BOOK DEBTS, JUNE 30, 1857.

	CONFERENCE.	£	s.	c.
Brecon.		10	2	10
Monmouth		61	0	0
East Glamorgan		112	18	11½
Cardiff		56	9	6
West Glamorgan		130	10	6½
Llanelli		63	8	7
Carmarthen		24	10	5½
Pembrokeshire.		10	1	11½
Cardiganshire..		18	13	7
Merionethshire		12	0	5½
Flintshire... ..		14	1	4
Denbighshire... ..		18	2	1½
Anglesey		12	13	1½
		£544	13	5½

BOOK PAYMENTS FROM MAY 28 TO JULY 31.—A. L. Jones, £7; J. Thomas, £1 8s.; J. Davies, £11; J. Griffiths, 12s.; J. Treharne, £1 2s.; I. Jones, £4; E. D. Miles, 10s; W. Ajax, Denbigh, £1 18s.; W. Ajax, Angleseley, £3 11s 8c.; M. Vaughan, £5.

 DO not forget the requests in our previous issue, together with the accounts for the previous year, as was requested by letter.

WE EXPECT the missionaries from Utah any day now.

Addresses—Rev. David Davies, Cil Heol, Llanelli, Carmarthenshire.

Mr. Levi James, 7, Park St., Swansea.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

AUGUST 15, 1857.

[VOL. X.

A NUT OR TWO FOR THE "LEADER" TO CHEW ON.

LET our readers understand that the *Leader* is a newspaper published in Pwllheli, North Wales.

This strange *Leader* is himself so blind with respect to "Mormonism," that he is led by some of his correspondents who are even more blind, truly fulfilling the scripture, 'If the blind lead the blind, both shall fall into the ditch:'—the ditch of lies and contradiction in this example.

He gives some savory accusations against the Saints, mocking their God in a very unusual way.

With regard to his first accusation, namely, "that 'Mormonism' does not have established beliefs, but that its principles and its doctrines are open to being changed according to whim, and according to the special purposes of church leaders," we say that this is a baseless and lying assertion, and we ask for the proof! Accusing, maligning, and condemning are an easy task—it is not as easy to prove the subject that establishes the fact—the *proof* Mr. *Leader*.

Accusation 2.—"At present it is a mixture of paganism, Judaism, Christianity, Mohammedanism, idol worship, and atheism."

Extremely witty and clever; but again where is the *proof*, Mr. Editor? Only one thing is lacking in your 'mixture,' namely, *truth*: if you had that, two other things would follow—consistency and proof. You did not say *which* part of the above 'isms' are within Mormonism. Perhaps even the pagans

have some correct ideas, yes, better than those of the so called Christians of our age. Even the idol worshippers and atheists of our age have better ideas than some who call themselves Christians.

We shall not imitate or follow the *Leader* in assertions without proving them with undeniable facts.

1. The 'Christians' of our day believe in a God without body, parts, or passions—present everywhere, or filling all space, heaven, earth and hell although he is immaterial, yet the creator of all matter. The poem of brother John Richards says that

The sectarians' God, up in the third heaven,
And here on the earth, fills every spot and place;
He fills hell below, and the sun and the moon on high,
And does so every second, though 'tis a great surprise to me!

There is no picture or image that can be made to this being,
He has no head nor eyes, nor hand, nor leg, nor foot;
He is a God of no substance, and Father of the substances of the world,
Author and Keeper of all the great *chaos*!

He is greater in size than the earth, and all the great seas,
Sun, moon, stars, and the planets, were they all put together;
Neither has he boundaries—his center is in the heavens,
And his center is here also—a very strange being is he!

Good and bad are indifferent, making tremendous nonsense,
And worlds without number, all in his huge belly!
A variety of elements, and a myriad of beings without number,
Dwelling in their emptiness, which is a great surprise to me!

Where does God dwell? Oh, in the third heaven,
We are there also, if we are in his belly;
If so it is to believe, hideous foolishness for a people,
To say that the family of death goes to him.

If the worlds are in him, we are there in them,
And thus in him as well, and what more do we need?
'Tis foolishness to talk of heavens, on high far away,
Or any blessed places—there is no need for anything better.

Everyone is in God already, according to their creed,
'Tis great foolishness to preach of Christ and his fatal wound;
Despite this we need preachers, paying them a big wage,
And we need to bow our heads, and kneel down to them.

And also they pray, each one beneath his burden,
"O Lord God of hosts, reveal thy arm;
"And come here thyself to fully bless us;
"We are poor, thou hast plenty."

'Tis foolishness to say *Reveal* that which has never existed,
And invite an object to them that *more than fills the house*;
And who can be *poor* and *dwell in him*?
When he is *all wealthy*, and in the third heaven!

O Lord God of hosts, everyone, white and black,
Will soon come to recognize thee by way of the blessed atonement;
Lest they in the end suffer his terrible wrath,
When the day comes to judge and prove us each one.

The meaning of a god without a body, &c., is an immaterial god, *or a god of nothing!* If he were matter, that matter would have to fill a part of space, and then it would be a *body*, for a body *is the size of any matter that fills space*. Who can perceive or describe *nothing*? What hold or power does 'nothing' have over matter? Were we to fear or love the 'god of the sectarians,' what would we fear or love? *Nothing!*

2. They believe that this non-existent shadow has brought all the elements of existence out of nothingness! "Out of what did the *great* God create this world, my dear children?" says the teacher to the Sabbath school children. "From *nothing*," is the ready answer after 'learning the subject.' This is how more repugnant ideas are rooted in the minds of the children of 'Christians' of our age even than in the children of idolators! The idol worshipers have some objects to worship—the elements of fire, water, and air, or the sun, the moon, a river, a creature, or a human being that has a body, parts, and passions. These can be understood; but who can conceive of an immaterial god who has a person, but no body, and that person is three persons, and the three persons are one person? The sectarians blame the idol worshipers for not going according to the light of their understanding and reason, instead of traditions and fanciful ideas, while they themselves are a hundred times more foolish!

Atheism, is it, Mr. Editor? Is not the above sufficient to nauseate any thinking man, and make him a callous atheist if he does not *know the true God*?

While absurd notions are taught that the elements of our earth were brought out of nothingness into existence, about six thousand years ago, geology teaches the atheist otherwise. Obvious impressions are left on substances by the effect of time as consistently as the rising of the sun or the change of the seasons which prove their existence for more than six thousand years back. It is easier for the atheist to believe that which he can see for

himself than the old fanciful nonsense of superstitious and selfish fanatics.

Who can understand the bringing of substance into existence out of nothingness? No one. What man in his right mind will believe that which cannot be understood, and which is absurd in the face of his reason? What just being will hold him responsible for not believing? How are your teeth as they crack the nuts, Mr. Editor?

The Bible is not the standard of the nonsense noted. The account of the creation of the elements out of nothing cannot be found in it. Nor can one find an account in the Bible of a god without body, parts, or passions; but to the contrary, it gives an account of a God who has body, parts, and passions, who has walked with, eaten with, striven with, and associated *face to face* with man—a God who can love or be jealous, which proves his passions.

Accusation III. You say that our “ideas have changed considerably with respect to the Godhood from the *beginning* of our organization.” We ask in what instance, together with what meaning of the *beginning* of our organization? Another nut that Mr. Editor has to crack is that the God the Saints worship is no more than “some notion to tickle their curiosity.” We believe that we have enough friends who have a worse ticklish itch, from the facts we have noted.

IV. He asserts that the Saints are reaching to obtain in the end the crown of Godhood for their own heads. Quite right for once, accidentally. Paul was also “tickling the curiosity” of the Philippians in the same way, when he said, “Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God.”

In order to prove and establish these topics, we are sending a copy of “Who is the God of the Saints” to you, Mr. Editor, so that we will not take up too much of our space in answering you, since the treatise explains its topic, and disproves your false accusations.

We will answer for any doctrine you see in our books, which contain every principle of our religion that has ever been preached in this country; but we will pay no attention to the lying and baseless repetitions of malicious slanderers, such as the reference to the declarations of brothers Wheelock, Kaye, &c. We will give what the South Waleans call a hop, skip, and a jump

over the pack of baseless lies invented by a malicious enemy.

The correct translation of the quotation of the revelation noted is as follows:—[from the “Millennial Star,” number 48, vol. 15.]

“Now hear it, O inhabitants of the earth, Jew and gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom *we* have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.”

There are gods many and lords many, but to *us* there is but *one* God, says Paul, and for our reasons for worshiping that *one* God, we direct you to the treatise, “Who is the God of the Saints,” trusting that you will see that we have a better God than one who is without body, parts, or passions.

We also direct you to 1 Cor., chapter 2, where you will learn a mystery, i.e., that the natural man cannot know and understand the things of God without having the Spirit of God, and if you cannot believe the lads of the Saints who preach Christ and belief in him, professing that they have authority to administer the ordinances of the Gospel, and that the gift of the Holy Ghost is to be obtained through that, we do not expect that you will be able to believe or discern the deep things of the Spirit.

The old, well-known tale of Elin Dafydd shows that your paper is years behind the times. The same thing with the great, wise man of Llŷn, who makes the remarkable discovery that the Saints in Utah believe in and practice polygamy, and challenges anyone of the Saints to prove otherwise, while their publications have proclaimed the doctrine for years, and no one has yet refuted it! The “lads of Llŷn” are way ahead of you, dear Jones; hasten to the *patent office* with your remarkable discovery, and stop saying what you do not know. We suggest, then, that you get a new name for the *Leader*, namely the *Follower*, and we expect to hear before long that it has no name in the world!

A FEW MORE QUESTIONS FOR MINISTERS TO ANSWER.

(From the *Western Standard*.)

THE Bible calls Abraham the friend of God; and states, that it was because of his obedience and faithfulness that God entered into a covenant with him. His readiness to offer up his son Isaac is proof that God could give him no commandment that he would not unhesitatingly and with all his heart obey. If this be so, and if plural marriages are sinful, impure, and improper in the sight of God, how is it possible that He did not make Abraham acquainted with the sinful nature of such marriages, when he promised that kings should come out of him, and that in his offspring the world should be blessed, seeing, that at that very time he was a polygamist?

When Israel made a war of extermination upon the Midianites, God commanded them to spare the young women for wives for the Israelites. They captured thirty-two thousand young ladies; and by God's command they were apportioned among the army, the congregation, and to the Lord. By this apportionment, the army drew sixteen thousand, the congregation 15,968, and the Lord 32. Now as the Mosaic ritual required no Vestal virgins nor consecrated maids, to minister in the offices of religion, and as Moses, in Exodus vii. 1, is said to be God, were not those 32 maids given to Moses, and if given to him, were they not intended to be his wives? If not, what were they intended for? Consult chapter 31 of Numbers.

When God, in Numbers xiv. 12, threatened to destroy the men of Israel for their wickedness, and told Moses that He would make a great nation of him, upon what principle did He promise that, if not upon the principle of polygamy?

Hannah was the second living wife of Elkanah; Samuel therefore was the offspring of a polygamic marriage. Now polygamy is either pure and holy before God, and its children legitimate; or it is impure and unholy, and its offspring are bastards, and by the law of Moses were not permitted to enter into the congregation of the Lord. If, therefore, Samuel was not born in lawful wedlock, how was it possible for him to minister

at the altar, as the chosen Prophet, Seer, and Revelator of the Most High God?

By consulting 2 Samuel xii. 8, we find that God himself gave unto David, Saul's wives, and if they had not been enough, he would have given him more: How could that be, according to the uninspired ideas of monogamists?

Isaiah prophesies that at the building up and glorifying of Zion in the last days, seven women shall offer themselves as wives of one man: do monogamic Christians believe that this prediction of the "Evangelical Prophet" will be fulfilled? And if this passage is to be spiritualized, what kind of wives will those spiritual wives be?

Christ promised them who forsook wives, &c., for His sake, to reward them an hundredfold in this world. Does not the fulfillment of that involve the principle of polygamy?

Where in the Bible is polygamy forbidden, and declared to be unlawful?


What passage in the Bible says that it is unlawful for a Christian man to have more than one wife?

Is not Paul's expression in 1 Timothy iii. 2, 12, equivalent to saying that Bishops and Deacons must be married men, having at least one wife?

Which system is better calculated to produce a healthy and vigorous posterity; the polygamy of the "Mormons" which entirely separates a woman from her husband during pregnancy and the nursing period, or the monogamy of Christians which wantonly violates those laws of life and health which even brutes respect?

In Utah, even upon the testimony of apostates, there are but two classes of women: viz., wives and daughters. Which is the better, the condition of things in Utah, or the society in California [yes, and in Britain also], where in addition to wives and daughters, a third and very numerous class of females is added?

[Come, Mr. 'Leader,' since you are so annoyed by the 'hallowed nest,' and compare the nest to which such a bird as yourself belongs with those of the 'hallowed nest.'—Editor.]

 Whenever our readers see some piece in any publication touching on 'Mormonism,' do us the kindness of sending it here. Our thanks to bro. Evans, Tredegar.—Editor.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 15, 1857.

TROOPS FOR UTAH.—After the American newspapers speaking so much for months about sending soldiers and a new governor to Utah, they have set out at last, when it was suspected that they might be caught by the winter before they arrived; but what do the *Leader* and Mr. “Jones of Llŷn” say now, I wonder? The *St. Joseph Journal*, for August 2, says that a company of 100 soldiers and 50 teamsters were all killed on the *plains* by the Indians. Colonel Summers was their commander. This happened about 200 miles from Fort Kearney. The Indians had told our missionaries that they were preparing for them.

How far did the Troops go?—The *New York Herald* informs us that another insurrection has broken out in Kansas, because a city committee had prepared a city charter different from that granted by the territorial legislature. The governor rose up against it, and was forced to send for General Kearney and the troops who were on their way to Utah to have them return at once to Kansas to keep the peace. Several armed men gathered to the field, and an unavoidable battle was expected. Perhaps we will have some news before we go to press.

EMIGRATION AGAIN.—We trust that attention has been given to our notice on this topic in the previous issue. We publish now the names we received of those who have left, some of them against the rules, and without being in their place as members of the church, and others through President Orson Pratt, without informing us:—From the East Glamorgan Conference, Thomas Evans, Cefn, and his family, M. Powell, Robert Evans, Jno. Ventries, Cardiff, and his family, W. Vaughan, “a number from Georgetown;” seek to know their names, and send them here; Dd. Jones, Dd. Thomas, Henry, Phillips; Jane Williams, Edward Lewis and his wife, the three from Dowlais; David Thomas, and his family, James Keate and his sister,

John Harris, John Morgan and Elisabeth Moslin, all from Cardiff; T. Stephens, Hopkin Hopkins, Cwmbach; Albion Jenkins, Llanfabon, and his wife; John Edwards, Aberdare; Wm. Powell, Merthyr, and his wife; and Wm. Thomas, from the same place; "one from Rhymney and one from Cwmbach." Can their names be obtained? &c. From Brecon—J. Jones and Robert James. From Monmouthshire—Maria Bath, Elizabeth Talbot, and her family, David Rees, Griffith George, John Price, Rees Rees, John Masters, his wife, and two children. If there are more, send all their names, &c., here without delay, since President Pratt is calling on us for them, and says "that it is *necessary to present* such a procedure from now on, and go according to the rules."

INSTRUCTIONS.—All the Conference Presidents by now understand how we wish to receive their semi-annual 'Bal. Sheets.' Besides the semi-annual reports, we wish for the presidents to send a more frequent accounting in their correspondence how they have used the tithing, let us say monthly; nevertheless, the 'Bal. Sheet' still needs to be sent. We request that a letter be sent for the "balance sheet" of all money the treasurer received from the beginning of the presidency of the current presidents beginning in 1856 until the 31 of last December; except, of course, for the book money, which the Distributors received, and the money for the Penny Fund. Neither of the last two accounts are to be on the *Bal. Sheet* we noted. Opposite the total received we request an accounting of the expenses during the same time. We request, also, the names of the branches who received credit from the Book distributors for book money they received from the tithing. For example let's say that A. B., the distributor, received £5 (five pounds) from the tithing to pay the Office for books. He thus gives credit to branch A for £1, to B for £2, to C for £1, and to D for £1; then, at the top of the semi-annual report, he sends a *list* here with the names of the branches and the totals in it; after that, we will publish them in the Trumpet, so the branch distributors can see there is no mistake. Therefore, we request this *list* for the last six months, from January 1 to June 30, and another from the beginning of the Tithing to December 31.

For the Penny Fund we request an account of the totals and names of the Branches and their contributions from the establishment of

the Fund to June 30, 1857, on the debit side, and on the payment side put the totals paid in here, and the balance on hand, if there was one.

Chief book distributors, who have not sent them, will send their Bal. sheets by June 30. We do not request a *list* of the branches who owe money, or the books on hand—only the *totals* of these two things, and the money on hand to answer the requests of the offices.

We hope that at the end of this half year that each will understand his work, sending these required things: namely, the *Annual* Report, the Tithing Bal. Sheet from July 1 to December 31; the Names of Branches and the totals of Tithing credited to them for books; and the Bal. Sheets of the chief Distributors. Our patience will not endure much longer for those who delay in sending some of the things noted. Take warning.

LETTERS FROM THE VALLEY as late as June 27 confirm the news that the crops are remarkably abundant, and that the farmers, in obedience to the counsel of our Prophet, are preparing storehouses to keep the wheat, &c., over a seven-year period, while the soil may rest, and all the Saints are awakening to prepare themselves to be able to await the grievous day that is *at the door!* Brothers D. Jones and T. Jeremy send their fondest regards to the Welsh Saints. The news their letters contain have already been published.

ELDERS Enoch Reese, (Welsh, by blood—American by birth), Wm. P. Thomas, (formerly from Llanybydder,) and Richard G. Evans, formerly from Pembrey, arrived at this office, on a mission from Utah to Wales—the first two on the 5th, and the last on the 12th of this month, healthy and active. They found the Indians to be friendly and brotherly along the way; but they were harshly threatened by the Government troops. The States were boiling with strife and disputes, as the American newspapers show, which shows clearly that the prediction of the Prophet Joseph is rapidly being fulfilled. Our brethren are full of the godly fire, and their eyes are open to see the atmosphere blackening, and the storm gathering—men becoming more and more bloodthirsty, and war breaking out on every side, and many of the Saints sleeping!

POEM.

A greeting of the Poet to his gifted Brother, &c., Nathan Ddu of Llywel.

Nathan Ddu is beloved for his poetry,
Can it be that his kindly, sweet voice is stilled?
The bard and his text are silent
Pining after not having one.
From thy room, oh, arise at last,
Give us part of a small verse;
From thy happy muse send a sample,
Obligingly from Defynnog:
Thy muse's smile is honey—
Even excellent says Dewi's muse.

The 'Song of Winter' was not received,
Weaving a portrayal of gray frost.
And the 'Spring' with its beautiful emergence—
The undergrowth making our land green;
And a host of primroses before us—
The beautiful rising of their mantle.
And the sweet song of a bird,
In praise above the luxuriant growth of the dale
And she, the proud blackbird
Bringing praise to our lovely head.
And the thrush traveling quickly,
With its sermon on the twig.

The cuckoo came to travel the branches—
To sing a hymn to the small trees.

Summer, languishing, in splendor also—
All nature sings together!
The cuckoo has retreated again,
Her fair song was not a long one;
For our part despite the rejection,
Serve us readily in the 'Song of Summer;'
Thy song to us, now,
Will turn more treasure.
The garden and the field are in beauty,
Beneath the sight of a carpet of flowers!
Sweet melodies weave through the woods,

And leaves dress the meadows.
 Honey has come on every twig;
 And dew on the grass of the glen.
 The myriad of trees are green—
 A feast from the bounty of the Lord—
 The provision of the creator of worlds,
 We receive abundantly and openly.

The Summer with its order is fleeing—
 Instead of Summer—a pleasant Harvest.
 Behold, Autumn has arrived!
 To draw the produce home:
 The vast crop is reaped,
 Covering the entire face of our land;
 The curved and sharp sickle,
 And the scythe with its blade on fire!
 Glistening in bright color,
 Shining beneath the rays of the sun!
 The grain from the ears of corn,
 Behold, are gathered quickly.

Doubtless—a strange season,
 Is this, it is the day of the Lord God!
 The day of black vengeance will come—
 The day of cleaning the threshing floor,
 The wheat will be winnowed,
 To be treated carefully there—
 The will of God is such—
 And will bear the *wheat* to his house;
 And all the *chaff* that will remain out—
 Will be seen thrown into the fire.
 Altogether correctly—a privilege—
 To live godly lives as cheerful Saints.

Swansea,

DEWI ELFED.

In response to the above poem behold the following

SUMMER SONG,

(By Nathan Ddu from Llywel, now from Defynnog, Breconshire.)

The Summer season has approached
 More clearly above the glen;

Great rejoicing I shall have,
For this visitation;
Such an amazing and beautiful sight,
The whole earth is like a garden!
And a gentle breeze flies through the sky
Above the playing table of the world!

The rich abundant hills,
I now see in dignity,
And the branches heavily laden with fruit,
Bending their load to the ground.
And every hill and meadow appear
To be covered with an abundant crop;
Asserting the sword's transformation
Under gentle summer breezes.

The morning stroll is so precious,
In the midst of a merry glade;
One can listen to the summer *anthem*,
Of the lovely birds at will.
In a fanfare in the wood,
The blackbird is without pain;
Giving forth the loudest sound amidst the branches,
Charming the day with its tune.

When the little birds sleep,
After singing all day long;
Some charming sweet sound,
That the fair nightingale gives forth.
One of the messengers of summer,
Is the bird, finest of its kind;
The fairest songster we have,
And its gift is to worship God.

The old man from his cottage takes,
A walk in the garden;
And he receives a free promise,
And its unforbidden fruits;
Although his mien is gray,
Bowed down under many infirmities;
The delicacies of summer on the branches,
Give him a new lease of life.

To Thee, kindest Father
Of life, be the praise;
Throughout all existence,
Let every voice be constant,
May every living thing
Join in the song,
Throughout all the borders of the round earth,
And man with his heart on fire.

NEWS FROM UTAH.

President's Office: Great Salt Lake City.

May 29, 1857.

Brother Orson Pratt, Liverpool.—We are yet without a mail from the east, since the November mail was brought in, and I have nothing from you by the last South mail. We left this city on Friday, April 24, for the north, and returned on Tuesday, May 26, all well, and no accidents, having traveled nearly 800 miles. We saw much land, some little of it good soil, much good grazing land. But the best soil we were told “lies still ahead,” in Bitterroot Valley, and in the valleys still further east, and on the headwaters of the Missouri. We saw enough to satisfy us, had we hitherto been ignorant of the fact, that the world is not yet over-peopled. There are thousands of acres of good arable and pasture land, where thousands of the honest and industrious poor, who are now immured in factories, and other civilized prison, could sustain themselves, and thrive as industrious bees of the Deseret hive, breathing a pure and wholesome air, free to do all the good they can to the human family and to themselves.

One word more on the reformation begun among the Saints in Europe. Obedience to the Gospel at first brings peace and joy. By and by, all becomes with some as an old song. Local Elders have nothing new or exciting in their addresses; soon they know a little more than they did in the sectarian churches; they are

tempted to think they know all, lose the Spirit, become indolent in their attendance at meetings, formal and dull in their prayers, frequently forgetting entirely to acknowledge the goodness and power of God in thanksgiving and praise. By and by they lose the spirit of gathering, if ever they had it, and finally fall asleep in infidelity. Hence the necessity of a sudden pause—"Where am I? What am I? What am I doing? Am I living my religion? Are the good angels ever near me ministering to me? Have I wronged my brother in anything? Am I believing in, and obedient to every legally constituted authority in the kingdom of God? Have I increased faith and power in God, His ordinances, and increasing confidence in myself, my brethren, and my God? Have I nothing to repent of, nothing to amend, reform or improve? Have I become perfect, or is my course eternally progressive?" These and a hundred similar queries put by the Saint to himself have awakened many, and will, no doubt, continue to arouse the watchful, while humanity has its frailties, and the enemies of the kingdom seen and unseen, live and have power to oppose. All hell lies now awake to destroy the work and kingdom of God here, and may become more so in foreign countries, ere long. And just as we begin to arouse ourselves to live and build up another house to our God, the enemies of His work stir themselves up and are more active to our injury and destruction than ever. But we feel to joy in the God of our salvation. We know this work is His, and that we are his, and he will turn and overturn till his purposes are accomplished, and his kingdom established that shall never be thrown down. Even so. Amen.

There are settlements at Beaver creek, nine miles east of the old Pawnee village. Also at different points on the Platte river which will accommodate the emigrants from northern Europe, who necessarily start late. We are planting stations on the line from here to the East for the mail, and the 'Express Carrying Company.'

Your sincere friend and

Brother in the Everlasting Covenant,

BRIGHAM YOUNG.

SABBATH SCHOOL OF UTAH.

LAST Friday morning, several companies of Foot Soldiers were seen traveling out of this City with benches toward the north and east of the city up to City Creek Canyon, and upon inquiring as to the purpose for such an unusual turnout, and the appearance of the young portion of the people, we were informed that it was the First of May, and that the Sunday School Teachers in the various Wards, together with their students, according to previous arrangements, had turned out for a procession, on a day in May, after which they were to meet in the Tabernacle, at 2 p.m., and were to be addressed by Elder Woodruff and others. Everyone looked happy and lively as they passed by, and during the early part of the day crowds of them could be seen on the slopes above the city, traveling and coming back in every direction, enjoying themselves in youthful games and amusement.

At 2 p.m. they returned toward the city and repaired to the Music Hall, where they were formed into a line by the Marshall of the day, R. A. Allred, and his assistants, and being led by the Brass Band, they traveled up past the Governor's home, and from there down to the Tabernacle.

The spectacle created by their passing through the streets was entirely fitting—many of the young women were dressed in white and attractively adorned in a variety of modes with wreaths of flowers and green leaves; and the boys had not neglected to adorn their person in the most pleasing manner for themselves, which, with the banners carried by each one, bearing many appropriate mottoes added greatly to that which was most certainly a fitting exhibition of youthful and innocent enjoyment.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 18.]

AUGUST 29, 1857.

[VOL. X.

NEWS FROM THE VALLEY.

(From the *Millennial Star*.)

President's Office: Great S. L. City,
June 30, 1857.

Elders Orson Pratt and Ezra T. Benson.

Dear Brothers.—On the 24th of April I departed on my contemplated journey north to Salmon River. I returned to this place May 26, after an absence of 32 days. We had a large company of 56 wagons and carriages, and 142 persons, but during the whole trip, I did not hear an angry word, or observe a malicious feeling.

On the 29th of last month, Elders G. A. Smith, J. M. Bernhisel, and T. O. Angel arrived in good health and spirits.

There are many improvements being made in the city, streets, sidewalks, fences, buildings, &c. There are between three and four hundred men upon the public works, and 30 teams rolling in the stone for the Temple. Although money is scarce, business is lively, and everything is flourishing with this people, because of their renewed diligence and faithfulness.

Our city looks as though it had taken an emetic, and vomited forth apostates, officials, and in fact all the filth which was weighing us down. The prospects were never better for a bountiful harvest than at present. There is now more grain,

and food is cheaper than has ever been the case previously at this season of the year.

The *Express Company* is prospering finely. I have dispatched A. O. Smoot and N. V. Jones to locate permanent stations in the black hills; they have 80 men with them, and it is my intention to furnish them with sufficient provision to enable several hundred persons to winter there, in case of such emergency as occurred last fall. I learn from brother Haight, of Iron County, that the cotton and indigo crops are looking well on the Rio Virgin.

The mail, conducted by F. Little, arrived at three o'clock, the 23rd, 22 days and 3 hours from Independence.

By the *St. Louis Republican*, I regret very much to learn of the assassination of brother Parley by the villain McLean; one more good man has gone to assist brothers Joseph, Hyrum, and Jedediah in another sphere. May God comfort and strengthen you in your afflictions, brother Orson.

The prejudice against us, which you have to meet, brethren, is nothing more than we may expect; it is the devil against Christ; and be assured that the devil will always howl when the Saints are faithful.

I sent a good many missionaries to the States and Europe; they left this place April 23rd with handcarts, and from latest accounts they were making better time than any company on the road.

Brethren, may the blessings of Christ abide with you continually.

BRIGHAM YOUNG.

HISTORIAN'S OFFICE,

Great Salt Lake City,

July 1, 1857.

Editor of the "Millennial Star."

Dear Brother.—The eastern mail from the United States arrived on the 23rd *ultimo*, in charge of brother Ephraim K. Hanks, 23 days from Independence, one of the shortest trips on record.

Elders Amasa Lyman and Charles C. Rich have arrived from San Bernardino, the former with the California mail, June 3, the latter on the 8th, with a small company of

Saints; subsequently, another small company arrived from San Bernardino, who brought along a *seven stopped organ*, donated to the Church by the Australian Saints; which is being fitted up in the Tabernacle, in the north end, by brother Joseph Ridges, who built it in Australia. Presidents Young, Kimball, and Wells; and Elders George A. Smith, A. Lyman, and others stepped in on Sabbath last, and heard brothers Ridges, and Orson Pratt, Jr., play upon the organ, with which they expressed themselves much gratified. It is a valuable acquisition to our choir.

Elder George A. Smith has visited Utah County since his arrival, found the people of Provo in good health and spirits; with excellent prospects for grain this season. Attended a Sabbath School meeting with 300 scholars, and preached to a congregation of about three thousand Saints in the Bowery.

By the arrival of the May mail, we learned of the agitation of the public press in the United States, pertaining to Utah, her Governor, and the Saints. Never at any former time have we witnessed a more universal, bitter feeling against "Mormonism" than at present. Governor Young, thinking the working bees of Utah would not take time to read what the public press says in relation to them and himself, set apart Sabbath, June 14, at 8 a.m., to have some of the most rabid articles read to the Saints in this city and vicinity, and had two of our best readers employed for the occasion, who read alternately from 8 till nearly noon, the loathsome trash which the corrupt press of the United States had given birth to. It was, indeed, novel, however, to hear the Governor propose such articles to be read, seeing they were mostly aimed at his private and public character; this, however, only shows the consciousness he possesses of the rectitude of the path which he treads, and the confidence he has in the people whom he leads.

June 16th—Teams recommenced hauling rock for the Temple, operations having been suspended in that department for a few days, in consequence of the Church selling many of their cattle to cancel Church obligations, but the Saints,

having the privilege of turning in stock to help to defray these liabilities, contributed so liberally that but a few days elapsed before the Church had as many cattle as before; and not any who donated have been hindered in their business, nor have felt any the poorer in consequence of their liberality; and thus the Saints have witnessed to God and His servants that the spirit of the Reformation lives in their hearts, and brings forth fruit in their lives, and therefore, President Young frequently of late has said this is a "God blessed people."

It is a general time of health, peace, and plenty throughout this territory.

Love to brother Benson, and all the elders of my acquaintance associated with you.

Yours truly,

WILFORD WOODRUFF.

SLAVERY PROSPECTS IN THE UNITED STATES.

THE *Rising Sun* of Newburg, South Carolina, says in regard to the signs of the times in the political horizon:—"Clouds and darkness, threatening clouds, ominous darkness, gather around our political future. A night gloomy and terrible sets in upon us. We are drifting slowly, silently into an ocean of storms, furious whirlwinds, quicksands, and fearful whirlpools. A solemn silence prevails—'tis the precursor of a horrible tempest. Hark! the muttering rumbling of distant thunder breaks upon the stillness. Fitful flashes reveal the sullen gloom. The lurid air is heavy and chilly. The storm approached—nearer and nearer it comes—louder and more loud it howls. Man the sails—all hands to their posts. The South expects every man to do his duty. Life and duty, honor and liberty are involved. Let each heart be firm—each nerve be steady. The conflict will be fierce as hate and malice can make it. Stand firm. Hark! what crash was that?

Kansas is gone! List! a triumphant shout from the spirits of the storm. Missouri is yielding. How fierce the blasts, how lurid the lightning! Howls horrible, yells terrific, tear our ears. Virginia is assailed. Gloomy, dark, terrible howls the tempest! Watchman, what of the night? All is dark—no dawn appears.

The *New York Herald* reports that the troops were stopped on their way, to repair to Fort Leavenworth or Laramie preparatory to their march for Utah.

It quotes from the account of the surveyor-general Burr, who was sent by the Government to fill that office in Utah, where he was criminal in his accounting. He was exposed by some of the Saints who were working for him. Men like Burr and Drummond are trying to harm the innocent, and hide their own crimes and evil deeds.

The *Herald* also acknowledges the statement of Mrs. Babbitt that it was the Indians, and not the Saints who murdered her husband.

Kansas is still in the same condition of collision. The government has endorsed the action of Governor Walker, and has directed him to administer the laws and keep the peace at the point of bayonet if necessary.

Governor Cummings is uncertain as to when he will leave for Utah. He may be detained yet for some time. It appears that neither the Governor nor the troops have considered that the winter will come on them.

Minnesota is fearful of the threats of the Indians, and is increasing the troops.

A railroad riot occurred near Baltimore, in the early part of May. The militia was called out, and several of the rioters were killed and many wounded.

Spring Freshets did much damage in portions of the Eastern, Middle, and Southern States.

EMIGRATION.

(From the *Star*.)

THERE are, occasionally, Saints emigrating singly or by families on ships with emigrants who do not profess the faith of the Gospel, but are opposed to it in spirit and in practice. We have applications from such parties from time to time requesting us to obtain passages for them from this port; we also learn of others who go off without apprising us at all; and some, we are led to believe, emigrate from other ports without consulting with anyone as to the step they are about to take.

The Saints have been repeatedly counseled not to emigrate singly or in small companies, among Gentiles. But it seems to be again necessary to draw attention to the subject, and we wish Pastors, Presidents of Conferences, Presidents of Branches, and all Elders, to remind the Saints from time to time of their duty in relation to this matter.

It is impossible for us to enumerate all the advantages that accrue from the Saints going together, or all the disadvantages of their going in detached companies, but we will name a few of the most prominent. Each company of Saints on board a ship is fully organized for the performance of the duties devolving upon them as Saints and fellow passengers, and they are presided over by an experienced Elder of Israel, with two counselors, appointed by us. Under this arrangement prayers are held in the different sections of the ship morning and night, fellowship meetings are held three or four times a week, and the regular services on the Sabbath day. A constant watch is kept up by brethren appointed to be watchmen, to prevent iniquity among the evil-disposed, if there be such; and to prevent, what is too common upon other ships, namely, the encroachments of the sailors in places where they have no business. Arrangements are also instituted under this organization for the daily cleaning of the passengers' deck—by which health is promoted, and disease arising from dirt prevented. The cooking arrangements, an important affair in a large company of passengers, and about which so much dissatisfaction exists on all other ships, are made so as to place

all on equal terms, and secure general satisfaction.

How different are all these things on other ships. The result of this state of things is—the captains who have carried companies of Saints across the sea say they would rather carry them than any other passengers. Captains, surgeons, and other officers on board of our ships have given testimonial after testimonial of the superiority of our passengers over any others that they have ever crossed the sea with. Newspaper reporters who have visited companies of Saints on their arrival at New York, Philadelphia, and Boston, have been unable to withhold their expressions of surprise and admiration at the cleanliness, comfort, order, and peace exhibited among our passengers—drawing contrasts between them and others that were highly favorable to our people.

On other ships no such organization exists—no prayers are unitedly offered for the peace, blessings, and protection of Him who controls the winds and the waves—no faith is exercised in Him. The spirit of prayer is not there. He who would call on his God, Daniel-like, two or three times a day, there, would be scorned, persecuted, and scoffed at. But he who would swear, blaspheme, and utter the language of vice the loudest, would be accounted the “biggest” man on board. How much of the blessing of God can be realized under such circumstances? How much faith can any Saint be expected to exercise on such a ship? There are no Sabbath services, no worship there. No watch is instituted there to suppress immoral conduct, or prevent the intrusion of sailors, who, in the North American line, are notorious for their immorality. A large proportion of the passengers are often too much on a par with the crew. No arrangements are made among the passengers to promote general cleanliness, or even to manage the cooking department so as to give all equal privileges, but at the *cooking galley* the strongest and most boisterous get the first and best served, while the weak and the quiet seldom get their cooking attended to.

These are but a very few of the advantages to be secured by the Saints going in companies. Emigrants generally are imposed upon both before starting and after their arrival, but more especially after their arrival, where *sharpers* in abundance, aware that the people are landing in a strange country and that they are mostly

inexperienced, use their most subtle arts to deceive, impose upon, and rob them.

But both in leaving and landing, the Saints have those attending to their business who feel an interest in their welfare, and who will direct them for their best good. A reporter, who attended at the arrival of our last ship, the "Tuscarora," observes the fact that the Mormons have an agent awaiting their arrival to preserve them from the 'sharpers,' whose chagrin when they see their prey passing by them is given vent to by scoffs at their religious profession.

While, during the period since the commencement of the Saints' emigration till now, many accidents, shipwrecks, and much loss of life have taken place on other ships; the Lord has so far acknowledged His people as to altogether preserve them from any of those disasters; the consideration of which ought to be another stimulus to the Saints to go home in that way which HE has pointed out, acknowledged, and blessed. In view of all these and other weighty considerations, we again counsel the Saints not to emigrate by any ship but those chartered by us, which carry only our own passengers. Let those who feel themselves in so great a hurry to get off that they think they cannot wait for our next ship, ask themselves if the Lord requires them to exercise so much haste, and whether they can depend upon His blessing to accompany them while they go out of the proper channel, and subject themselves to so many evils and temptations. If they still think they must go, let them counsel with their Pastor, or President, upon the subject, make known to him their circumstances, and follow his counsel. To all such as it may thus be deemed necessary to emigrate, we have to say that we can make arrangements here for their passage better than they can do through any other Liverpool house, and if they will communicate to us through their President, we will secure passage for them.

We keep a list of the names of all the Saints who leave the British Isles within our knowledge, and desire to have the names of all. No one therefore should emigrate by any other means without informing us of the date of their departure, by what ship, and from what port. And again we say, no one should emigrate otherwise than by the regular channel of the Saints' emigration without the

counsel or approbation of the President of his Conference.

A ship will be dispatched as soon as we have a sufficient number of applications. Those desirous to emigrate will please send their names and deposits as soon as possible. Those who have the means of emigrating should not delay sending them until they know we have a ship on hand, but they should forward, at least, their names and deposits, as soon as they know they are able to emigrate. Should circumstances present them going, and require a return of their deposit—they can have it at any time, by writing to us. In chartering a ship we are guided by the number of applications on our books. We cannot exactly tell when a ship will sail until one is chartered, or there are a sufficient number of applications to warrant us in chartering one. We send out notifications as soon as the charter is made, which is about three weeks, generally, before the ship sails. This gives everyone ample time to complete their arrangements.

As there are many parties obliged, contrary to their own desires, to emigrate by other ships, through their friends in the United States making arrangements with other houses for their passage, we would advise all who have friends in the States upon whom they depend to send for them, to request them to do so through the *Mormon* office in New York. Elder Appleby will receive passage money on account of parties to emigrate from this country, and his advices in their favor will receive immediate attention.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, AUGUST 29, 1857.

DIRECTIONS.—President Orson Pratt gives the following important instructions concerning

“TITHING.—On examination of the financial reports from several of the Conferences for the last half year, we observe that there is very little order, and manifestly a great want of economy and prudence displayed in the expenditure of the tithing money;

and we are pained to learn, that in too many instances, there evidently has been a careless squandering or misapplication of it. This is an evil which must be corrected, or the object for which the tithing was instituted will be not attained.

Tithing is designed for the building of the Temple, and for the spreading of the Gospel, and not for the personal benefit of individuals.

There are large amounts now due from many of the Conferences to the Temple, and the Perpetual Emigrating Fund accounts, which should have been paid long since. Large portions of those amounts have been swallowed up in the extravagant expenses of 'Conference Houses,' 'Visiting Elders,' and 'Relief of the Poor,' and, as we are informed, in some instances, in the emigration of individuals from this country to America.

We have, already, in a former number, called the attention of Pastors and Presidents to the subject of Conference houses, and instructed them to be given up as far as practicable.

We deem it wisdom, also, in some measure, to restrict the expenses of visiting elders, and that all those elders who have particular fields of labor assigned them, such as Pastors, Presidents, and Traveling Elders, should pay their own expenses, whenever they leave their fields of labor and visit other places, the same as if they were traveling at home, with certain exceptions, which have been and will be made known to Pastors and Presidents as occasion may require. This, we think, will greatly lessen this item of expense and, perhaps, remove one inducement to the frequency of such visits.

The Pastors and Presidents should be particularly careful that they are not imposed upon by individuals who join the Church, more for the sake of obtaining pecuniary relief than from a pure love of the truth, as has been the case in some instances.

We have never given anyone the right or authority to use or dictate the use of any tithing or other Church fund for the emigration of any person from this land.

No person has a right to order or direct the disposal of tithing money in the European mission, except the President of that

mission, only as they derive the right and authority from him. Pastors and Presidents are authorized to pay certain necessary and unavoidable expenses, such as chapel rents, lights, &c., and in all this, the most rigid economy should be used, and a careful watch kept over those expenses, that no unnecessary extravagance creeps in. In order more effectually to secure this end, the FINANCIAL REPORTS are required henceforth to be sent to us *Quarterly*, on the first of January, April, July, October, and December.

In handling this fund, it should constantly be borne in mind, that it is tithing, and that the Lord has commanded it to be paid into His Treasury, for the furtherance of his work, and that whoever squanders it, or diverts it from its legitimate channel, robs HIM."

We shall not add to, explain, or offer any remarks on the foregoing by our President; rather this is the teaching as it is in the *Star*. Lest there be further misunderstanding, we say in agreement with the instructions of President Pratt in a letter to us, that no tithe-payer, from now on, should obtain a single book from the tithing; but that the books are to be *purchased*.

We earnestly wish for Presidents to understand every jot of the foregoing directions, and use the utmost wisdom, under the influence of the Holy Spirit, to put them into action soon and effectively—to the letter.

At the beginning of the present volume of the *Trumpet*, we gave them the freedom to order the number that was required of it, so the Conferences would not be burdened; at the same time, we asked them to encourage everyone to receive it, so that no place where it could go would be neglected. Since that time the Reformation and the emigrations have had an effect; therefore, we wish for you to use your influence to get all who can to receive it, for their benefit, and not because there is a bit of difference as far as we are concerned with regard to profit, rather so it will nurture the spirit of Zion in their bosoms.

Let those who have requested a change in the numbers of the next bundle, send new orders by the second of September at the latest, or we will not be able to fulfill the orders until Number 20 comes out.

Remember that it will not be possible to allow persons

to receive their books on credit, and if assistant distributors wish to extend credit until payday, &c., it will be on their own responsibility. We call on Conference Presidents to take a count when the payment is less than the worth of the books, and they can make further inquiries.

The payment for the new series of the Pratt pamphlets is to come out of the tithing. We shall yet have more to say on that.

Because of frequent complaints from some parts that “the *Trumpet* does not arrive promptly,” we offer to do a kindness for the distributors, i.e., if they will send us enough *stamps*, we will address their books from here by *post* to all the branches, according to the addresses they write. Nine or ten copies of the *Trumpet* can be sent for a penny.

INDIVIDUAL OR PENNY EMIGRATION FUND.—President Pratt says the following:—

“A misapprehension has existed with some in relation to this fund. They seem to have considered it as being on the same footing with, and liable to be used as, Church funds or tithing. Others we learn have used or squandered it, intending to replace it out of tithing. This is an error. No person has any right to use one penny of this fund for any purpose or under any circumstances whatever. It is an individual fund, created for a specific purpose, and for the special benefit of the contributors, and paid over by them to treasurers, or agents, of their own choosing, and may be withdrawn at any time.

We have not counseled, nor do we either directly or indirectly counsel, or countenance the using of this money, in any manner whatever; and if those funds are used or squandered by such treasurers, or agents, they cannot be made up out of tithing.

Inasmuch as we have never, through the *Star*, counseled the Saints at all in relation to this matter; we wish it distinctly understood that neither the Office here, nor the tithing, will be held responsible for any defalcations of those treasurers or agents. The Office will be responsible for whatever is deposited here, and for that only. The people themselves must take the

responsibility and sustain all losses which may arise from the carelessness or dishonesty of their agents.

Nevertheless, we feel constrained to say, that we believe the principle is a good one, and if honestly carried out would result in much good to those who are engaged in it. But the Saints have been so often wronged and swindled by unprincipled and designing men, through various schemes, such as the "Joint Stock" concern, and others, that we are fearful that they may again be plundered through this fund operation by some of their agents, unless the utmost caution is observed in securing the safe custody and faithful application of the money.

Unless the Saints feel perfectly safe in placing their penny deposits in the hands of their own agents, it would be far better for them to retain them in their own hands; and then, if these funds are unwisely squandered, they have no one to blame but themselves. We wish it distinctly understood that we do not counsel anyone in the British mission to deposit his small Emigration Fund with any person in the land, without a full and sufficient guarantee of its safety. It is proper and right for every person who has the least doubt as to the safe keeping of his fund in the hands of an agent, to retain it, until he shall have accumulated £1; then if he feels disposed, he can forward it directly to this Office, and a receipt of deposit will be returned to him.

Perhaps some of the Saints will say, that if they undertake to keep the Fund in their own possession, they will be very likely to squander it away. To such we would reply, that if they have not sufficient stability to keep a Fund of so much importance, it is very probable that they have not sufficient stability to keep the faith in case their agents should squander the Fund. Suppose some of your agents should prove to be dishonest men: how are you to be remunerated for your losses? Would you not be tried? Would you not condemn yourselves for having more confidence in an irresponsible agent than in your own stability? We have just learned that scores of pounds sterling, of this Fund, have already been dishonestly used. Ought you not to look after these things? Or will you lie down and sleep and let your own agents cheat you out of your

hard earnings? Well did the Savior say, that ‘the children of this world are wiser in their generation than the children of light.’ The children of light ought to be wiser in all things than the world; but it seems that the Saints are often too careless in their business transactions. Because they themselves are honest, they imagine that all who bear the name of Saints are also honest; this is far from being the case. Therefore, your property or funds should be entrusted only where you have undoubted confidence. Rather than be plundered of the little means which you have so laboriously obtained, it would be better to abolish all the agents which you have appointed in connection with this Fund, and only make the deposits at this Office.”

MISSIONARY—Elder Wm. Jenkins sailed from New York about a month ago.

THE belligerent world and the Press still continue in their downward path. The most toothsome preparations on the table of the newspapers of our day are the accounts of the spilling of blood, robberies, and every evil and pain. Terrible assassinations of Europeans by the agitated Hindus, and like revenge on the rebels; threats of the Kafirs to rise in rebellion. Persia has not completely complied with the peace treaty; China still continues obstinate, and the English Government has a number of irons in the fire, so that it is likely it will lose some of them, and burn their fingers in the bargain.

Closer to home—in the ‘garden of Christianity’ we have columns filled with accounts of prostitution, poverty, lying, deception, treason, fraud, robbery, fights, murder, suicide, infanticide, and every other wicked thing with the exception of Mormonism. The cup of Babel is rapidly filling.

Among the other ugly pictures, the editors have to insert a false image of Mormonism, else the *grand show* will not be complete.

Until last week we could not believe that Welsh Editors could be so obtuse in their anti-Mormon zeal as to put the

blatant and contradictory lies which they claim have all come from one John Davies. We would not try to refute them in order to convince any sensible person; rather we would hold the noses of the editorial *scavengers* for a moment near the stinking filth they have scraped so laboriously and willingly to smear their betters.

Said John Davies was the son of brother David Davies, formerly from Newton, Glamorgan, who, with his family, emigrated in April, 1856. He died on the way, and his widow and children continued on, and reached the Valley in the fall.

J. Davies returned to the States—he started on about April 17, and arrived on June 13. The missionaries who are here now from the Valley came a few days after him. They testify that the Saints had not turned into *blacks* when they left them, and they themselves are white men! They also say that the approved laws and officers sent by the *Congress* are what governs there, and they have not heard of the diabolic cruelty that our hero mentions. In the hundreds of letters sent to Wales by the Welsh, we have no example of any such thing. Scores of them have appeared through the *Trumpet*, but they do not suffice for the men of the solid error.

Although we have been in the Salt Lake Valley ourselves, and although our beloved family is there, we did not learn about the walls, the narrow gates, or the moat around Salt Lake City before reading this ‘interesting’ account, as it is called by the *Welsh Herald*, which smacks its lips after consuming the carcass.

We shall put gloves on our hands while we hold a *specimen* to the nose of Dr. ‘Herald,’ and we shall ask him the following questions:—

I. How could men leave, on foot, from the Valley, in December, when snow covered the Mountains and the desolate Plains for hundreds of miles away?

II. For what purpose would the females and the males exchange clothes with one another?

III. Why were the males so foolish as to give all the scraps of provisions to the females, and live entirely on the milk; would it not have been wiser for them to share the provisions, milk the females and share the milk? What ever happened to the infants? We suggest

the following plan, i.e., that the wise Editor of the 'Herald' purchase the *waxwork exhibition of the Grecian Daughter*, and add to it this strange *group*; for we think that he would make a better *showman* or a *cheap Jack* than a newspaper editor.

IV. Where did the poor lad get the means to purchase "six revolvers and one rifle?" What kind of boots did he have to hold two revolvers, and to enable him to be so nimble? How did his sneaky friends escape on foot from men on horseback? What trees were they in? We do not know about them. Surprising that three armed men failed to kill one. Even more surprising, the one of the three, after getting J. Davies on the ground, did nothing but cut his belt with a knife, taking four revolvers, instead of cutting his throat and taking everything!

We suggest that the translation in the 'Welsh Herald' be compared with the original in the English Herald which was published in Swansea, about three weeks ago.

V. Where else can one find the story that Mrs. Babbit's company defeated a thousand Indian warriors? A thousand!!

VI. Where did the poor one get the 500 dollars to leave to his mother? If he got them, what wonder that he was pursued?

He was a cunning lad, wasn't he, Mr. Herald? But, despite that, his English was not as good as it is in this contrived 'interesting' tale.

BROTHER John Bowen.—Although it filled our heart with gladness to hear from you that you have renewed yourself with the work of the Lord, and that such an excellent letter has come from your brother, from the Valley, yet, we do not feel that it is sufficiently free of subjectivity to appear before the public. We can quote abundantly from it. May the Almighty strengthen you to fulfill your promise.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

SEPTEMBER 12, 1857.

[VOL. X.

SETTLEMENT OF THE SAINTS IN NEBRASKA.

OUR readers will remember our statement, some time ago, concerning the decision of the Presidency of the Church and the Saints in the United States to make new settlements along the broad Plains and the desert that lie between the States and Utah. The first ones were to begin in the Kansas and Nebraska Territories, in the far west, and the next one further along, as quickly as the emigrants settled in them. At the same time Utah was stretching out its boundaries toward the east, to the point that the desert journey is hundreds of miles shorter. The following letter gives an account of the settlement of the Saints in—

Genoa City, Monroe County,

Nebraska Territory, July 1, 1857.

EDITOR OF THE MORMON—*Dear Sir*—According to the instructions of Presidents J. Taylor and E. Snow, (as Historian of the Nebraska Mission,) I take up my pen to inform you of our progress and prospects.

We left for this place, from Florence, May 11, and reached our destination after a tedious travel of 5 days. In consequence of the lateness of the season, the feed was poor, scarcely a blade of grass a finger long was to be seen; nevertheless, all arrived in safety, and commenced putting in the plough.

We have very little wheat, but intend to sow liberally in the fall. Our farm lies south and southeast of the city. It

contains about 750 acres, bounded on the south by the Beaver River, southeast by the Loup Fork, and north and west by a sod fence. This farm is occupied chiefly by the Florence and St. Louis companies; the Alton company are not included in the above, but are located 14 miles north, in a bend of the Beaver river, containing 800 acres.

Our crops are of the most flattering character; corn, potatoes, buckwheat, and garden stuffs are looking finely, and if our corn escapes the early frosts that are peculiar to this latitude, it is the opinion of some of our best judges that the yield of corn will be from 50 to 70 bushels per acre.

We have our sawmill in operation, and expect enough lumber will be got out this season to help us to put up houses sufficient for our present population. We have a brickyard in full blast, and expect soon to be able from such auxiliaries as sawmills, brickyards, and willing hands to build a city not a whit behind any other in Nebraska.

The city of Genoa is about 102 miles from Florence, contains about 400 acres, 10 acres in a block, from center to center of streets, 8 lots in a block, 18 rods long, 9 rods wide; the streets cross at right angles, 4 rods wide. It is laid off on a beautiful eminence near the bluffs on the north, gradually descending to the east, south, and west. As the ground is a little the highest in the center, standing on the *public square*, you have a fine view to the east, some 20 miles. Looking to the south, the Loup Fork (river) presents itself with its ever shifting sand bars, and zigzag course, spotted with islands of cottonwood, Box Elder, Willow, and some Cedar; still farther in the distance you see the bluffs rising, the dividing ridge between the Loup Fork and the Great Platte rivers. Strain your vision a little more, and a dark blue line presents itself; that is the bluffs. Beyond the Platte, some 30 miles off, southwest, groves of timber, the Loup Bluffs, and a sea of grass meet your eye. At every turn west, bluffs in majestic grandeur, covered with ancient ruins, telling us plainly, without any translation, that their occupants understood the arts and sciences; for we have found specimens of both copper and earthenware,

being another *link* in the great chain of testimony of the authenticity of the Book of Mormon.

I will now give you a statistical item about us.—Our number is 97 men, 25 women, 40 children, 42 yoke of oxen, 20 cows, 6 horses, and some two dozen chickens, 20 hogs, 2 cats, and dogs aplenty.

We are expecting plenty of *sport* in the fall, for we are surrounded with all kinds of *game*. Our streams are teeming with fine fish, and we hope soon to have both time and inclination to indulge.

Yours truly, &c.,

HENRY J. HUDSON.

[Such a wonderful contrast to the wickedness, deceit, oppression, and misery and distress of old Babylon are the virtue, sincerity, freedom and pleasure of the Saints in the promised land of Joseph! Yonder is a spacious land—plenty of space for every family to dig their provisions out of the earth—a healthful, beautiful, and pleasant land; free people, religious freedom, common state rights. No oppressive kingdom, heavy burdensome taxes, low wages, harsh masters, unusually hard work, or the thousand and one other complaints we hear in this land.

Here, in the 'land of the gospel light,' we have over-populated towns, men without work, poverty, misery, robbery and deceit of every kind, oppression of the poor, neglect of the widows and the orphans, taverns, prisons, insane asylums, and houses of prostitution full of inhabitants. Here war breaks out, the men are being swept away; pestilence and famine come to perform their own massacre, while squalor, prostitution, and the resulting illnesses of this generation assist in emptying the earth, and but few men are left, so that the word of the Lord is fulfilled.

Protestantism and its monogamy and its resulting harlotry: Catholicism and its doctrine of a celibate life, separation, &c., and the natural result of hindering the objective of the first great commandment; and the path of decline of society—all this shows that the cup of old Babel is rapidly filling.

In contrast to this, behold the redeemed of the Lord

hiding for a small moment in the chambers of the far west, while the wrath goes by, and at the same time being fruitful and multiplying, and filling the place with a strong, healthy, and pure progeny; going therefrom and possessing the land, increasing like a fatted calf, according to the prediction of the old prophet. The order of the old and godly Patriarchs is in their midst, and the blessings of old Father Abraham follow them, according to the promise of the New Testament.

In what period of time does one family populate a city, and the land surrounding it? We declare that it is by the head of a family of several wives, keeping the rules given by the great Creator, which are respected by even the animals of the field, namely, by not mating except in the proper season and time. It would be so foolish for a farmer after plowing and planting his land, seeing it sprouting, were he to go back and put seeds in the same land before harvesting the crop. Would that not be wasting valuable seed instead of using it properly? How much more valuable is that of the few righteous whom the Lord expects to raise unto Him subjects fit for his kingdom, while he destroys the wicked.

Besides that, that is where the word of wisdom is respected, and health and strength have a stronghold in every constitution. By careful observation of the rules of nature, by living their religion, and by having an abundance of the Spirit of the Lord, the Saints in Zion will be fruitful and gigantic like the nation of Israel of old; and by practicing the Patriarchal order, their numbers will increase on a principle so extensive that when the Patriarch reaches what is considered an old age, he will be the head of a city populated entirely by thousands of his own posterity.

The wicked and adulterous Gentiles shout so hypocritically against polygamy and the moral law of the 'Mormons,' while the latter punish with death for that which their accusers tolerate, namely, adultery and prostitution. Only one Christian group knows the meaning of the ancient Apostle's saying about the destruction of the body so that the spirit will be saved in the day of the Lord Jesus. And only those can inherit the earth.

The Lord says about the land of Joseph, or America, that

whatever nation may dwell on it and does not keep his laws, He will wipe from the face of the earth.

It will not be long, therefore, that the prophecy of Joseph Smith will be completely fulfilled—the North and South of America will rise in war against each other, and war, famine, pestilence, and the plagues of our God will be poured out upon the whole world, except for Zion and Jerusalem only, where there will be redemption.

Let the wicked go to the States to meet the storm, or they can remain here until it comes, and they are caught, while God favors his chosen people.

The Saints will fill not just one or two settlements, rather the whole earth, inasmuch as they continue to keep the commandments of their God—*Editor of the TRUMPET.*]

WHY ARE THE APOSTATES FLYING FROM UTAH?

THE MORMON answers as follows:—

“We rarely take up a paper that speaks of Utah without being told that seceders from Mormonism who leave that Territory for the States do so with great difficulty and at the imminent peril of their lives. We do not expect that our denial of all grounds of apprehension will meet with as wide a circulation as the charge—in fact we are so accustomed to be calumniated, and see so seldom the least evidence on the part of the conductors of the Public Press to do us justice by publishing our replies to the hosts against us, that we have long since concluded ours is a *lying generation*.

The people, evidently, take so much pleasure in reading of the horrible and extravagant that the professional quill driver speculates quite as much on what he can the most profitably produce to nourish the vitiated and depraved tastes of his customers, and for which he shall receive the best remuneration, as does the fancy dry goods merchant in his selections, to please the tastes and whims of the fair sex, with everything in his line for any color desired.

It would be time badly spent and space in our paper as ill occupied to take notice of what everybody has said who has

come from Utah this season; but it is worthy of remark that all the people who were afraid of being killed were neither killed nor molested! We confess that we are astonished at the shallow pates of many of our contemporaries; they seem to be too dull to perceive the contradiction of their statement about the almost impossibility of leaving Utah but by flight, and their recording the arrival of scores and hundreds by slow ox teams. There is doubtless fear in the bosoms of many. Some nervous folks will sit by the fireside in a long winter's eve, listening to tales of ghosts and hobgoblins, till they are almost riveted to their seats with fright, and for their soul's salvation would not go through their own familiar homestead without a light to convince them that all of the murdered, poisoned, and hanged of ten generations were not dancing in their bedrooms. If they be so very fortunate as to get into their sheets without fainting and an hour afterwards dare to save themselves from suffocation by uncovering their frenzied brains, they may see poor harmless pussy, half dozing in a corner, and she suddenly is transmogrified into Auld Sootie, trying to seduce them by cunning winks and nods of friendship—daylight, however, dissipates the reign of terror.

Editors in the States have published so much about 'Danites,' and 'Destroying Angels' cutting off seceders on the Plains that many a person, starting from Utah, has doubtless dreamt of troops of Danites or Destroying Angels buckling them on their swords, dreadful *revolvers* and the still reeking knife that had dispatched some unfortunate, and nothing, we presume, but their safe arrival on the Frontiers has convinced them that these dreadful folks and dreadful instruments only had existence in their weak and frenzied brains.

But who are these who are flying from Utah? Are they so much purer, so much more virtuous, so much more honest than the Utahns whom they have left in the mountains, that they have hastened from their society to mingle with a better people and to breathe a more heavenly atmosphere—something more congenial and consonant with their refined tastes and high moral qualities? We certainly cannot answer

for all who have hastily tripped back to the States recently; but we do know that the Reformation Catechism made many dance about, and make preparations for departure, without the assistance of either music, Danites, or Destroying Angels. We now republish the remarkable Catechism—the axe laid at the root of the tree, that made the chips fly! ‘Read slowly, think deeply, and act wisely’ all who read the following Utah Catechism:—

‘Have you committed murder, by shedding innocent blood or consenting thereto?

Have you betrayed your brother or sister in anything?

Have you committed adultery by having any connection with a woman that was not your wife (or man that was not your husband?)

Have you cut hay where you have no right to, or turned animals into another person’s fields without his consent?

Have you lied about or maliciously misrepresented any person?

Have you borne false witness against your neighbor?

Have you taken the name of the Deity in vain?

Have you coveted anything not your own?

Have you been intoxicated with strong drinks?

Have you found lost property, and not returned it to the owner or used all diligence to do so?

Have you fulfilled your promises in paying your debts, or run into debt without the intention of paying the same?

Do you pay your tithing promptly?

Do you teach your family the gospel of salvation?

Do you speak against your superiors in the Church or against any principle taught in the Book of Mormon, Book of Doctrine and Covenants, or against the revelations given through Joseph Smith the Prophet and the Presidency of the Church as now organized?

Do you pray in your family, night and morning, and attend to secret prayer?

Do you labor six days, and rest or go to work on the Sabbath?

Do you and your family attend the ward meetings?

Do you preside over your household as a servant of God? and is your family subject to you?

Have you labored diligently and earned faithfully the wages paid you by your employers?

Do you oppress the hireling in his wages?'

"We should think that after reading the foregoing, everyone will understand why at least many left Utah, and that will be particularly understood when it is known the penalties of ancient Israel in restoring fourfold were exacted in Utah from the unfortunate transgressor. For the present, enough."

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 12, 1857.

THE KINGDOM OF GOD.—After all the gibberish of the Priests, Sabbath after Sabbath, and their repetitions of the Lord's prayer, in which it is said, 'Thy kingdom come, thy will be done on earth as it is in heaven,' &c., we are not, as far as they are concerned, a bit closer to having one or the other.

Jesus says accurately that men draw near to the Lord with their lips, and their hearts are far from him. In our enlightened age, when our country is ablaze with the 'gospel,' and speckled with 'reverends,' despite all their prayers for the coming of the kingdom of Jesus, &c., they say that the country is sufficiently enlightened, with no need for additional revelation, &c., as if the pinnacle of perfection had already been reached.

Instead of having Jesus as the King of the earth, and men doing the will of God on the earth as the holy angels do in heaven, we have kings and emperors, not ordained by God, claiming the right and the power, independent of any direction from heaven, to rule this planet according to their own whim, heedless of a supreme Being who, in ancient times, would raise up and bring down

crowned heads according to his will, and direct armies to war or not according to His justice.

Is that how things are now? All are aware that the answer to this question is that it is simply the prerogative of kingdoms and parliaments to proclaim war, to rob countries of their freedom and their comfort—to sacrifice hundreds of thousands of lives on the altar of pride and greed—to stain the land with the blood of humanity for the most worthless baubles, out of a lack of sense and discretion. Such horrible things have become so common in our boastful Christian world, that it is not considered that an accounting of them will have to be given in the world to come. Indeed, the hireling bishops and Priests of Belial go so far as to pray for the King of Kings to look with favor on such murderous carnage and bless the objects of their interest.

Despite all this, as long as the pay continues, the priests continue to pray that ‘thy will be done, that thy kingdom may come.’

The earth is the Lord’s and the fullness thereof; the world, and they that dwell therein, he says again, by reading the Psalm. To priests and others who pray and read in this manner we ask

1. When you pray ‘thy will be done, and thy kingdom come,’ are you aware that the will of God is not being done, and that his kingdom will literally come?

2. If you are not aware, why do you practice hypocrisy, and speak nonsense?

3. If you believe what you pray, how do you expect the kingdom of Christ to come, and how are men made aware of the order of heaven, so they can behave like the clean, loving, and kind beings who are there?

It is a self-evident fact that the various sects who call themselves Christians are far from being in conformity with the part quoted from the prayer; but one Christian sect would join with un-Christian Muslims to kill the other Christians. In short, self-interest, personal gain, wealth, power and avarice are the chief aims of the countries, and it is through this human power (*might is right*) that the kingdom of heaven was taken by force, according to the words of Jesus. It was on the blood-covered ruins of the Apostolic Church that the Pope built his throne, and several subsequent centuries were characterized

by his oppression, his violence, his murders, his bonds on the conscience, and his support, under the façade of religion, for the most repugnant things.

Protestantism was established by a war of blood, and the highly vaunted Reformation is nothing more than human plans and deeds. What the highest court of Heaven wants has nothing to do with all these behaviors. If others happened to prevail by the force of arms, they would be the founders of the kingdoms and Churches, and the objects of the hireling priests' prayers, even though they had swum in innocent blood.

But the most remarkable happening in the accounts of the apostate world is the restoration of the kingdom of heaven by an Angel from on high to the Prophet Joseph Smith; his lowliness as a man—an uneducated and poor boy following the plow—the persecution he and his followers received from the world and the church—his incomparable success, and the current civil condition of the Saints, are facts that satisfy the Saints that God planted in the forecourt of the rocky mountains this kingdom, which, as Daniel says, will crush all the kingdoms of the earth.

Just a glance by the unbiased and wise will show that the fruits of the order of heaven and the will of God are obvious in the society of the Saints of Utah, especially when compared with the rest of the world. Laziness and poverty, hatred and war, robbery, adultery, and the other evils of Great Babylon have no place there. There are no hireling priests there to plant absurd traditions in the mind, and 'care for the soul,' as it is said, paying no heed to what men do in their daily business and societal condition. There are hard workers as civic leaders there, and bishops in every ward of every city who go from house to house seeing to it that the widows and the orphans are not suffering and that the lazy are not idle, and making right all the inequalities without receiving any pay for their work. The land is fruitful, the people are diligent and free in the full meaning of the word. The voice of the people confirms the state laws, and chooses officers to serve them. And all these beneficent things are taught in the order of the salvation that was restored to the Prophet Joseph Smith. It contains principles that are adaptable to all circumstances, having been proved perfect throughout

eternity—in worlds upon worlds exalted from a fallen condition to heavenly glory, a full understanding and implementation of which clothe the Gods with immortality and omnipotence—to be able to gather the chaotic elements in the endless space and form them into worlds—to be able to multiply their species, namely to generate the spirits of men, clothe them with flesh, and place them on new planets as a school of experience, namely the bitterness of death, and to present to them the principles which will sustain life and continue forever in their midst, and progress toward immortality.

According to this grand design our Heavenly Father came into existence, and gave us this earth to dwell on. Who, then, dares to oppose HIS right to govern this world as he may wish. A general revolution has begun, and it will not end until all the kingdoms of the world belong to our Lord and His Christ.

The order we noted is to extend to eternity, forming worlds, governing them, and placing their inhabitants in a condition of happiness, progress and continuity. O, the incalculable amount contained in these words! O, if only the Saints who have had a glance at the order of heaven, and a small bit of the spirit of the gods, could clothe with words the ideas they perceived like breadth itself, and could open the eyes of the natural children of the world! They have the attributes of the gods, so that the attributes of the father are in the children; but they are not cultivated; and we see, even in the worldly teaching the difference between learned and unlearned men. Only the reception of the gift of the Holy Ghost will bring the light that is required, and will set the people to govern themselves, and seek to act for the greatest benefit, and the deprivation of that is the cause of misery, woe, and the shedding of blood.

The period that began with the fulfillment of Joseph's mission was foretold by the Prophet Joel—'And it shall come to pass in the last days, says God, that I will pour out my Spirit upon all flesh—your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams, and upon my servants and my handmaids will I pour out my spirit,' &c. This Spirit and power was possessed by Daniel of old, and by John on the Isle of Patmos. It enlightens and expands the mind, and

fills a man with grand ideas to reach for lofty things, to the point of forgetting about worldly baubles, and present crosses, which are swallowed up in the preparations for ETERNITY, like a child having a look at human life. That is a broad portrayal of what is 'Mormonism,' which is to bring about the blessed Millennium, or the general reign of Christ.

Mormonism is the law, rule, or settled principle of perfect beings or gods—the law or order of the kingdom of God on this earth, and the Saints are the subjects. Its objective at every attempt at all times is to bring progress, life, and happiness—an increase in numbers, in fruits and produce of the earth, in handmade things, and in everything in which creatures have interest, with the least amount of waste.

Some think that progress of the kingdom of God depends on the additions made by baptism, and since the Saints in Wales are not baptizing many at present, that the kingdom is diminishing. Mormonism does not depend on congregations and chapels in Wales for progress. In another part of this issue we point out a better way to increase our numbers, namely through our children—our future hopes.

The Saints are called to emigrate from Wales to the land of freedom, where they will be allowed to practice the principles of life, and observe the appropriate familial government. Families make tribes, and tribes make nations, and nations populate the world. How is the will of God done on earth as it is in heaven? By beginning in each family.

Brethren in Israel, what rule do you have in your families? Do you teach your children in the order of salvation? Has the Reformation reached every member of your family? Have as many of your children who have reached the age of eight been baptized? Do they have the gifts of the Holy Ghost, have heavenly dreams and visions, and keep themselves from the corruptions of the age? Do you appoint times in your families for teaching, counseling, disciplining, praying, or whatever may be necessary? Do your wives and children recognize their place and acknowledge yours? If you do not strive for your best in these matters, you will not have part in the heavenly glory of the kingdom with Abraham, Isaac, and Jacob, and all the other

patriarchs, and you will not be worthy of being conveyed into Zion, where only those who sanctify the name of God, and do his will on the earth as the blessed inhabitants of heaven do in their families and their dwellings, will live.

Do not pray any longer, "Thy kingdom come," for it has come, together with a revelation of the will of God.

HOME CHURCH ACCOUNTS.

WEST GLAMORGAN CONFERENCE.

Swansea, August 8, 1857.

President Daniels.—When the season for preaching out of doors is as if closed to us, I consider it my duty to write a few lines to inform you concerning our activities in the past, and also of our present condition.

We have had a busy time from the beginning of the "Reformation" until now, preaching, teaching, counseling, encouraging, baptizing and establishing in the minds of our brothers and sisters that the intention of all the conditions of the Reformation were for their benefit and their salvation. Through the assistance of the Spirit of God, and the counsels we received from you from time to time, we succeeded in getting nearly everyone to covenant with their God, to serve Him with greater energy and faithfulness than ever before: and by now their former anxious hopes, through their actions, have turned into proven facts for them that God in Israel blesses those who trust in him and who do his will.

Having gotten things into the order we wanted, we set about to preach the gospel to the world, at the cost of sacrificing everything, as if they had never been preached to before; and by so doing we got the brothers and sisters to be especially faithful. We divided the various towns, villages, and the country, insofar as possible, into areas; and we assigned to every Officer and Saint their area to take pamphlets from house to house by testifying of the goodness of God.

Public preaching was done faithfully and diligently by the brothers indoors and out of doors, town and country, as much as they could; and just as faithfully, the sisters followed them from

place to place, through scowl and scorn, hot and cold, fat and thin, to stand in living columns before the public side-by-side with their brethren to witness in deed that this grand work is of God. By continuing our efforts in this manner all during the summer, we succeeded in winning several for the Church who knew little or nothing about it before; and as far as we can tell many have been called, if not pricked in their hearts with respect to the kingdom of God. On the other hand, we have succeeded in pulling all the liars, drunkards, adulterers, sorcerers, believers, preachers, priests, and all the fiends of hell into one pile. The generation of vipers sometimes comes together in numerous multitudes to persecute the Saints, and to break up the meetings. While the undeclared cursed frightfully, those who were too religious to curse (only in the body) devoted themselves to mocking, and throwing the first thing that came to their hands; but, poo! what of it? if there is a frown from hell, there is a smile from heaven, and if there are rocks, mortar, clay, and *cabbage* stumps from below, there are all the blessings of the Eternal Covenant from above. We feel *first rate* through it all, although we were forced to join with common sense to come to the unavoidable decision that the Saints have their own kingdom, whether it is God's or Satan's. Since there are but two of those in existence, and since in the kingdom of the devil there are cursing persecutors and maligners, the Saints must be of God's kingdom; and although these *imps* are divided among themselves, they join unanimously to persecute the kingdom of God. If we were to take for granted that the 'Christian' sects of our age are in the kingdom of God and that the Saints belong to the devil, would it not be illogical for one part of the kingdom of the devil to join with the kingdom of God to persecute the other part? What connection is between light and darkness—Christ and Belial?

Furthermore, the fact that they are destitute of the gifts of the Spirit of God—the promises of the New Testament, which are enjoyed by the Saints, shows that the former are like wild, barren trees of the forest compared to the fruitful tree of the Saints in the orchard—that we are of God, and the whole world lies in darkness and wickedness.

With joy I report to you that there are unity, charity, and

cooperation in our midst, with few exceptions, and God, in return, loves us until we feel to increase in goodness, so that we may have

More, until we are rewarded—with select
Family blessings;
Gone home, above the cry of the crowd,
Entirely healthy in great power.

Affectionately yours,

JOHN DAVIES.

CARDIGANSHIRE CONFERENCE.

Aberystwyth, August 3, 1857.

President Daniels.

Dear Brother.—My health is not as good as it was; I have a heavy cold. Having just arrived I am in favor of proclaiming ‘Mormonism’ loud and clear this time without resting for three weeks.

Sunday, three weeks ago yesterday, I and brother Joseph W. Tuckfield preached out of doors in Goginan. We preached twice to crowds of attentive listeners.

The following Tuesday we went to Llanrhystud. After baptizing one sister, I proclaimed throughout the place that I intended to preach there in the evening. I was passionately opposed by two of the Priests of the church of Henry the eighth. They called me a servant of the devil, commanding me to go from there, ‘since this is a Christian land, and if I dared to preach there that I would certainly be mobbed—and a shower of rocks would be hurled at me,’ and one said further that ‘he would cast the first stone!’ [*College education.*] You be the judge as to the kind of ‘Christian land’ this would be under their government!

In any event, I did in fact preach after having additional trouble in getting a place, preparations, &c. I asked the tavern keeper of the *Black Lion* if I could stand on top of his *horse-block* to preach? He refused the favor because the priests drank there! [a proper excuse, I must admit.] After showing my license to the constable and receiving his protection, I preached, to the great disappointment of the infuriated priests, to a large crowd of polite listeners. I received an abundance of the spirit of my Father; I preached like a giant, and the constable stood there until the last.

Wednesday, July 15, I went through the land selling tracts and testifying of the Gospel of Christ until I came to the Ystwyth Hospital, where I preached out of doors, after walking about twenty miles, and I had several who listened to me.

I shouted out ‘Mormonism’ also in Aberaeron, where several came to listen; but I had much persecution there.

I preached also in Tregaron, and Waun Llanfer, Clydoga,

and through the lower parts of the Conference; twice also in this neighborhood—in Llanbadarn and Penparce.

I feel well; thanks to God for Mormonism. . . .

Your dear brother,
JOSEPH GRIFFITHS.

The above is worthy of emulation by numbers of our brethren who are like brother Griffiths, young, and chronicled in our volume though it is small. The above examples show how the work is to be performed, not only in a few weeks, but during the season. Although the names of all the diligent brethren there are not listed, they will not be forgotten by the Master of the Vineyard on the day of recompense.—EDITOR.

BRECON CONFERENCE.

Llanelly, (Brecon) September 8, 1857.


Dear Brother Daniels—We are here going forward with the work of God minding our own business. The majority of us agree with all the measures formed for us to carry out, while others, I am sad to say, are contrary and lazy, having lost the Spirit of the Gospel almost completely, and if they do not repent and reform soon, it appears that their end will be worse than their beginning.

We continue to preach out of doors, and are having a good hearing, especially in Brynmawr. We intend to preach at Llangatwg and Cerrighywel: we would love to have the assistance of brother Taylor on the occasion.

The tithing for last month was not as much as usual because of a happening in the works.

Yours in the Gospel,
JOHN THOMAS.

PAYMENTS from August 1 to September 11.—John Davies, £10; Evan Richards, £5; A. L. Jones, £5; John Thomas, 13s; J. Griffiths, 13s; David John, £3 5s; W. Ajax, Denbigh, £1 6s 4c; S. Roskelley, £5.

 The Indians have begun to war against the soldiers, taking 800 of their animals to kill. Blood was spilled on every side. There are preparations for war in Kansas.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 20.]

SEPTEMBER 26, 1857.

[VOL. X.

HOME CHURCH ACCOUNTS.

CONFERENCES OF THE NORTH.

LLANDUDNO, September 16, 1857.

Dear Brother Daniels—On the first of last May we called together several faithful brethren, according to the counsel we received to test the world, that is, to go out without purse, &c., among the unbelieving gentiles, preaching the Gospel to them, and seeing whether they would accept, respect, and feed the servants of Jesus, or seal their damnation by refusing them.

There were at the time hundreds and thousands of the works of D. Jones and J. Davies decaying by the boxful here and there throughout the Conferences like a burden—like a debt to the crown, with no hope of it ever being paid. Considering that they were the words of life, and that men were dying in the six counties of the North from want of knowing their contents, we decided to distribute them.

Eight elders who had their hearts in the work, were selected to go out, and a good bag full of books was given to every two elders, and they were instructed to take them to the whole country, tracting every house, and preaching in the evening.

Brothers Thomas Jones, (formerly from Aberystwyth,) and Edward Parry, Jr., from Tanygraig, Llandudno, went throughout the entire counties of Caernarvon and Anglesey, distributing tracts intensively in town and country throughout. Sometimes they received food and a hearty welcome; at other times, quite a surly look. One

time they would receive good food, and plenty of it; other times, poor food and only a little of it, and many times they received nothing. Sometimes they would be in a bed, other times at the base of a hedge, in a haystack, in a barn, in a sheepfold, or in the middle of a field. Sometimes with a full stomach, other times without anything from the morning or the previous night. Sometimes the people would receive them kindly, with hundreds listening to their sermons: other times the people would swear at them and curse them, and send the dogs after them, threatening to shoot them or come after them with their sickles as if cutting straw—or as our meek brethren were preaching the people would mock them and shout *hurrah!* and drive them from the place like thieves, chasing after them for a mile, and leaving them to go hungry and soaked to the skin to sleep on the field. All the commotion was created by some old Pharisaic Methodist with his heavy head, deadly groan, long prayer, light weight, and short stature, with his old pitiful, choppy voice, devilishly sanctimonious, saying, “This age is too enlightened and civilized for that kind of heresy to be received in our Christian land! We have known of the work of grace on our conditions through the Atonement of the Cross for a long time by now; and we are too well informed of the story of the fraud Joe Smith and the Mormons to be deceived; but if you work one little miracle we will believe!” At the same time he was filled with lies and dishonesty, deceit and harlotry. I am prepared to believe that the devil brought the old murderer, John Calvin, to the top of one of the highest hills of Caernarvon, and got him to fall down before him and worship him, for that which Calvin received as an inheritance, Anglesey, and Arfon, and a corner of Bala.

David Jones, Denbigh, and Daniel Lewis went over toward Bala, tracting the entire country, and they received the same treatment as already described.

Edwin Price, Trefor, (the husband of one who is worthy of the name wife, who with all her heart is in favor of her husband's having every opportunity to do the will of God, that's the *quality* that is in the women of the Saints in the north,) and Robert Williams, (Priest,) Cefn Mawr, went to the border of Llangollen, and along the border of Cheshire down to Montgomeryshire, tracting and preaching in Welsh and English throughout the entire country. They had the same treatment as our other brethren: I believe that these two suffered the most by sleeping out of doors and having a scarcity of food.

Elder John Treharne and I traveled together for about 6 weeks, through parts of Merionethshire, Montgomeryshire, Cardiganshire, and Radnorshire, preaching more than tracting; but after I left him, he continued by himself, throughout the summer, to preach and tract for his livelihood. Contained in him are the qualities of the lion and the stag combined, and these are required to enable him to travel the barren, jagged, and everlasting hills of Merionethshire.

Elder Hugh Evans, and the other brethren who are working, are around laboring for the cause every Sunday. Brother Hugh Evans proves in his behavior that his heart is burning with zeal for the success of the work of God—he works hard every day, supporting a family of 6 in number, pays his tithing, presides over the Conference regularly, and feeds the elders, and gives them lodging.

Brothers Wm. Ajax and David John have taken good care of their conferences and have preached around in the neighboring villages where it was inconvenient for those who were working during the week to get to, leaving tracts at every house that would receive them. Other times they would go far into the country to prove the world and themselves, without purse or scrip. Your humble brother did the same way, preaching and tracting everywhere I could.

It is easy to know us by our work, our circumstances, and our spirit—the highest in his office, the foremost in the most unpleasant part of the work—saying Come, and not Go, and Do as I do, and not sit on the *sofa* and give orders like a *Lord*. We are all one—one heart and one work, and no one sees the work of his brother as being less than his own.

Now all the boxes of books are empty—thousands of tracts are in possession of the people, and all the brethren have been called back, from the first of this month, and released to go to work; this includes conference presidents and all except myself, (and I would go as well if that were wiser,) and their mission is to earn money to emigrate next time: they have six months' time to fulfill that and pay whatever they can of the debt for the books that have been distributed. We shall pay the entire amount if we can, and if we fail, others will have it to do, or it will be had as a debt of the crown—unpaid forever.

We are in unity and love, and content in our hearts. We are baptizing some, and there are scores preparing to emigrate to Zion next time. Amen.

Yours, J. E. JONES.

REVIEW,

Of the Treatise, *Heresies and Deceptions of the Latter-day Saints,*
and the Book of Mormon, Exposed, by the Reverend W. J.
Morrish, translated from the English by David
Roberts, from Caernarvon.

AT the request of several of the Saints of the North, who have informed us that there is renewed commotion because of the above treatise, we shall endeavor to show as much of its inconsistency as our limited space will allow us to provide.

The author, Mr. Morrish, is a Priest of the Church of England, if we understand properly his *First Warning* to his flock.

Upon beginning his Warning, he refers to the obligations of his important office—that he is to put down all heresies contrary to the Word of God, through his ‘ordination as a Minister of God, by the laying on of hands of a *Christian Bishop*.’

Who, pray tell, ordained the Bishop? or who ordained the first Priest of the Church of England? The Church of England was disassociated with anathemas pronounced on its head by Catholicism, and no divine emissary came from above to ordain or authorize one of its apostate ministers; for our author and his hired brethren oppose the doctrine of the ministering of angels in these days, because it is ‘strange and contrary to the Word of God.’ From whence, then, did the authority of this Reverend come for him to be a minister of God? If a priest of the Church of England is under such obligations to uphold the doctrine of the Word of God, why was not Henry the Eighth excommunicated for his devilishness, as the Catholic church excommunicated him? and where in the Word of God were Henry’s tricks authorized?

The author complains bitterly that the ‘Mormons’ are especially successful in ‘unsettling the minds of several pious Christians, and in teaching them doctrines contrary to the Gospel of our Lord Jesus Christ,’ and he pretends to have ‘researched their origins,’ so that there can be no mistake, we would suppose.

The result of this detailed research is that it was *God himself* who hid the plates of the Book of Mormon in mount Cumorah. Where in the books of the Saints did this careful researcher find such a story? We have understood that Mormon, in the year 384, after

Christ, hid them all, except for some he left to his son, Moroni, who completed the story of his nation, and sealed up the written records in the year 421, A. D.

‘Now God in his mercy has allowed the untruthfulness of the assertion to be proven,’ says the researcher. Amen, we say; and we exhort the flock to do their own research from now on.

Next, the *researcher* got hold of an old tale which has been refuted over and over again for many years, namely the Spaulding tale. We direct our readers to read the Book of Mormon, and the pamphlet that refutes the Spaulding tale, and we assure them that they will have complete satisfaction.

Upon concluding his first Warning, this godly (?) Minister asserts that the ‘Mormons’ claim that God himself wrote the Book of Mormon *with his finger!* while the Book itself, together with the publications of the Saints, show that inspired men, in different ages, wrote it on plates, and that the Seer Joseph Smith translated it into English. Do not the atrocious and barefaced lies of the *researcher* whirl his judgments back on his own head? and truth thunders the answer of the Prophet to the King of Israel—*THOU art the man!*—thou who dost ‘pretend to be a Minister of God’—his speech is based on a lie—he knows about the deceit he practices—the people should separate themselves from him and his avaricious, hired, and boastful brethren—and he and his kind are those who mix some degrees of the truth with the *Common Prayer*, wages, and selling *livings*. It is he who condemns dreams, revelations, and visions of angels in this age while Joel says that such things will be in the last days, beginning with the Jews, and their children, and everyone, finally, whom the Lord our God may call to him. Joel taught this foolish doctrine, and Mr. Morrish, the ‘Christian Bishop,’ and all the church of Henry the Eighth doubted him. They, then, are teaching strange doctrines that are contrary to the word of God, and doctrines that are contrary to the Gospel of our Lord Jesus Christ. That will come in power, and in the Holy Ghost, and in much assurance, says Paul. Listen you, O, Churchmen; If your Priests are Ministers of God, they will say to you, ‘Receive ye the Holy Ghost’—a promise of Joel—dreams and visions as the Prophet Joseph Smith and the Saints have received—a confirmation of the word through various gifts

of the Holy Ghost and signs will follow the true believers. As many as the Lord our God may call will receive them, if we believe the unchanging word of God. But the Ministers must be called by God as was Aaron, and not as Mr. Morrish and the 'Christian Bishop.'

Something very foolish in the view of the author is the doctrine of the gathering. This is not strange, since he has closed his heart against everything 'strange and new.' No doubt he and the other Priests and Christian Bishops see the world as going forward splendidly, as it is, without a single one of the prophecies that are the word of God ever being fulfilled. Since our pamphlets explain the doctrine of the gathering we shall not add anything else except to direct the author and his flock to read them, and to stop measuring the Saints by his own measuring stick. Good heavens! The priests of the Church of England talking so shamelessly about worldly profit! Let them read the article of Reynolds in this issue, and let the Priests shut their mouths in shame.

As for the land the Saints possess in America, it is to be had practically for free, and they are independent *freeholders*, without any Priests or a Bishop to swallow their tithing, or great taxes or rents to keep them in bondage to the idle great men.

Upon concluding his First Warning, he wishes for it to have the proper effect on his flock. We shall see if it did. He refers also to the warnings of Paul and Peter. We say again, Thou art the man! Thou and thy brethren are selling *livings*, namely the Ministry of parishes, containing thousands of men's souls, for hundred or thousands of pounds, making merchandise of the souls of thy flock—thou and thy Church fail to endure sound doctrine—the fulfillment of the definite promises of the Word of God, and heaping to themselves hired, lazy, proud, boastful, avaricious, and greedy, and lustful teachers.

We join the author with all our heart in warning the flock with the verses he quotes; for *he is the man*.

WARNING 2,—The proper effect the first Warning had on the flock is perceived in the following quotation,—

'My dear Friends—I sent a letter to you some time ago, to warn you about the deceit that is practiced toward you by a number of men

who call themselves “Latter-day Saints;” and with PROFOUND SORROW [we sympathize and feel pity for the reverend when we consider his wage!] I perceive that MANY of you are being led astray by these false teachers; and the only reason I can give for this is that you do not understand *in truth* the teachings they teach you.’ He could add ‘without my doing additional *research* for you, so that if you do not understand in truth, you may understand in one of my *lies*!’

The pastor complains that his flock does not have a sure enough foundation in the faith of the *Common Prayer*, that they are fickle and unstable, and desirous of hearing something new besides ‘as it was in the beginning so it is now, &c., and because they believe the elders of the Saints when they prove their subjects from the Bible, while they should take not of his research into the origin of the Book of Mormon, and believe his assertions in the second Warning.

Next we have a poor translation from the first page of the Book of Mormon—what history it is—the testimony of witnesses, &c., and that the Doctrine and Covenants teaches that ‘principles of the Gospel of Jesus Christ are in the Bible and the Book of Mormon, in which there is a fullness of the Gospel.’ This is the only church of God on the earth, and that God continues to reveal his will. After that he addresses his flock as follows:—

‘You perceive that these people pretend to be apostles and prophets from the Church of the Latter-day Saints—the only true and living church on the face of the earth: and as such they tell you that God has not revealed in the Bible all that is sufficient for salvation, but that they have been sent to proclaim to you a new revelation, in which is the fullness of the Gospel.’

They can perceive the above without the assistance of his Warning; for that is what they were hearing from the preachers of the Saints. We take note again of the following feeble attempts to refute the doctrine of continuing revelation:—

‘Now, the question is, Is this assertion in harmony with the Scriptures?’ You are told (Romans xvi. 25,) that ‘the Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,’ &c. He refers also to Col. 1. 25, John xv. 15, and 1 John ii. 20. From

these verses he concludes that all the counsel of God and all He ever intended to reveal is contained in the Bible! This is an example of the college teaching of the nineteenth century! We consider such rubbish hardly worth noting!

That the early Saints had the fullness of the Gospel and had received a transfer of all the counsel of God that pertained to them is no proof that it was all written in the few epistles of the Apostles to them, which were written when the writer was unable to be present, and there is only a piece here and a piece there of the teaching of Christ, while John says 'the world could not contain the books,' &c. Besides that there are some books that are lost, and despite all that our reverend author asserts that *all the counsel and will of God is contained in the Bible!* Scattered books of the Bible were gathered together and were made into a volume by a throng of corrupt priests, who took upon themselves the right of closing the heavens against presenting additional revelations, and to select the books they considered inspired, and making them into a *Bible*, throwing aside whatever did not agree with their taste: and after that the *Common Prayer* was added. Our author acknowledges that it was necessary for the early disciples to have the Holy Ghost to guide them to the divine truths of the Gospel: why, then, does he deny it while the Bible promises it to every believer who calls upon God? (Acts ii.)

The next accusation against the Saints is that they 'deny that the Bible is the pure word of God, and put it aside entirely.' The author tries to deceive his flock into believing that by citing the following segment which he plucked from the revelation in section 47 of the Doctrine and Covenants. (The translation of D. Roberts differs from the translation of the Doc. and Cov.)

'Behold, I say unto you that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant.'

Through deceptive reasoning and cutting away as much of the revelation as served his crafty purpose, he asserts that the covenant of the New Testament and the virtue of the Atonement are the things the revelation did away with, a revelation which he abbreviates and colors so disgracefully!

The same Covenant, and the same divine Church are what have been presented anew to the Saints in this age which existed in the

ancient days, and the revelation under scrutiny says that! but the cunning author took care to leave that out. The revelation refers to people who believed that the first baptism they received was sufficient without getting baptized again. This is how this hired pastor keeps his charmed flock from being 'unsettled in their thoughts!'

The remainder of the Warning treats in the same way several other revelations, &c., to try to prove the accusations of denying the virtue of the Atonement, the power of God, and preaching high treason. In order to understand otherwise we direct our readers to read the Doctrine and Covenants for themselves.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 26, 1857.

OUR JOURNEY to the Brecon conference and through parts of Monmouthshire and East Glamorgan, in the company of our worthy counselors and Elder A. Calkins, from the Liverpool Office, was of great benefit to us, and, we trust, a blessing to the Saints. We found all true Saints in the condition we expected they would be—full of the light of the Holy Ghost, busily anticipating the bad time that is at the door, and preparing for it. Going about properly—warning the world in soberness and unmistakable words, by preaching and tracting—keeping heavenly order at home—being frugal, paying an honest tithe, considering that God has his eye on them, and saving every penny they can to emigrate as soon as possible. O! how wonderful the way has opened. Several brethren who had families testified that they were poor, and some in debt, before they complied with the separation and began to render unto God the things which be God's. Soon after that they became able to render unto Caesar the things which be Caesar's, and they increased in their wages and their earnings, and God, after being proved good, poured out blessings, until there was not room to receive them without sending them to the Office for their emigration. We could

fill an issue of the Trumpet with testimonies of this kind. But we are sorry to have to cast a dark shadow over this lovely picture! Some do not pay an honest tithing—they are afraid to prove God whether He will pour out to them a blessing, until they do not have room to receive it. (Malachi iii. 10.) This chapter, besides referring to the children of ancient Judah, also refers to the last days, when Israel would gather to Zion and Jerusalem, and they would build a Temple. Those who are half-hearted and untrue in the payment of tithing are no doubt guilty of the reputation of ‘robbing the Lord,’ and of drawing his ‘curse,’ as verse 9 of the aforementioned verse shows. Let everyone read this verse, and let the Saints rejoice for being born in this blessed age (for them) in which a Temple of God will come forth, and for the privilege of assisting, through their tithing, to build it. Let the disobedient and the wicked fear those who say, ‘It is vain to serve God: and what profit is it that we have kept His commandments?’ for in the day of tribulation, *which is at the door*, ‘His,’ only those who have ‘thought upon his name,’ will ‘He spare, as a man spareth his own son that serveth him.’ Those who are lazy, apathetic, and unrighteous who are called Saints will soon WEEP in bitterness of soul for not having magnified the opportunities they received. Saints, do you not know the steadfastness and certainty of the word of God through his inspired servants, and that they are in Zion preparing for something that is close to arriving, and should we not do our part?

RELIGIOUS PERSECUTION—“*The Mormons*—Lately this deluded sect has been continuing out in several places that neighbor our town, (Swansea,) and it appears that they have reached something of a ‘stronghold’ in Llansamlet. Last Sunday, (the 13th) however, they upset their listeners so much with their corrupt and bizarre sermons, and their assertions relating to the deceiver Joe Smith, that they were assaulted with cabbages, potatoes, apples, &c., and they were forced to retreat quickly with the scorn and rebukes of 200 or 300 people.”—*Cambrian*.

[Here is another example of the boastful ‘Christianity’ of the nineteenth century! Can the slanderous asp, the *Cambrian*, show where his Bible supports and praises persecutors and maligners, and we ask from which sections are the persecutors and the persecuted—the one who strikes and the one who turns the other

cheek? Stronger preachers than the Saints will come, soon, when perhaps the *cabbage*, the potato, or any other bits and pieces will not be so plentiful!]

NOTICE.—Lately several locusts have paid a visit to various parts of the British Isles, and one that was tested was in excellent health and appetite. We read that a few spies have gone before the army to the land of Caanan: that situation is not impossible yet.

FROM THE PLAINS.—What with losing animals to the Indians, poor arrangements, fear of having to live in tents next winter, and the flight of such numbers of the soldiers as a consequence, the military expedition to Utah has turned out to be a disgrace and a shame on the American government!

The Express Company is provisioning their stations along the Plains splendidly. This will be a priceless blessing for emigrants.

REYNOLDS NEWSPAPER, SECTARIANISM, AND MORMONISM.

The above newspaper for September 13 contains an interesting article on the "*Mormons and the Priests*."

It observes that Nana Sahib and Brigham Young have destroyed the peace, the appetite and senses of the religious *Times* forever. While one kills our fellow nation by the thousands in the East, the other attracts them by the thousands to his paradise in the far west. The *Times* wonders where the Priests are, and what they are doing by letting their parishes be emptied of thousands of people under their noses!

To the question, What are the priests doing; the 'Reynolds' gives the answer, and that is "they are doing what they usually do—they are defending the evils that exist, which tends to add to Brigham Young's numbers. They are driving the poor who are in hopeless destitution to seek refuge from their ecclesiastical robbers, in the distant territory of the Mormons. The priests, with few honorable exceptions, are engaged in their old task of smiling at the wealthy, and frowning at the poor—flattering and bowing to kings, the powerful and the wealthy, and chastising in

the severest way the minor faults of the working people. This is part, but not all of that which they do; they are also striving to increase their worldly treasure, and many of them have succeeded in accomplishing that which the great Master proclaimed as impossible. They are serving God and Mammon—or as worded by one of them, ‘making the best of the two worlds.’ Several priests are recognized among the cleverest of our businessmen. Some of them are large shareholders in the tasks of *Stock Jobbing* and *Swindling*. They are large-scale dealers in railroad and other stock; they are honored in Chapel Court, and they are recognized on the ‘Stock Exchange;’ they have purchased landed estates, they acquire house after house, they have purchased commissions for their sons in the army, &c.; they plot to obtain lordly men for their daughters, and they go down on their bellies before any nobleman, or government officer, for the sake of worldly profit. The Bishop of London left only £50,000 to his children, while it was considered that he could have accumulated much more besides the enormous yearly wage he pocketed for a number of years. It is said that that was nothing in comparison to the possessions of other bishops, and, if so, what in the name of Heaven is the general and usual accumulation of a ‘Very Reverend Father in God’? We know that it is double and quadruple £50,000, and not infrequently more than that. We know not what the tentmaker Paul, and the fisherman Peter, would say to such successors, although we believe that those forebears would not acknowledge such avaricious Christians, and that another Apostle who used to deal in money and carry the bag is more likely to be the spiritual forebear of our ecclesiastical financiers than the poor and hard-working Apostles, to whom the proclamation of the first simple and plain truths of the Christian religion was entrusted. To roll around in velvet-cushioned carriages—to be waited on by a pack of powdered and plush servants—to live in splendid furnished palaces with luxurious food—to drink the best wines—to keep the fairest concubines—to die in the aroma of sanctification, and to leave to their heirs £50,000, £100,000, or even £1,000,000—it is quite likely that they are making the best of this world, but whether it is the safest way to make the best of the next is not as certain.”

Then he goes on to encourage the priests to deny themselves and respect the poor, as do the Mormon elders, so as not to force people to flee to Utah to save themselves from the *work-house*, their sons from prison, and their daughters from the streets. Although he does not praise Mormonism, he says that it is “something substantial in exchange for the false sympathy, the forms devoid of passion, the religious husks, and the disheartening, powerless Christianity of those who, in the present day, are the commodities of the pulpit in the British Isles.”

A “LIVING” FOR SALE.

Punch has derived considerable enjoyment concerning an impudent statement in the *Times* and says there is a convenient opening for a lazy Priest—an inactive ministry that reaches to about £370 per year, and the seller is 58 years old. *Money* will buy the care of the souls and access to the salary all together without attracting the condemnation of Simon Magus, says *Punch*. The seller has another *living*, worth £700 per year, in Essex, and preaches the Gospel (?) in Chelmsford for £800 per year, besides traveling the highways and the fields to steal souls in the area from the rural Dean of Rochester. Since his Reverend is 58 years old, and has so many places, it is feared that he will work himself to death!

CHASTITY OF A PRIEST OF THE CHURCH OF ENGLAND.

The Reverend Wm. B. Sutherland, of the city of Burlington, at last has been exposed in his custom of seeking and ruining young women. About a month before being caught, he had invited his maid, Teresa Gilbert, age 23, on the first day of her service, to sit by his side on the *sofa*, and read a chapter to him, which she did. Then he took the Bible from her hand, and he began to handle her body, whereupon she arose and went out, saying that she was going away; he urged her to stay by offering her a silk dress and gold rings, which she refused. Another time he went to her while she was in her bed, asking her to stay. But she threatened to make noise, which infuriated him, and after she informed his wife, he kicked her out

of the house. Although she swore this before the magistrate, the church did not believe her testimony.

Within a month after that, a short time ago, the Priest succeeded in raping a young girl, about 15 years of age. The scoundrel just barely escaped from the enraged and armed father of the girl, or he would have had to make amends for his shameless sins. He has fled to no one knows where, say the newspapers.

SUCCESS OF THE KINGDOM OF CHRIST.

The gospel of the kingdom is succeeding,
 Through our Lord's infinite power;
 Soon it will fill the whole earth,
 As the waters cover the sea.
 It will, it will, as the waters cover the sea.

The old traditions are uprooted,
 And all the empty ceremonies;
 Deep darkness is exiled,
 This is the light of righteousness.
 Listen, listen, this is the light of righteousness.

Kingdoms and their greatness are shaken.
 All evil laws are destroyed;
 And then the laws of the Spirit of life
 Will be the ruling standard of our world,
 It will, it will, it will be the ruling standard of our world.

The 'stone' will powerfully defeat—
 And fragment the kingdoms of the world;
 The parts of the idol previously seen,
 Will be shattered—they will all fall.
 Rank and status will be shattered—they will all fall.

Onward like an adamant stone,
 And quick as lightning it will go;
 Kings and great statesmen
 Will faint in fear before it,
 Listen, listen, they will faint in great fear before it.

How small it was when cut,
 But thanks be, it increases every hour,
 Soon it will be called a mountain,
 Without measure or weight—a great one,
 Praise, praise, without measure or weight—a great one.

The kingship of our Father pre-existed,
 Swiftly it will be seen under heaven;
 Its heavenly laws will be restored
 To bring to pass his purposes
 Beloved, beloved, to bring to pass his purposes.

The King and the laws will be heavenly.
 And the officers of this great kingdom;
 They magnify all their excellent environs,
 Splendidly, on the dust of Babylon.
 Listen, listen, splendidly, on the dust of Babylon.


We shall harvest our fields in peace,
 Those that were sown through the sword and blood;
 We shall see our Jesus in person,
 In the pure image of his Father.
 True, true, in the pure image of his Father.

Devilish curses will flee,
 Before the holy strength of our God;
 The true characteristic of the ages to come,
 Will be peace and love, it is true,
 Beloved, beloved, will be peace and love, it is true.

The avowal of infinite Elohim,
 Myriads of the Saints will receive;
 And our earth will be connected to Kolob,
 This will be a privilege for the natives.
 Beloved, beloved, this will be a privilege for the natives.

Yonder, yonder, I see it too confined,
 To hold all its subjects;
 Some thousands repeat the news,
 Make another new world, and a new man.
 Listen, listen, make another new world, and a new man.

Creators will create anew,
 New Saviors will come;
 And beings will be filled with Deity,
 I expect to see this without fear.
 I do, I do, I expect to see this without fear.
 The sublime Gods will visit
 Our earth sometime without wrath;
 And all its heavenly inhabitants,
 Will dance in praise together.
 Listen, listen, they will dance in praise together.
 Pure beings, eternal myriads,
 Will produce spirits like God;
 Those will at a future time,
 All receive tabernacles in which to live.
 Beloved, beloved, all will receive tabernacles in which to live.
 For an end to the increase of the kingdom,
 In vain would it be expected forever,
 An exceptional soldier who has fought,
 Not in vain, is our dear Prophet Smith.
 Listen, listen, not in vain, is our dear Prophet Smith.
 Flint, September 20, 1857. DAVID JOHN.

 Let the Conference Presidents continue to pay the tithing totals to this office until the debt of their Conferences comes down to the figure that existed June 30, 1856; by doing this the pamphlets will be paid for, &c., which were to come from the tithing. We trust that the pamphlets are still being kept in circulation insofar as possible, so the purpose for their publication will be fulfilled, and the gentiles will be warned.

LATEST NEWS.—Taylor has reached the Valley—peace, prosperity, and abundance there—remarkably abundant crops. The new Governor and the troops have started for the second time. The accusations against President Young have been refuted to the satisfaction of the President of the United States.

MONMOUTHSHIRE Conference will be held September 27; East Glamorgan, October, 4; Cardiff, 11th; West Glamorgan, 18th. Presidents Pratt and Benson will be present at the latter. Information will be forthcoming later on.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

OCTOBER 10, 1857.

[VOL. X.

TEACHING OF PRESIDENT BRIGHAM YOUNG.

Bowery, Great S. L. City, July 26, 1857.

I will read a portion of the writings of the prophet Daniel, commencing at verse 27 of the second chapter.

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days Thy dream, and the visions of thy head upon thy bed, are these;

29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31. Thou, O king, sawest, and behold a great image: this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of

the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream: and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

These verses are of themselves a text and texts—a sermon and sermons.

We have a great deal of talking, preaching, exhorting, counseling, giving advice, &c., from this stand in many other places where the Saints assemble, but perhaps it may be the case with many, as it is somewhat with me, that they in a measure neglect to read the Bible and forget many things which are written therein. Perhaps there are many who have not read much in the Bible since they came into this Church, not having had much time to do so.

I was a Bible reader before I came into this Church, and so far as the letter of the book was concerned I understood it. I professed to be a Believer in the Bible so far as I knew how; but as for understanding by the Spirit of the Lord, I never did, until I became a Latter-day Saint. I had many a time read Daniel's interpretation of Nebuchadnezzar's dream, but it was always a dark subject to me. I was well acquainted with many of the priests of the day, and I would frequently think to myself that I would get some knowledge from them. And as I became acquainted with smart, intelligent, literary priests and professors of religion, I thought, now I can obtain some intelligence from this or from that man, and I would begin to ask questions on certain texts of scripture, but they would always leave me as they found me—in the dark. They were there themselves, and I knew of a surety, before I heard the Gospel, that the priests were blind guides leading the blind, and that there was nothing left for them only to stumble here and there and perhaps fall into a ditch. That much knowledge I had, previous to my becoming acquainted with what is called 'Mormonism.'

It would be very profitable to the inhabitants of the earth to learn one face, which a very few in the world have learned, that they are ignorant—that they have not the wisdom, the knowledge, and the intelligence outside of the circle of what is called the wisdom of man. For persons to know and understand their own talent, their own strength, their own ability, their own influence, would be very profitable to the inhabitants of the earth, though but very few learn it.

I do not know that I feel particularly thankful that I learned what I did with regard to the lack of intelligence and knowledge professed by Christians to be in their possession, but I have been thankful that my lot and fortune were such that my God gave me good, sound sense; I am thankful for that. When the gospel came to me, surely, within me and all around me, I could see very plainly what the Apostle meant in the words, 'when the commandment came, sin revived, and I died.'

I could see clearly where the inhabitants of the earth were in their position before their God. The whole world, everything upon

this globe, was veiled in darkness. There was a mist, a fog, a veil or covering over the minds of the whole of the people on this earth, and what they understood was nothing more than a faint glimmering of light that would dazzle before their eyes for a minute, and they would see it no more. They were like a ship befogged on the ocean and depending for guidance upon a lighthouse, whose glimmering rays could only be discerned at long intervals, when the ship could again be put upon a safe course. But the wind has shifted, and without light or compass they do not know whether it is blowing east, west, north or south, and then how could they tell whether they were directing their course aright? The Christian world, I discovered, was like the captain and crew of a vessel on the ocean without a compass and tossed to and fro whithersoever the wind listed to blow them. When the light came to me I saw that all the so called Christian world was groveling in darkness.

We profess to have the light, intelligence and knowledge with which to understand the things of God. The dream of king Nebuchadnezzar and its interpretation by Daniel are as plain to the man and woman filled with the power of the Holy Ghost as are the most common lessons to the school children; they most clearly understand the interpretation. Daniel saw that in the latter days the God of heaven was going to set up his kingdom upon this his earth. He has set that kingdom up, as you who are here this day are witnesses.

What brought you from the States and other regions to these mountains? What caused the men and women before me to leave their good farms, their good houses, their merchandise, and all the luxuries and comforts of life so dear to the natural man? What caused many women to leave their husbands, their children, their parents? What caused all this? What is the reason of such conduct? Can any man tell? The world is trying to; but they are even more ignorant about it than they are of the present movements and designs of the President of the United States. They know not the reason why the people are assembled here, for they cannot and will not see and understand anything except as they discern it by the powers of the natural man.

I have told them many times, and I can now tell them again, if the whole world could hear my voice, they are to be pitied, and I pray for them. We have traversed the earth to preach the Gospel to them. We have often started upon our missions almost destitute, without hats, nearly without shoes and any of the comforts of life, to travel thousands and thousands of miles to preach the Gospel to the people. If they will not be benefited, our skirts are clear of their blood, and they must bear the blame.

Can they tell the cause of this people's being here today? Can they give the cause for the influence I have over the Latter-day

Saints? They cannot. If this was not the kingdom of God upon the earth, do you suppose that the world would be arrayed against it? No. There is not a sound, well-informed mind in the world but what would decide at once that there is no cause of enmity against the people, and that all hostility toward us arises from the fact that we have the eternal priesthood and the influence thereof. The kingdom of heaven is here, and we are in it, and they are angry at us solely for that.

There is not a king, governor, or ruler but what desires and is endeavoring to obtain the influence that I and my brethren possess and are lawfully striving to obtain. Do you suppose that there was ever a President of the United States but what desired the confidence of his constituents? No, never. Was there ever a senator, a representative, a governor of a State, a politician or a priest, but what desired the same power in his sphere that I have in mine? They cannot get it because they do not know how. What is the reason? They have not got the kingdom of God, which binds the people together. They are ignorant of it, though we have traveled barefooted and almost naked to preach it to them, and I say that they are to be pitied.

How many times I have gone to preach to them, and with all the kindness and calmness I was capable of, told them that I had something to cheer and comfort them, if they would hear it with good honest hearts. How often I have asked, Can I have your meeting house or your schoolhouse to preach in; can I have the privilege of preaching to the people? 'No, you cannot, if I can prevent it.' That is the spirit of the priests.

It is the priests and elders of Christendom who have the power of hell in them which causes the trouble that you see, and that you have seen and borne for many years. They are like that unruly member—the tongue, which sets on fire the course of nature and is lit with the fire of hell.

The priests have this fire, and who fans the flame? brother Smoot has told you who blows the bellows. It is the politician, the drunkard, and the filth and offscouring of the earth who run at the beck and call of those who have a dollar or sixpence for them—of those who will treat them and give them an oyster supper and a good lodging.

There is another class—the speculators, who endeavor to get up some plan or other by which to make money. Bro. Smoot has given you a few items concerning their present movements in the east. Through their whining, bickering, howling, groveling, squalling and scratching, and in a political and speculative point of view, many are striving to most egregiously befool our government and squander its revenue. And the priests are also at the bottom of this movement; for they have the power that is of hell, and others blow

the flame and furnish the fuel to persecute the Latter-day Saints, because they are in the kingdom that the God of heaven has set up in the last days, and that shall never be destroyed.

It is a little more than 27 years since I commenced reading the book of Mormon and defending the cause we are engaged in. My mind was open to conviction, and I knew that the Christian world had not the religion that Jesus and his Apostles taught. I knew that there was not a Christian Bible on the earth within my knowledge. A few years previous to that time, Joseph had obtained the plates and began translating the Book of Mormon, and from the time he found those plates in the Hill Cumorah, there has been that same tirade of abuse, lying, slandering, and defaming the name and character of the Prophet and his associates, as there is at this day. It is no hotter a time now than it was then, and there is no more persecution now than there was then.

God has commenced to set up his kingdom on the earth, and all hell and its devils are moving against it. Hell is yawning and sending forth its devils and their imps, what for? To destroy the kingdom of God from the earth; but they cannot do it.

The God of heaven showed Nebuchadnezzar that this kingdom would never be destroyed, and that is my testimony.

(To be continued.)

NEWS FROM UTAH.

We received the *Deseret News* up to August 12. On August 13 the mail started off and with it Elder S. W. Richards, and four other elders on a mission. They crossed the Plains in 19 days, and to New York in 28 days.

There was as plentiful a harvest as has not been had since the settlement of the Saints in the valleys! Health abounded, all were diligent and remarkably successful, and thankful for getting rid of so many corrupt apostates and enemies, longing to be rid of yet a few more. The temple was being built energetically.

Despite the depth of the treacherous wiles of some of the officers of the American government who influenced president Buchanan to hold back the mail and to send 2500 soldiers there, some elders went in with the news. Let our readers judge what effect it had on the peaceful people of Utah. They remembered their cruel persecution from Missouri and Illinois—all the killing and burning that were suffered, and the hunger and hard times that were experienced until they went far enough into the wilderness among the savages to till the earth which did not produce fruit except by considerable labor and the blessing of the Lord. As soon

as they came and the wasteland became as if a garden, and the desert blossomed as a rose, there was the avaricious and corrupt officialdom seeking state offices and pestering them and testing the limits of a man's patience. It brings to mind also the tricks of the Steptoe troops, and the frequent troubles of the diligent Saints. It appears now that Zion, instead of suffering more, has decided to rise up and fight if need be. All the printed lies about the destroying angels, the cruelties of Brigham, the narrow escapes of deserters and more who wish to leave after arriving, are burdening and causing the Presidents and the Saints to grow weary. The Prophet Brigham says—

“The time must come when there will be a separation between this kingdom and the kingdoms of this world, even in every point of view. The time must come when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut?

“It would be hard for the people to explain away the idea that the government of the United States is shutting down the gate upon us, for it is too visible; and this is what hastens the work of the Lord, which you are praying for every day. . . . Now, take care, for if the Lord does, maybe you will not be prepared to meet it. . . .

“Now let me tell you one thing; I shall take it as a witness that God designs to cut the thread between us and the world, when an army undertakes to make their appearance in this Territory to chastise me or to destroy my life from the earth. I lay it down that right is, or at least should be, might with Heaven, with its servants, and with all its people on the earth. As for the rest, we will wait a little while to see; but I shall take a hostile movement by our enemies as evidence that it is time for the thread to be cut. I think that we will find three hundred who will lap water, and we can whip out the Midianites. Brother Heber said that he could turn out his women, and they would whip them. I ask no odds of the wicked, the best way they can fix it.”

Old brother Heber C. Kimball says that the world must acknowledge Joseph, Brigham, and all the prophets of God before they will receive salvation. He said, “you may kill Brigham, and his brother Heber, if you can, which you will not be able to do until the time comes. If you kill Brigham, there would be a thousand Brighams that would rise through him, for his posterity would be prophets. . . . Can the world obliterate Mormonism, this Church—the kingdom of God? You might just as well go to obliterate the stars of the firmament.

“There is no man except for brother Brigham, or his successor in the priesthood, that will ever rule over me as a governor. (Voices all

over the congregation, 'Amen.') A man not holding the priesthood may come here in the capacity of a governor, if he pleases, and will act properly in the line of his office; but if he does not magnify wholesome laws, we will teach him his duty.

"Sending a man here with 2500 troops!—they have no design in God Almighty's world only to raise a rookery with this people, and bring us into collision with the United States, and when they come here, the first dab will be to take brother Brigham Young and Heber C. Kimball, and others, and they will slay us; that is their design, and if we will not yield to their meanness, they will say we have mutinized against the President of the United States, and then they will put us under martial law, and they will begin to massacre this people. That has been the design of the men that have been here. [Voice in the stand, 'They can't do it.'] No, they *can't* do it.

"Drummond and those miserable scoundrels and some that are now in our midst, how do I feel towards them?—pray for them? Yes, I pray that God Almighty would send them to hell, some say the shortest way, but I would like to have them take a round about road, and be as long as they can be in going there. How do you suppose I feel?

"I have been driven five times—been broken up and my goods robbed from me, and I have been afflicted almost to death."

He shows further that the Government of the United States has treated the saints as the sons of Jacob treated their brother Joseph, and they have come again to Zion with a more humble attitude than troops to bow down to prophets and Saints of God and to request nourishment to save their lives; is the President of the United States asking the authorities of this Church what will be the best to do for its people? He says to those who do not believe to stay and see for themselves, and that when the authorities of the States suppose that they have the Saints in the snare, at that time, the Lord and they themselves will be bound. He also said,—

"Will this land be a land of milk and honey? Yes. Missouri is considered to be the greatest honey country that there is on the earth; but it will not be many years before they cannot raise a spoonful in that land, nor in Illinois, or in any other land where they fight against God. Mildew shall come upon their honey, their bees, and their crops, and desolation shall come upon the nation like a whirlwind. . . . We have felt the rod. The judgment is to commence at the House of God, and then it will go on the rebellious and the wicked, the Apostates especially, and they shall suffer: they have got to pay all the debt of the trouble that have brought upon the innocent from the days of Joseph to this day. . . .

"Shall we have manna? Yes. The United States have 700 Wagons loaded with about two tons to each wagon with all kinds

of things; and then 700 head of cattle, and it is said that 2500 troops are coming here with this and that and the other: that is all right. Suppose the troops don't get here; but all these goods and cattle come; well, that would be a mighty help to us: That would clothe up the boys and the girls and make them comfortable, and then remember, there are 15 months provisions besides. I am only talking about this. Suppose it extends on for 4 or 5 years and they send 100,000 troops, and provisions and goods in proportion, and everything else got here, except for the troops. I am talking by comparison to the Saints, and you that are without do not understand it. [There were some there who did not like that.] I am a kind of funny fellow, I always was. . . .

"May the Almighty bless you; may the peace of God be with you and upon your children and your children's children forever and ever; and may God Almighty curse our enemies. [Voices, 'Amen.'] I feel to curse my enemies, and when God won't bless them, I do not think he will ask me to bless them; if I did, it would be to put the poor curses to death who have brought death and destruction on me and my brethren, upon my wives and my children that I buried on the road between the States and this place.

"Did I ever wrong them, a man or woman of them, out of a halfpenny? Poor rotten curses! and the President of the United States, inasmuch as he has turned against us, and will take a course to persist in pleasing the ungodly curses that are howling around him for the destruction of this people, he shall be cursed, in the name of Israel's God, and he shall not rule over this nation, because they are my brethren, but they have cast me out and cast you out, and I curse him and all his coadjutors in his cursed deeds, in the name of Jesus Christ and by the authority of the Holy Priesthood, and all Israel shall say Amen.

"Send 2500 troops here, our brethren, to make a desolation of this people! God Almighty helping me, I will fight until there is not a drop of blood in my veins. Good God! I have wives enough to whip out the United States, for they will whip themselves."

In an editorial in the *Deseret News* the American Government is addressed as follows:—

"If you intend to continue the appointment of certain officers, we respectfully suggest that you appoint actually intelligent and honorable men who will wisely attend to their own duties, and send them unaccompanied by troops, which you yourselves well know are of no lawful use here, and your officers will be respected and treated strictly according to their acts and merits, as you also well know has always been the case, except that we did not hang up some of the infernal scoundrels you have heretofore sent, as they most richly deserved. And if you will not receive this fair

counsel, but persist in sending us officials from the *tag, rag and bobtail* of whore houses, grog shops and gambling hells, we shall take the liberty of guessing your kind (?) intentions towards us, and shall also take the liberty, for the first time, of using that class of officials strictly in accordance with their deserts.

“Should you elect to send the last named class, and should they venture to come and act out their devilish natures, they will really need a far larger bodyguard than 2500 soldiers.”

All the stories, as we said, are about the tricks of Brigham, the increase in apostates, &c., after reaching the Valley, and, in answer to the assertion that hosts in Utah wish to escape if they could, and that troops are needed there so they can flee safely, &c., President Brigham Young offered to outfit every such family with horses, carriages, provisions, and all their needs, on the condition that “Uncle Sam” (the government) do the same thing with all those who wish to go from the States to Utah. The Prophet considers this a fair offer, especially if it is to free and take out the weary and fearsome apostates that the soldiers are sent, and if Utah is such an unpleasant place.

The above is but a small part of much that was said of the behavior of the American government, the truth of which is confirmed in the account of the evils of the troops, &c., together with later accounts from the States.

All this shows that the devil is enraged, and heaping up to his old walls of defense and refuge—the lie, which in every age has been set against the kingdom of God. But despite the envy of the powers of this world, and all the opposition of the false priests, the Kingdom of God will come up victorious over all enemies, and soon, for this is the kingdom that Daniel saw, and its progress will not be hindered.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 10, 1857.

THE SOUND OF THE TRUMPET this time is a weak echo of the roar of the ‘Lion of the Lord’ and his brethren in the strongholds of the Everlasting Hills. Whether we are ready or not, the small stone will roll at a gallop, and like a snowball it will increase in its size with every turn. The Saints in times past are as if they had been rolling

the Stone up to the highland, and now are increasing its size along the tops of the mountains, where it is dangerous for their enemies to attack it lest it slip from its high place onto their heads and shatter them to pieces.

Zion is about to be delivered, and the connecting thread, as the Prophet says, is about to be cut; who is ready for the consequence? We shall not add to all that is already before the eyes of the Saints. He who has ears, let him hear; and he who has eyes, which are not shut in apostate slumber, apathy, laziness, and darkness, let him perceive the remarkable and grand signs of the times.

EMIGRATION *to the States stopped for the present.*—To the Saints who are making preparations to emigrate to the States and to Utah during the ensuing season, we say, for the efforts you have made you will be blessed. Our salvation, as a people, depends upon the obedience which we yield to the counsels of the Lord, given us from time to time through his servants. You have been told to save means to pay your way from here to Zion, and you will be rewarded according to the effort that you have made.

In view of the difficulties which are now threatening the Saints, we deem it wisdom to stop all emigration to the States and Utah for the present. We anticipate that it will not be long until the way will again be opened so that you can go home. As the morning mist is dispelled by the glory of the rising sun, so will the present intervening difficulties be banished by the glory of God, when he shall make bare his arm of power, in defense of his people, as he did in the days when he led them out of the land of Egypt.

It will not be long until the way will again be opened, so that the Saints can gather to Zion according to the desires of their hearts. Continue to treasure up means, and add to what you already have, so that you may not be delayed when the way opens [in some other direction].—*Star*.

THE MORMON—which is published in New York City, is discontinued.

Pamphleting.—While the Saints are in Wales saving and preparing a way to emigrate when the door opens for more of the sheaves to go to the threshing floor, as if between showers, when the time of the harvest is far past, do not forget the lesson of cleansing completely our skirts from the blood of this generation, by not leaving a man or woman who will give their attention without teaching them about the grand kingdom of God and its destiny, and the consequence of not coming into it.

Let it be definitely understood that all the Welsh pamphlets by Pratt that have been sent to the conferences belong to the tithing money and are to be kept in circulation out in the world. Not one

Saint is to receive a volume of these which have been covered, stitched, and cut for the purpose of circulation until further notice.

We understand that some have slackened their pace with this indispensable work, but when they are not received to any special place in Zion, because their hands are not free from the blood of this generation, perhaps they will remember their negligence. Concerning the Conference or branch President who gives little importance to the *Star* and the *Trumpet*, &c., and to distributing tracts, we say without hesitation that he will lose the Spirit of Zion, and sluggishness will creep in among the Saints under his care.

Every important and interesting editorial of the publications should be read in public in the meetings, and the officers ought to learn from that; for therein is the voice of the presidency; and those who give little importance to them will wither in their conceit, and their thoughts and their understanding will be unfruitful and deceitful.

While we recognized everyone's free agency to receive the number they wished of the *Trumpet*, we were not encouraging the Saints who could understand Welsh to disregard them and set them aside, nor were we encouraging the presidents to be lazy and apathetic as to who should receive it and who should not; rather, as we noted, the loss will be theirs.

Certainly there will be in the bosom of the wise and principled a desire to have a bound volume of the enlightening, explicit, and splendid treatises of Apostle Orson Pratt, in which there is such an excellent display of the first principles of the Gospel, an account of the general apostasy, and a superb description of the kingdom of God.

We have a few volumes on hand, which have not been stitched or cut. The first to order them shall have them, and we believe that some will be disappointed. The price of a cloth-bound volume with *gilt edges* will be two shillings each to the public. Trustworthy brethren will be given from now till the end of the year to pay for them.

For all who wish to secure a volume, prepayment is requested of eight pence for binding so that we may bind all that are ordered together more cheaply. The price per volume with the finest binding—2s 3c.

We wish for the presidents to hasten in gathering the prepayments so the volumes can be bound promptly, since the worthy author wishes for them to be sold this year.

LATEST FROM UTAH.

ARRIVAL OF ELDER S. W. RICHARDS.

Liverpool, October 4, 1857.

Elder O. Pratt.

Dear Editor,—I take pleasure in informing you of my arrival

here yesterday, in company with Elder George G. Snyder, per steamship "Europa."

We left Great Salt Lake City on the 13 of August, with the express for the States; our mission extending to the Churches in the States, Canadas, and Europe. George W. Knowlton, and a passenger per the express, accompanied us over the Plains, and Elder Bryant Stringham as far as Horseshoe Creek with the instructions to the several stations on the line. We spent the night of the 14th at Bridger. Brother Lewis Robinson, in charge of this station, had just completed the walls of the new Fort, built of rock laid in mortar. Some 40 lodges of the Snake Indians were making a friendly visit at the Fort, and Wash-a-kete, the Chief, seemed much pleased in being made acquainted with us, and interested in the answers made to his inquiries. About 18 miles west of this post we met Levi Stewart, Isaac Bowman, Mrs. McMinn, and others returning from the States. The night of the 16th we spent at Markham's station, upper crossing the Sweet Water.

Morning of the 18th, we left Devil's Gate, and about 5 miles east of Independence Rock met the two first handcart companies, in charge of Elders Israel Evans and J. B. Martin. Elders Dana, Ashby, Walker, and Workman were in company. These companies were in excellent health and spirits, traveling, when we met them, at the rate of 4 miles per hour. Our short interview with them was indeed cheering. The next we met was Elder Moody, with a part of the Texan company, about ten miles east of Willow springs, and but a few miles further we met the first Government train with stores for the troops of the Utah Expedition, consisting of 26 wagons, each drawn by six yokes of oxen. Evening, we reached the upper crossing of the Platte, where one or more Government trains were encamped, and three companies of our emigration, including the Danish and all the remaining handcart emigration. It being in the night, we did not make a general acquaintance with the Saints, but learned from Elders Cowley and Parkes that they were unusually prosperous, and the general condition of the companies improving. These handcart companies contained many aged, sickly, and infirm persons, when leaving the frontiers.

Wednesday, 19th, forded the Platte, and 3 miles down met Homer Duncan, with a part of the Texan brethren, who had with them a very large herd of cattle. At 10 o'clock in the morning we reached Deer Creek where we found Elders Hoffheins and Hart with their companies from the States; they had been traveling together and lost 46 head of cattle in a *stampede*, which weakened their teams, but had not essentially detained them. They obtained some cattle from the Deer Creek station, and moved on with a

good degree of ease. Elder N. V. Jones and the boys with him at this station, merit much praise, as their works there abundantly testified. We tarried here near 24 hours, and then passed on to Horseshoe Creek station, Elder Jones accompanying us.

Here we learned that Elder W. G. Young had passed in advance of Elder J. A. Little's company, and that one or two Government trains of stores had passed up the north side of the Platte, which we had not observed. After making some little necessary preparations at this place to enable us to complete our journey to the frontiers, we took two of the brethren from here with us for a return express, and reluctantly parting with Elders Stringham and Jones, we proceeded on. At evening we camped with Elder Little and company, being the last of this year's emigration, 11 miles above Laramie. This company appeared to be in an excellent condition for rapid traveling, and were expecting to make good time from there in.

Thursday morning, the 20th, at daybreak, we crossed the Platte opposite Laramie, and passed down the north side of the river. From this point to Kearney it was a frequent occurrence to see large trains, both in motion and in camp, with enormous herds of cattle, horses and mules. Seventy-eight wagons moving in one train, with about 1000 head of cattle, were as many as we saw together. They generall moved and camped in companies of about 26 wagons.

Monday, 24th. The first company of troops that we discovered were in camp 118 miles below Laramie. We camped on the opposite side of the river, in view of some 200 tents or upwards, and 5 or 6 trains of Government equipage. The Government has designed to make the Utah Expedition a magnificent affair.

On the 28th we called at Kearney, where we were informed that most of the troops for Utah had passed that point, and many heavy trains of merchandise, in view of a rare chance for speculation, purchasing wheat, grain, forage, &c., for the troops in Utah. Poor creatures; what a pity they should be disappointed!

At Fort Kearney we learned that many were deserting from the expedition, both troops and teamsters, and the officers had been obliged to hold out inducements, and adopt rigid regulations, withholding pay for one year, &c., to suppress, as far as possible, the spirit of desertion. It was thought this spirit would greatly increase as they advanced toward the mountains and encountered the severity of the mountain storms, which must necessarily overtake them. Even at Kearney the soldiers were in very high glee at the idea of wintering sumptuously in Utah, where, as the Paddy said, "the women are as thick as blackberries," and it was a great wonder to them what Brigham Young would say to see them

with his wives parading the streets of Great Salt Lake City. Every dirty, foul-mouthed Dutchman and Irishman, of which many of the troops were composed, fully expected some "Mormon" woman would jump into his arms upon his arrival in Utah, and hail him as a heavenly messenger sent to bring deliverance from "Mormon degradation, wretchedness, and despair." Who doesn't wait with almost breathless suspense for the issue? Suffice it to say, the information we received at this point was of the most interesting character to such as have families in Utah, and afforded us considerable amusement.

[The other stations and branches where they called were Genoa, Florence, Crescent City, Bluff City, Keokuk, St. Louis, and New York.]

After consulting with brothers Appleby, Clinton, and Stenhouse, in New York, upon the general condition of the Saints in the Eastern States, some changes in the affairs of the Church were deemed expedient, and the publication of the "Mormon" was discontinued. [A great sign for those who can see.]

On the 23rd we took passage on the "Europa," and had a very favorable voyage of ten days to this port.

The blessing of our Heavenly Father has truly been with us upon this mission, fully equal to the importance of the duties we have had to perform. We passed several bands of Indians upon the Plains, together with the principal body of the Sioux nation, but were not molested by any, further than the little annoyance of their wish to trade, or 'swap,' for tobacco, matches, bread, &c. Every evil eye towards us has seemingly been blind, and no angry heart has been suffered to do us any harm, and we have been made as swift messengers that go forth from Zion, bearing glad tidings of great joy to all Saints; for our message has been received with gladness and great joy by the faithful elders, who, as watchmen upon the walls, can behold the dawning of the day that brings with it the redemption of Zion from all her enemies. . . .

Having performed a journey of 5800 miles in 33½ traveling days, and near 1400 of this with animals, as you may naturally expect, we are wearied somewhat in body, though we are continually refreshed in spirit and in the knowledge of the work of our God.

In conclusion permit me to extend a hearty greeting in the name of the Lord to the Saints under your administration, in which Elder Snyder joins me. In landing once more upon these shores, I am reminded of many days that have in years past been devoted by me to the welfare of the faithful in these lands, and am constrained to rejoice in the integrity of the faithful. To all

such I would say, Rejoice ye, for our God reigneth in Zion, and his Prophets declare his will.

The day of Zion's redemption is at hand, and her children shall speedily behold the salvation of our God; and in that day the nations shall know that Zion is established, and that she is a place of safety for those that flee thither from the wrath and anger of the ungodly, who shall seek each one to destroy his neighbor and his brother from off the earth. Know ye, dear Saints, that faithfulness to your covenants, and endurance to the end in the way that God through his servants shall direct, are the terms of your exaltation to mansions of eternal glory.


Praying that success and honor may continue to crown your efforts for the salvation of Israel, I am

Your Fellow-servant,

S. W. RICHARDS.

MISCELLANEOUS, &c.

The *scurvy* has broken out among the troops of the Utah Expedition following their filthy treatment of the Indian women in Fort Kearney! That is the kind of civilization that pious (?) Christians want to plant in Utah! They had better take care.

 We lament to announce that important and unavoidable tasks prevent Presidents Pratt and Benson from visiting Wales.

LLANELLI Conference will be held October 25; Camarthen, Nov. 1; Pembrokeshire, 8th, and Cardiganshire the 15th.

The Conferences of the North will be held, in Merioneth, October 18; Anglesey, the 25th; Denbigh, November 1, and Flint on the 8th.

Payments, from September 12 to October 9.—J. Treharne, £2; E. D. Miles, 10s.; J. Davies, £5 5s.; T. Rees, £2 2s. 7c.; J. Griffiths, £1; W. Ajax, Anglesey, £1.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

OCTOBER 24, 1857.

[VOL. X.

TEACHING OF PRESIDENT BRIGHAM YOUNG.

Bowery, Great S. L. City, July 26, 1857.

(Continued from Page 326.)

THIS is the kingdom of heaven—the kingdom of God, which Daniel saw—the kingdom that was revealed to king Nebuchadnezzar and interpreted to him by the Prophet Daniel. This is the kingdom that was to be set up in the last days. It is like a stone taken from the mountain without hands, with all its roughness, with all its disfigured appearance, uncomely, even a stumbling block and a stone of offense to the nations of the earth. This is the kingdom that is set up, and the history of the kingdoms of this world all understand, or can read and understand it.

Some may cry out, ‘your saying that this is the kingdom of God does not make it so.’ No, not by any means. ‘Your testimony,’ Mr. Young, ‘is that this is the kingdom of God on the earth, that which was shown to Daniel the prophet centuries ago?’ Yes, that is my testimony. ‘Does this make it so?’ No, it does not, but let me tell you that it is true; consequently, I bear my testimony of its truth, although my testimony does not change that truth in the least, one way or the other, neither does any other man’s. That is my testimony, and has been all the time.

Why I testify of these things is because they are revealed to me, and not to another for me. They were not revealed to Joseph Smith for me. He had the keys to get visions and revelations, dreams and manifestations, and the Holy Ghost for the people. Those keys were committed to him, and through that administration he blessed the name of God. I have received the Spirit of Christ Jesus, which is the Spirit of prophecy. Our testimony does not make this true, and the

testimony of our enemies that it is not the kingdom of God does not make that true or false. The fact stands upon its own basis and will continue so to stand, without any of the efforts of the children of men.

I have told you the cause of all the bustle and stir against us. The blind are leading the blind, and if their hearts were honest, if they would throw off the mask of prejudice and erroneous parental education, they could receive the truth as well as you and I have. Once in a while one says 'farewell' to the traditions of the fathers. A few will cast off those prejudices that surround the people, and say, 'we will read, pray, think, and meditate, and we will ask God for ourselves.' That is the reason why you and I are here today. We asked God for a testimony, and he witnesses to us from the heavens that this is the kingdom which Daniel saw, and we have embraced it and it is dearer than everything else upon the face of this earth.

Do we expect that the devils will howl? Yes. When has this Church had the peace that we have had since we have been in the 'mountains'? Never. Where is there peace now upon the face of the earth like the peace we enjoy here? Nowhere. Bro. Smoot said that he had been in the lower regions. He could say that with propriety, for in fact we are all in the lower regions. Where do you think the devils live?

Do you suppose that there is any such thing as a devil? Yes, a great many believe that there is. Where does he live? The answer comes very readily; he lives in hell, of course. Then if there are devils here, we must also be in hell. Do you not think that the devil is in pain? I should think he was, by the groanings that are uttered from the east. You see that with propriety, brother Smoot could say that he has been to the lower regions, but when he arrives here, although the altitude is much greater, he still is in the same world. We are all here, and we are surrounded by the devils.

Men rage and boil with wrath and indignation, and they do not know the cause of it. If they think, 'what injury have the Mormons done to me?' The response from their own minds will be, 'not any.' What can the men truthfully say, who have civilly passed through here to the west to make their fortunes? That here is a place of peace and contentment; and though a thousand miles from civilization and from all the luxuries and many of the comforts of life, yet here is a people satisfied, contented, and happy. Did they injure you? 'No.' Did they treat you kindly? 'Yes.' Ask the people in the east what is the matter? 'We cannot tell you, only that somebody has said something.' What have they

said? 'We do not know; we only heard a rumor, that is all.'

The people abroad are just as foolish, unwise, and short-sighted as they can possibly be, represented by the best learned men in the world. What are they doing? What they have done all the time. Have they been trying to destroy Mormonism? Yes. Did they destroy it when they took the life of Joseph? No, 'Mormonism' is here, the priesthood is here, the keys of the kingdom are here on the earth, and when Joseph went they did not go. And if the wicked should succeed in taking my life, the keys of the kingdom will remain with the Church. But my faith is that they will not succeed in taking my life just yet. They have not as good a man to deal with as they had when they had Joseph Smith. I do not profess to be very good; I will try to take care of *number one*, and if it is wicked for me to try to preserve myself, I shall persist in it, for I am intending to take care of myself.

When they killed Joseph, they were talking about killing a great many others. Would you believe that the apostates say that I was the instigator of the death of Joseph and Hyrum? And William Smith has asserted that I was the cause of the death of his brother Samuel, when brother Woodruff, who is here today, knows that we were waiting at the *depot* in Boston to take passage east, at the very time when Joseph and Hyrum were killed. Brother Taylor was nearly killed at that time, and Dr. Richards had his whiskers nearly singed off by the blaze from the guns. In a few weeks after, Samuel Smith died, and I am blamed as the cause of his death. We did not hear of the death of Joseph until some three or four weeks after he was basely martyred.

What is now the news circulated throughout the United States? That Captain Gunnison was killed by Brigham Young, and that Babbitt was killed on the Plains by Brigham Young and his Danite band. What more? That Brigham Young has killed all the men who have died between the Missouri river and California. I do not say that President Buchanan has any such idea, or the officers of the troops, who are reported to be on their way here, but such are the newspaper stories. Such reports are in the bellows, and editors and politicians are blowing them out.

According to their version I am guilty of the death of every man, woman and child that has died between the Missouri river and the California gold mines, and they (the soldiers) are coming here to chastise me. The idea makes me laugh, and when do you think they will get a chance? Catching is always before hanging. They understand, you know, that I had gone north and intended to leave this place with such as would follow me, and they are coming to declare a jubilee. It is their desire to say to the people, 'you are

free, you are not under the bondage of Brigham Young; you need wear his yoke no longer; now let us get drunk, fight, play at cards and race horses; and every one of you women turn to be whores and become associated with the civilization of Christendom.' That is the freedom they are endeavoring to declare here.

I will make this proposition to Uncle Sam [the Government]. I will furnish carriages, horses, the best of drivers and the best food I have to transport to the States every man, woman, and child that wishes to leave this place, if he [our Uncle Sam] will send on at his own expense all those who want to come to Utah, and we will gain a thousand to their one, as all who understand the matter very well know. It would have been much better to have loaded the wagons reported to be on the way here with men, women and children, than with provisions to sustain soldiers, for they will never get here without our helping them; neither do I think that it is the design of President Buchanan that they should come here.

I am not going to interpret dreams, for I don't profess to be such a prophet as were Joseph Smith and Daniel, but I am a *Yankee Guesser*, and I guess that James Buchanan has ordered this expedition to appease the wrath of the angry hounds who are howling around him. He did not design to start men on the 15th of July to cross these plains to this point on foot. Russell & Co. will probably make from eight to ten hundred thousand dollars by freighting the baggage of the expedition. What would induce the Government to expend that amount of money for this Territory? Three years ago they appropriated 45,000 dollars for the purpose of making treaties with the Utah Indians. Has even that diminutively small sum ever been sent here? It is in the coffers of the government to this day, unless they have stolen it out, or improperly paid it out for some other purpose.

Have they ever paid their debts due to Utah? No; and now they have capped their meanness by taking the mail out of the hands of Hiram Kimball, simply because they knew that he was a member of this Church. If he had only have apostatized in season, and written lies about us, it is not probable that his mail contract would have been taken from him without the least shadow of right, as has now been done. He was to have 23,000 dollars for carrying the mail from Independence to this city once a month, which was the lowest bid; but because he is a 'Mormon,' the contract must be disannulled, and that too after he had put by far the most faithful and efficient service on the route that there ever has been, as is most well known at Washington. If I thought that my prayer might be answered, I would pray that not another United States mail may come to this city; for until Mr. Kimball began his service, it has been a constant

source of annoyance and disappointment, and, to us, a loss. We can carry our own mails, raise our own dust, and sustain ourselves.

Woe, woe to those men who come here to unlawfully meddle with me and this people. I swore in Nauvoo, when my enemies were looking for me in the face, that I would send them to hell across lots, if they meddled with me, and I ask no more odds of all hell today. If they kill me, it is all right; but they will not until the time comes, and I think that I shall die a natural death, at least I expect to.

Would it not make any man or community angry to endure and reflect upon the abuse our enemies have heaped upon us, and are still striving to pour out upon God's people?

Our mail rights and other rights and privileges are most unjustly trampled underfoot; but they can spend millions to raise a hubbub and make out that something wrong is being done in Utah.

Let me be the President of the United States a little while, and I would say to the Senators, Representatives, and other officers of Government, Gentlemen, you must act the part of men and statesmen, or I will reprove you. What are they angry at me for? Because I will reprove men for their iniquity, and because I have such influence here, the very thing they are all after. They think that they are going to obtain it with money, but they cannot do it.

There is no influence, truth, or righteousness in the world that does not flow from God our Father in the heavens. We have that power, that influence; we also have such love and submission that we submit ourselves to our Father and God, as a child does to a kind parent.

May God bless you, brethren and sisters. Amen.

A PROPHETIC WARNING TO THE INHABITANTS OF GREAT BRITAIN.

(By Apostle Orson Pratt.)

Expecting to leave Great Britain, and return to our mountain home in the Territory of Utah, we feel it a duty to leave with the inhabitants of these countries a solemn warning concerning those things which will soon befall them; and to point out their only way of escape.

Being called and sent of God, we humbly, and in a most respectful manner, say to Her Most Gracious Majesty the Queen, and to all the Lords, Nobles, Rulers, Authorities, and Inhabitants in the United Kingdom of Great Britain, that God Almighty, in this nineteenth century, has set up his Latter-day Kingdom upon the earth, as predicted by his ancient Prophets and Apostles. Angels have been sent forth

from heaven, by whom power and authority have been conferred upon many, not only to set up and organize the Kingdom, but to minister in all things pertaining to the same. These inspired messengers have been sent, by the commandment of God, to nearly every nation under heaven, and have testified in humility and meekness, but, yet, with great boldness, that the great and terrible day of the Lord is at hand, and that the preparatory kingdom is established in the heights of the mountains on the great western hemisphere.

The kingdoms of the world have waxed old; and, because of wickedness, they are destined to be speedily broken to pieces; but the kingdom of God will endure forever. It is destined to increase in strength, power, and dominion, and to bear rule over all the earth. Those nations and kingdoms which will not unite themselves with the kingdom of God, and become one with it, honoring its laws and institutions, will utterly perish, and no place will be found for them.

In view of these things, we humbly, as a servant of the Most High God, entreat all the people of these countries to repent; and in the name of the Lord we exhort you to put away the evils and abominations in your midst, and seek the Lord and his kingdom, and you shall be forgiven, and your great transgressions shall be blotted out, and you shall become a great and mighty branch of that universal theocracy which is to fill the whole earth, and thenceforth be governed by its laws.

But if you will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand when the righteous shall be gathered out of your midst; and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged, their merchandise, and their gold, and their silver, and their rich treasures shall be plundered; then shall the Lords, and the Nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn; for their traffic shall cease.

And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting his servants and his Kingdom; and if you continue to harden your hearts, your remnants which shall be left shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof may no more come up before Him.

Your armies in India have already been smitten with a sore judgment, because they cast out the Lord's servants who were sent to warn them and to prophesy to them; they were rejected by your

missionaries and your officers; and being without purse or scrip, they "had not where to lay their heads." But they were faithful in delivering their warning message until the Lord called them out of their midst, that He might execute speedy judgment, and show to all nations that His servants cannot be rejected with impunity. Let Great Britain take warning! and not follow the wicked examples of the Europeans in India. Your fastings and your prayers will be a solemn mockery before God, if you receive not the message He has sent. Though you appoint days of fasting and humiliation before the Lord, yet He will not hear you, nor answer your petitions, so long as you receive not his kingdom, and treat his servants with scorn. He will mock at your calamities and multiply them upon you, until you are wasted away, as chaff by the whirlwind of the mountains.

PREACHING TO THE WORLD.

Cwmhen, Llangunllo,
October 2, 1857.

Dear President Daniels,—

I am glad at last to have the chance to write to you a little of my activities. I would have done this earlier had I had some spare time and a chance to get to a *Post Office* to put the letter in. I have been here and there for many miles in places quite unknown to me previously in Cardigan.

I have preached and testified back and forth in several places where they have never before listened to a Saint. This came about mainly because some of my unknown relatives live in areas I have never before been. And I made it a point to warn all I met and saw.

You would be surprised if you were in these environs, to come to understand just how deep the false and zealous believers have sunk in old customs, and become rooted in old traditions—I can hardly believe that they, thousands of them, have come to this, a law unto themselves.

By now I have, without purse or scrip, tested the world, and the world and its inhabitants—the devil and his servants are trying to test me.

I thank my Heavenly Father for the strength that I receive from him to overcome until now, and that he gives to me a witness that my testimony is rooted deep in the hearts of many of the honest in heart.

I have traveled much of Carmarthenshire where there is not one Saint, and much more of Cardiganshire. I have seen only one brother, a Saint, since about a fortnight ago. It is a very *nice* thing to breathe in an atmosphere where some Saints of God dwell, better

than dwelling on the move among traditional Christians who are opposed to the truth. Nevertheless, it is more blessed to have the privilege of being free and unsoiled by the blood of the men among whom one toils. I am striving toward that. I also pray frequently for the old inhabitants of the land of my birth. The greater part of them are too religious to believe the truth!

Yesterday I preached out of doors to a large crowd near the Chapel of the Baptists in Llandysul, where I am presently finishing the writing of this letter to you. I was announced in the meeting, and a host of members came to hear me, in addition to scores of others. They behaved very politely, and I received food at the home of a neighbor, and I am requested to preach here again, and, if I have a chance, I intend to do that.

I intend to start off to the neighborhood of Cwrtnewydd, and do my best there for several days. Then I will need to travel through the country between that place and the sea, through Llanarth, Llandysul and Penrhyn. . . .

My faith continues until now to have lodging and food, apart from a few times, and a few nights I have paid for a place to lie down. I do not see the color of a penny in practically any place; but the bread and cheese, the milk, and soup all together agree with me extremely well.

Land of oats, and yellow white barley,
Land of the red-coated wheat,
Land of the healthiest food for me,
Is the district of old Glan Teifi.

It would be bliss had I any tracts, but there is no remedy for it now . . .

Your brother,
D. E. JONES.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 24, 1857.

THE FAREWELL ADDRESS of President Pratt in the 'Star' is as follows:—

HAVING permission from President Young to close our labors in this mission, and return to our home in the mountains, we already anticipate that day with much satisfaction. Preparatory thereto, we

close our labors in connection with the *Star*, and have called Elder Samuel Whitney Richards to succeed us in the Presidency of the European Mission.

Elder Richards has just arrived from the Presidency in Zion, by whom he has been sent out to counsel and instruct the Elders and Saints scattered abroad, in those things that more immediately concern them; and the spirit of his mission is richly with him. We have been much refreshed, and our joy greatly increased, by his arrival on these shores, and the glad news we have received of the rapidly increasing interests and welfare of the kingdom of God, and the rolling forth of his purposes. To many, Elder Richards is well known from his former efficient labors as President of the Church in these lands; and we would only say to the Saints, Give him your faith and prayers, and give diligent heed to his instructions and counsels, and he will be an instrument in the hands of God, through which much blessing and salvation shall come unto you. To this end he has our fullest blessing, and the blessing of the Presidency in Zion.

In closing our editorial labors, we most heartily reiterate to the Saints and the world all our former testimonies of the truth of this Latter-day work. The Saints who receive the Gospel, and enjoy the Spirit of it, *know* its truth for themselves, for the Spirit beareth record; and in that great day when the Judge of all the earth shall call the Spirits of all flesh before him, they who obey not the Gospel, and receive not the Holy Ghost, shall know that our record is true.

As we wish to be released from the care and anxiety that necessarily attend so important a calling, all communications pertaining to the Presidency of the European Mission must be addressed to Samuel W. Richards, instead of

ORSON PRATT.

INTRODUCTORY.—In commencing our editorial labors of the *Star*, we expect to be excused from making the many *apologies* customary by learned men, as we should be fearful of manifesting our ignorance too much in the attempt. Very unexpectedly to us, our name is presented to its readers as the one on whom those labors rest, and we shall endeavor to perform them to the best of our ability. Should we succeed in edifying and instructing our readers, we shall feel very thankful in being the honored instrument in doing a little good on the earth, while so very much is needed.

So far as we can learn the wants and necessities of the Saints, we shall endeavor to supply them. Our present mission is more immediately to benefit the Saints than to preach repentance to the ungodly; yet, as a servant of God, we are ever ready to bear

our testimony to the truth of the Everlasting Gospel as revealed to the prophet Joseph Smith, the keys and power of which are now held by, and are in full force under, the administration of President Brigham Young; and no power can take them from the earth until the government of God, under the administration of a Prophet, becomes universal in its dominion over all creatures upon the earth.

To care for and administer to the Saints will be our first consideration; and we can assure them God is mindful of them, and his servants in Zion are also mindful of them, or we might have been now otherwise engaged than in writing for the *Star*. The world cares not for the Saints but to trample them under their feet and destroy them; consequently, the Lord has said it is His business to provide for his Saints; and it was said a long time ago that He 'will do nothing but he revealeth his secret unto his servants the prophets.' Therefore, if we ever learn what the Lord provides for his Saints, we know just where to look for the information—it will come through his Prophet. Ready obedience to the Prophet will secure every blessing that we are capable of receiving for our present and future salvation, in a general application to the Church; but much individual blessing comes through individual exertion, connected with obedience. All in the kingdom of God will receive the reward their exertions merit.

Let every Saint be assured that whatever changes be made either in administration or policy, affecting their wishes or expectations, they will all be for the best, and prove the very source through which salvation is to be obtained. The Prophet's eye is an eye of vision; it beholds the future, and enables him to provide for its evils; but the days have come in which, where there is no vision, the people must perish. The way of the Lord—which may not be our way—is not less the way of peace and life. Let us, therefore, walk faithfully in it. If we are told that the Lord's way to Zion is not through the United States, let us not go that way; if we are told by the Prophet that it is some other way, let us be ready to go in it, and we shall find deliverance, peace, and salvation.

During our absence from this country, of a little more than three years, we have enjoyed much our labors and associations with the people of God in Zion. They are a people blessed above all other people, and God is indeed their friend. Murder, seduction, infanticides, crime in every form, and the innumerable train of evils so rife in all Christian societies, are almost unheard of there. No angry feuds, arising from civil or political causes, disturb the quiet of a people who are one in faith, one in works, and one in Him—the Son of Peace. But now the scene is changed

to us—a change which none can appreciate but those who have experienced it. Every tie that binds man to his fellow man, whether of consanguinity, marriage, or other social obligation, is violated by deeds of murder, rapine, and prostitution, while the spirit of profanity, drunkenness, and every species of vice and immorality is rampant in every grade of society. Virtue, as a thing that was, and shame, her offspring, have retired to holier spheres, to blush unseen over the deeds of those in whom they have no place. Both the tongue of eloquence and the pen of the able writer have been employed in vain to stay the tide of iniquity that is destined to speedily make desolate the earth. Every day's experience proves that *few there be that will be saved*, and to search out, watch over, gather up, and deliver those few becomes the most prominent duty of the Priesthood. Under these circumstances, with little room to hope for the accomplishment of much good to the world, other than to develop truth, that they may be without excuse, we commence the important labors of our calling, earnestly invoking the blessing of Heaven upon our efforts, and desiring the prayers of the faithful in our behalf.

Elder Henry Whittall, whose name is already well known to our readers, has been called to assist us in connection with the *Star*. He is one whose ability will aid us much in the discharge of our labors, and whose pen will often strengthen and comfort the Saints.

Communications from the Elders, or others, for the *Star*, either in prose or verse, will receive our attention,

S. W. RICHARDS.

EMIGRATION.—Inquiries are already being made relative to the probability of any emigration from this country next season. We are somewhat aware of the great anxiety prevailing in the minds of the Saints concerning emigration; and we take this early opportunity of saying that it is possible some few may have an opportunity of emigrating to Utah next spring. Should such be the case, it will be only those who have sufficient means to take them directly through, without detention by the way. If the Saints will possess their souls in patience for a short time, they will find the way open again for them to go out from Babylon. In the meantime, let those who have deposits in this Office continue to add to them as much as possible, inasmuch as the time of your emigration may depend upon the amount of means at your command. Be faithful and industrious in your labors, saving and frugal with your money, so that when the door opens, you may be ready to go. Do not be over-anxious concerning the future. Any instructions we may have to give will in due time be imparted to those who preside over you,

or through the *Star* to the Saints. The signs of the times indicate much to the careful observer. Watch ye! Foresee the evil, and keep out of the enemy's path.

NOTICE.—All payments and financial and business matters pertaining to the Office of the *Star* are to be sent in the name of Asa Calkin, and those pertaining to leadership, doctrine, &c., are to be sent to S. W. Richards.

President Richards has called Elder Calkin as his First Counselor, and George G. Snyder as his Second Counselor, in the Presidency of the European Mission.

AN ERROR that needs to be corrected is requesting the transport of books in the tithing account. That was permitted for the Pratt pamphlets, since there was no profit in them; but not for any other books.

THE PRESENT and troublesome signs of the times are predictive of the fulfillment of the grandest prophecies of all the prophets who have ever been on this earth. To the ungodly are promised wars and rumors of wars, famine, pestilence—the pouring out of the judgment vials that are mentioned in the revelations of John: to the Saints redemption and government.

The Gospel of *the kingdom* has been faithfully preached, with a promise of its blessings to the obedient, and a threat of rejection to the disobedient. Disobedience to and deprivation of the Gospel is the cause of the corrupt, polluted, contemptible, and loathsome condition of our world. The gospels originating from man have failed to stem the overflowing tide of sin that has flooded our fallen world; and, like the man who tried to lift himself by the handle of the basket he stood in, or the teacher who tried to teach his scholar who was more able than he, the organizations of men have failed to provide divine teaching and heavenly laws to mankind, rather to the contrary. They have filled the “garden of Christianity” with deadly and poisonous weeds, so that only the “fire of the Lord” will uproot them.

The antediluvian world, Sodom and Gomorrah, or ancient Babylon, are nothing compared to the extremes of abomination of the nineteenth century. What wonder that God has, and continues to gather his people out? Despite all the predictions of the Bible of the destruction of Babylon of the latter days, and the gathering of

Israel, the Bible worshipping sectarians of our age neither can nor will see them, and they persecute those who show them.

For many years the meek servants of the Lord have graciously invited men to covenant with their God—to leave their harlotry, and all their deadly and wicked deeds, and practice the principles of salvation; but, with a few exceptions, it has been in vain, as in the days of Noah. Men have refused the message of heaven, killed its prophets and its Apostles, and have been obstinate in their wickedness until God himself earnestly urges his Saints to flee from their midst so that He may pour out his judgment.

Saints of Wales! Are you ready were the call to come suddenly as it came to the Israelites in Egypt? Are you poorer in your circumstances than they were? Is it not the same God who now reigns? Is He not baring his arm in the gathering of his people in the last days, and working more wondrous things than before?

But remember that ‘many are called, but few are chosen.’ The Reformation that has taken place, and the more severe tests that have come, have separated, and will continue to separate the servants of God and mammon. Do not forget the parable of the virgins.

The Saints are not required to bother with stiff-necked, derisive, and disdainful men to preach the Gospel to them without being asked to do so; rather they are to warn everyone of the frightful judgments at the door and point out the way to escape, so that not one will be ignorant.

Let prayer meetings be held constantly, and let the faithful Saints edify and comfort one another, sending up their sorrows to the throne of their Father for the success and exaltation of Zion over all enemies, and for their own redemption; for, verily, verily, there is need for their prayers these days, and not a hundredth part of what can be said has been said, but let the wise be the ones to judge. Let us draw near to, and cleave to one another; let us be silent and humble; evil is near, and the opportunity to flee is *at the door*. Who is ready?

REASONS

Why Elder John E. Jones is in favor of gathering to Zion.

THE glory of every man is his life, and since eternal life is longer and happier than the present short, sorrowful, and temporal one, he strives so much to obtain it, and by doing so, his zeal and determination are the strongest of anything under the sun. Oppressing and enslaving a man, because of his religion, is connected to taking this life, and is the heaviest oppression and enslavement that a man can ever endure. And since I am in this condition, in the land of my birth, I wish to 'go out of her.'

I. I am, because of what I love best (namely my religion), in this land 'hated by all.'

They prove this by mocking me, maligning me, persecuting, smiting, swearing, cursing, and stoning me, and at times I have to escape somewhere for my life for refuge from persecutors of my blood, and, despite it all, I am often met with misfortune, and my place of refuge is nothing better than a den of thieves, and I am in their midst like a lamb among wolves.

Those who hate me are priests, preachers, editors, religious people, drunkards, thieves, whoremongers, and murderers. The chief believer is the foremost among the persecutors, and the first, and the most strident voice in crying, "Away with him, throw him out and drive him from the place, he no more deserves his life than a murderer." Then the religious and the irreligious in one choir are chiming together for the tune, with a "*hurrah!*" to start them in a *bedlam chord*, *bass*, *tenor*, *treble*, and *counter*, and the most dignified of them makes new tunes, (a newspaper tale) and assists them with the infernal and *bagpipe-like hoo hoo* "polygamy," 'troops going to kill the Saints,' &c. They all agree in one brotherhood to try to badger me to death.

I am a man, with human feeling in me. Neither my mother nor nature taught me to be willing to stay in such circumstances; therefore, I shall go, if I can, out of her, namely Babylon.

II. In this country the things that reign on a personal, family, societal, and national level are lies, jealousy, iniquity, deceit, hatred,

violence, oppression, treachery, contention, war, and destruction, both temporal and spiritual. Here there are misers, thieves, whoremongers, and every other class that serves to bring destruction. Here there are sicknesses of every kind—fevers, scores of kinds that each day are generated by intemperance and wicked behavior. Here there are thousands of angels of our earth—purposefully helpful and comforting for the life of man, and participants in his good times and his bad times, and smoothers of the roughness of his forehead from the adversities of life—some who were nurtured warmly on the breasts of the most tender and merciful mothers—decaying on their feet, and with death hiding their shame, and that year after year. Poxes, consumption, scrofula, cancer, and every destroyer of life are devouring their thousands continually, while awaiting a reinforcement of new illnesses and plagues to swell their destructive ranks, when God pours out his terrible judgments on loathsome Babylon. There are wars and rumors of wars constantly increasing. The sound of a severe beating is heard, swords are heard eating the flesh of men, and the neighing of the red horse is heard on the battlefield galloping over the bloodthirsty throngs, and with his iron hooves trampling his thousands like the primitive ox threshing the corn. The flowers, the glory, and the strength of our country—its strongest men are, and will be, whirled around in their unready condition to the spirit world, while others who were prepared will step forward to fill the gap, and meet with the same destructive fate! Every rank and condition are wallowing in their debauchery and their sin—the higher the rank, the greater the depravity, and it is all one great Babylon—in muddled piles all topsy-turvy, while the earth groans and moans under the burden of sin that is on it, considering that it must burn before it is cleansed from the frightful and monstrous abomination that is taking place on its face.

I am like a castling lingering and moving about in the middle of the place of abomination that is becoming practically a dwelling place for no one but devils and every unclean bird, failing to see, feel, smell, or taste anything but that which tends to pollute and destroy, and to disturb the peace and kill each one who tries to live godly in Christ Jesus, myself among a few others. And a great part of all this is in the land of my birth.

My grief and pain here are greater than my pleasure; therefore, at the first opportunity I shall go out of her.

III. In this land the government gives licenses to sell intoxicating liquors, and the consequence is—*drunkenness* and its resulting evils, and women and children growing pale from the lack of nourishment—their feet bare, their clothes tattered—they themselves shivery, and falling to fevers and dying because of them. Other poor creatures are forced to go to the poorhouses to be fed by the community with hardly enough to keep body and soul together, in shame because of drunken fathers or husbands, who would be sober were it not for licensed taverns.

Whorehouses knowingly licensed by civil authorities are an even blacker class of the infernos described above. There, not only are health, sense, love, and prudence sacrificed on the altar of drunkenness in exchange for devilish monstrosity and poverty and misery, but the vessels of the respect of the Almighty are shattered on the firewater rocks of filthy and corrupt lust of beings who are half man and half devil.—*To be continued.*

BOOK DEBTS, SEPTEMBER 31ST, 1857.

CONFERENCE	£	s.	c.
East Glamorgan	156	18	5½
West "	123	18	0½
Monmouthshire	61	18	2
Breconshire	10	10	9
Cardiff	22	9	0½
Llanelli	65	2	11
Carmarthen	25	19	7½
Pembrokeshire	10	11	0½
Cardiganshire	18	1	3
Merionethshire	10	11	2½
Anglesey and Conway	10	7	6½
Denbighshire	18	6	9½
Flintshire	13	5	4
Total,	£548	0	2

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 23.]

NOVEMBER 7, 2857.

[VOL. X.

REASONS

Why Elder John E. Jones Is in Favor of Gathering to Zion.

(Continued from page 352.)

FROM drunkenness rise transgressions of every kind; Peacekeepers, Lawyers, Judges, imprisonment and prisons, and from 6 to 9 of every 10, together with 70,000 every year die directly or indirectly because of *drunkenness*. Without mentioning the Sodom-like sins that are committed every day, sufficient to bring the judgment on our country, the hardworking and sober innocent forced to suffer because of it. And since I see and feel this as a malady too deadly to mend in the land of my birth, I shall go out of her, and to the land where neither a tavern nor drunkenness exist.

IV. In this country, fields come together—in every corner the weakest shout and the strongest oppress—the entire country is possessed by a few *statesmen*—*private property* is a qualification for parliament. Therefore, the poor man, no matter what his knowledge and experience may be, can never be in parliament. To make his oppression even heavier, his circumstances force him to give his *vote* many times against his will, and if he does not, he is turned away from his work, business, or farm, and by doing so he jumps to meet poverty, and on the other hand, by doing so, he empowers a wicked, inexperienced and ignorant man, very often, to make and pass laws to answer his own purpose, and bring much heavier poverty and oppression on the poor man and his family. O! the enslavement of the land of my

fathers; how long I have groaned and wished to go out of her; for it is still getting worse and worse.

V. In this country we are obliged each year to pay for the support of its potbellied idlers, the 'cream' of the parishes, namely the hired Priests, from £50 to £70,000 yearly, who are like the body of death on society, making commerce of the Word of God, and merchandizing the souls of men, and bringing them captive to everlasting destruction. Thanks be for the light of the everlasting Gospel: through such I see who I am, and where I am, namely in great Babylon, and I shall go out of her.

VI. In this country a man has the freedom to deceive whomever he wishes from among the best women, those who think that a man is the strongest sanctuary of their trust and their respect, and he, after it all, turns into the greatest and worst traitor and enemy under the sun. After a man wins the love of a woman, deceives her, becomes the father of her child, and at the same time two or three others likewise, their characters shattered, their relatives turning their backs on them, enshrouded in shame, need and poverty staring them in the face, the doors of the workhouses forced to open to receive them in dishonor and disrepute, their hearts about to be shattered by shame and grief, their friends having left them, their lives sick, trouble generating sickness too heavy for their bodies to withstand, and obliged to die under the shame and scorn of their relatives and country! O *pity! pity!* and the one responsible for it all a haughty, free, and creditable man, if he has paid a few shillings at a particular time, and, according to his situation, after that, a shilling and sixpence or half a crown per week to rear the child or the children, the law considering him a *respectable* man, and woe to anyone who says a word to the contrary, when at the same time having perhaps been the means of destruction of peace, character, health, and temporal and spiritual life. And then in his ostentation and licentiousness, like a wild horse, his intent on trampling and destroying the peace and life of his better, generating illegitimate children as a burden on society, dressed with the shame of their mothers on them as long as they live, and the three and a half quarters and a quarter murderer—their father, a free man according to the law.

A poor woman is punished with three months of hard labor, if in her need she steals as little as ten pounds of coal from a strong and

prosperous company; for catching a rabbit, or stealing a sheep, not worth more than seven shillings, with *penal servitude* for a period of time.

Despite it all, a man is free to fornicate as much as he wishes, and by so doing waste as much as would sustain three or four women and their children, and he is set free to destroy the bodies and spirits of the best women of our country, the character, the virtue, and the lives of whom are worth more than all the coal, rabbits and sheep in the world.

For stealing a sheep one can be exiled; for depriving a woman of her comfort, her circumstances, her virtue and her life, one can be set free for a few shillings. Let a man fornicate with a thousand, if he wishes, by committing every evil and sin in one appetite, which is enough to draw down plague and judgment on the world, and he shall have the law to back him; but if one man is heard of marrying two wives, giving them his name, and supporting them comfortably, and teaching their children according to the law and the will of the Lord, 'O, atrocious sin! to think of such a thing in a Christian country!' say the religious arch-fornicators of our age. O! the inequality of punishments and the Sodomite abomination of the land of my birth! How much longer shall my soul be vexed within thee? O! that I might go out of her.

VII. I shall go out of this country because Zion is better—there I shall be greeted as a friend and brother, and I shall be respected as a member of society; there I shall have land for practically next to nothing, rich land that produces every kind of healthful fruits. Yonder is fresh and pestilence-free air—a land free from illnesses and the old abominable sins of a malodorous Babylon; clear water, and the freedom to fish from it; a fair wage for one's labor, every man happily living on the fruit of his own labor; no heavy taxes to support idlers—every able-bodied person to work for his food: building and planning, and each one living under his own vine and his own fig tree; O, that I were there!

VIII. I shall go to Zion, for there I shall hear Apostles, Prophets, &c., teaching and administering the ordinances of the Gospel, marrying, washing, anointing, and baptizing for the dead. There we shall have the ministering of angels, and be sealed up to eternal lives—we shall be able to live by celestial laws, bring up and train children lawfully and according to the will of heaven, to be children

of the faith and deeds of our Father Abraham, and his blessings that are promised to all his followers who fill our land.

IX. I shall go there, for righteousness abides there, and the servants of God will govern me, temporally and spiritually—I shall go there, for Christ is coming to HIS Zion, and the plagues are coming on Babylon, and God says, Come out of her.

After tiring completely of Babylon and the portrayal of it, I feel to sing with J. R., (hymn 482.):—

I am completely tired
 Of the great and abominable Babel;
 My prayer, my God knows,
 Is to go out of her:
 I'm almost asking from my Father,
 The loan of two great wings,
 So that I may fly toward my country,
 Now to fair Zion.

Trusting that the foregoing reasons are sufficient for the Editor and the respectable readers of the TRUMPET, I conclude.

Yours, from the heart,

JOHN E. JONES.

TEACHING OF APOSTLE ORSON HYDE,

(*The Tabernacle, Great Salt Lake City, March 8, 1857.*)

WHILE sitting here and reflecting upon our condition, this morning, the words of our Savior came to my mind with peculiar force, which say, 'Strive to enter in at the strait gate: for I say unto you that many shall seek to enter in, and shall not be able!'

These words, in and of themselves, cannot fail to awaken and alarm every reflecting mind—that many will seek to enter in, and not be able! Is this thy state and condition? Let each one answer the question. It is like the awakening peals of Mount Sinai's thunders. It is a summon of itself—a volume. It should serve to us all as the warning cry to be up and doing, and to seek in the right way to enter in.

If we were to seek for a lost treasure in places where it was not, we might seek as diligently, and even more so, than the person

who sought where it was and found it. How necessary, then, that truth and wisdom guide our steps! To this point I wish to call your attention today.

We have had a good season during the past winter, and a precious opportunity to improve our minds, and to gain knowledge and information preparatory to our assuming those responsibilities, and to act that part in the great drama of God's eternal kingdom which our profession, office, and calling imperatively demand at our hand. But if the season had been open and mild as it sometimes is in this country, we might, perhaps, through a great desire to accumulate comforts around us, have been led away by our worldly interests to the great neglect of the 'one thing needful.' If, therefore, an overruling Providence has mercifully laid an embargo upon our temporal pursuits by the pitiless storms of a long and dreary winter, and poured out his Holy Spirit upon us to awaken us to reformation, we have double reason to acknowledge His hand, and to praise him forever for the good and benevolent designs he has manifested toward us.

It now behooves us, in this time of prosperity when Zion shines under the smiling face of her God, to lay by in store a good foundation against the time to come. To the faithful Saints, it matters not whether the seasons are mild and pacific, or boisterous and severe. If we do right, we shall all have abundant reason to say, 'True and righteous are thy ways, Thou King of Saints.'

You were taught, brethren and sisters, before my arrival from Carson, (which was on the 9th of December last,) to awake from your sleep—to repent of your sins, and then to restore to the injured according to the wrongs you may have done them.

Next you were taught in doctrine and in principle—reproved, admonished, comforted and guided in the path wherein you might seek, and seek not in vain.

Truths of almost every character and kind have been declared and dealt out to you with a profuse and a liberal hand. Day after day, and night after night, the voice of inspiration has been heard in your midst. Truths adapted to every character, every state, and

every condition in life have been faithfully portrayed unto you in letters of living light, and in words of most burning and soul stirring eloquence, even such as the Holy Ghost inspired; from the simple to the sublime, and from the tone of the harp to the voice of thunder.

Have you performed the tasks given you? Have you done the work and kept abreast with your instructions? Or have you indulged a wish to get some new thing—something far-fetched which can have no effect other than to allure your minds from the truths that worthily demand your sincere attention and observance? It sometimes happens that a scholar at school, anxious to advance, takes a lesson today in one branch of science, and tomorrow in another, and the third day in another, and so on, until, in his own estimation, he comes out a polished and refined student, a professor and a sage; when, in fact, he understands nothing that he has read, and is only cherishing a deception that he has practiced upon himself.

Is this the case with us? Have we thoroughly learned the lessons that have been given us, and reduced them to practice? There is nothing better calculated to imprint upon the mind any science or theory than to reduce it to practice it—and really act upon it. Then we see its force and bearing; and while engaged in the practical part, it stamps indelibly upon our minds, never to be forgotten, the principles we have imbibed.

If we have practiced upon the lessons and teachings we have received, we know that they will stand by us; but if we have merely heard them, and not entered into the practical duties thereof, they will die in our memory, never having been incorporated in our organization, and we become like the man beholding his natural face in the glass, and straightway goes away and forgets what manner of man he is.

I might explain to you all about the art of printing; yet, with all the knowledge that my explanation could give you respecting this important art, who of you, that is not a compositor, can take my sermon and go into an office and set it up? 'Practice makes perfect.' If we learn righteous principles, and practice them, they have power to change our natures in conformity with themselves.

They become a part and parcel of ourselves, bringing us into an alliance with them that knows no separation. Hence we become a righteous people, and if we continue, we not only strive, but shall be able to enter in.

Each of you can recollect acting upon certain things taught you in the days of your childhood. They are as fresh in your recollection now as they were in the day you acted upon them. Therefore, let us ever act upon true and righteous principles, and they will remain with us, and we shall become righteous in our natures; and if we never act upon an evil principle, we shall forget all the evil we ever knew, and God will forget it also, and our natures will never be evil inclined.

If we have reduced to practice all the teachings and instructions given us from this stand and from other places, we are a blessed and happy people. If we have not, we have not done justice to ourselves. Let us honor the teachings we have received, and we shall find ample ground to occupy without anything far-fetched and dearly bought.

We are a congregation of Latter-day Saints, (so called) assembled to hear the words of life or edification concerning the kingdom of God. This question arises in my mind—Are we all Saints of the Most High God? Or, are we composed of individuals bearing that name when, indeed, we all may not merit it?

I will present to you a figure to illustrate my idea; for I wish to make plain to your understanding the thoughts of my own heart, and if I can transmit them to you as they exist in my bosom, they may operate on your minds as they do upon mine.—

It is now the time of seeding. Our farmers are sowing at the north and in the south:—a matter of great satisfaction to me. And here allow me to express a wish, that while they sow in faith, they may reap with joy! By and by, when this wheat grows up, you may see it waving in the wind, and you will say, Here is a beautiful field of wheat. It is fine and healthy, and it presages a bountiful harvest. It gradually matures in the sun's scorching rays, and you see the field white, already to harvest. You call it all wheat. Now the question is: Is it all wheat? Is not the greater portion of it straw? Though you call it all wheat, even

as you call this congregation all Saints, may not a portion of the products of that field be chaff likewise? Certainly! Then, again, is there not often considerable smut in that which you call wheat? Yes, and a great many shrunken kernels that will yield no flour, but will be blown away! In bulk, you call it all wheat; yet come to analyze and separate its different properties and qualities, you find, from the bulk of the growth of that field which you called all wheat, but a small portion that is really genuine wheat. Then after the plump berry is separated from the straw, chaff, smut, &c., there remains yet a finer quality of chaff which you call bran. Then there are different qualities of flour. No. 1, or superfine, No. 2 and 3, or *shorts*. But a small portion of the produce of that field, we discover, is really fit for the Master's table.

Now then, here is a thing which I wish you to consider, which is this: the chaff, straw, &c., produced in that field draw their nourishment from the very same source that the berry does—from the moisture and fatness of the soil! They all feed upon the very same food! Not only so, but we perceive that by ligaments and fibers, the chaff, the straw, and the berry are all connected together; and in view of a similar principle, our Savior said, 'Root not up the tares until the time of harvest, lest by rooting up the tares, ye root up the wheat also.'

(Continued on page 364.)

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 7, 1857.

PRESIDENTS Pratt and Benson, together with Elders John A. Bay, John Scott, John Kaye, and William Miller, sailed from Liverpool, October 14th, on board the *Baltic*, for New York, on the way to their homes in Utah.

The mission of President Pratt was distinguished by his effort to thoroughly warn the British through his treatises, and that of President Benson in the same way by his several pledges. In addition to that, the Church received priceless nurture, strength, and growth under their effective ministry.

THE TROOPS AND UTAH.—President S. W. Richards encourages the Saints not to worry their minds with this matter; but instead to rejoice and redouble their diligence and their trust in God, so they might be able to see His Salvation.

APPOINTMENTS.—President S. W. Richards has appointed Elders George G. Snyder and John L. Smith to travel under his direction, and to communicate with Pastors and Conference Presidents upon matters relative to their respective callings and duties, and impart such instruction as may be deemed necessary.

THE TOTAL NEWS of the day, as usual, with a few exceptions to the worst side, contains various murders, whoredoms, the lying of a Priest with his *footman*, stealing, violence, oppression, poor people dying from hunger begging to be accepted into the workhouses, infanticide, war, pestilence, and a host of evils and judgments, all ever increasing. In short, the world is going to hell at a gallop.

FAREWELL ADDRESS OF APOSTLE EZRA T. BENSON.

To the Saints scattered throughout the European Mission, greetings.

Beloved Brethren and Sisters—In the mysterious revolutions of God's providence, by which all things are moved according to his pleasure and purposes, my labors in these lands have been brought to a termination.

The history of the Church, the signs of the times, and our own individual experience point distinctly to one great fact—that

God is cutting his work short in righteousness, and rolling along his strange designs with increasing velocity. He has risen up in power, and put on his strength as in days of old. The nations are being moved to the accomplishment of the purposes of Jehovah. Unwittingly they are verifying the words of the Prophets, and fast filling up the destiny of the world. The God of our Fathers is remembering his covenants unto his people Israel. The Spirit of the Lord moves upon their hearts—his power invigorates their souls. They trust in Him with great faith, and the still small voice whispers to them, that Jacob shall not wax pale, nor the children of Zion be put to shame. The designs of the wicked, as well as the works of the righteous, tend to one end—the establishment of the latter-day kingdom, and the development of its glory.

I am about, dear Saints, to return to my mountain home. But before leaving these lands, I have felt moved upon to address to you a few words of comfort and counsel, as well also as to return you my grateful acknowledgments for your many acts of kindness to me, as a servant of the Lord Jesus. Those acts are engraven on my heart. They will be to my remembrance sweeter than honey, and will be dwelt upon as precious manifestations of the love and faith of the Saints in Europe towards the cause of God and his servants. You shall not be forgotten by me; and our Father in heaven will also have your works in remembrance. I bless you in the name of the Lord; and you shall be blessed, if you continue in well-doing.

Be not cast down, dear brethren and sisters, nor let your faith waver. If a cloud gathers for a moment, be assured that behind every frown of Providence, God hides for you a “smiling face.” There is no cloud in your future so thick that will not soon pass away and reveal to you a brighter sun.

Though, for the time being, the emigration is closed, think not that your deliverance is afar off, nor imagine that God has forgotten the gathering of his Saints. In a moment, peradventure, he will open the door again, and lead his people to Zion with an outstretched arm and power, such as heretofore he has not manifested in their behalf. Perchance it will be found that hardly a break will be made in the great chain of gathering. In any case, know that all is well! Fear not;

sleep not; but be courageous and awake, O Israel, and behold the salvation of your God!

Let every branch of the Church keep its organization compact, and its members full of faith. Let all be diligent; cease not your labors, nor fall into lethargy. Go on as heretofore, and let your course be unbroken. Increase, and not decrease. Multiply your works, add to your faith, gather fresh energy and determination, cement your union, and cultivate a double portion of wisdom and prudence. When the Lord again opens the way for your deliverance, brethren, *be you prepared*. In your connections with the world, return not railing for railing, but seek to conquer by love and kindness, and avoid aggravating the feelings of any. Be not aggressors, but act on the defensive. If you are persecuted, let it be for righteousness' sake, and not the result of unwise conduct on your part.

No weapon formed against Zion shall prosper, nor device against the people of God flourish. I feel to bless all Israel. All who bless them shall be blessed, and they who prophesy good concerning God's people shall have good multiplied unto themselves, and the spirit of their words shall not fail. But he who predicts evil against Israel shall be among false prophets; and they who rise up against the work of our God shall wither, and their influence depart. Those who fight against Zion shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold, he is faint. In the name of the Lord Jesus Christ, I curse, by the authority of the holy Priesthood, every anti-Mormon association, movement, member, and leader, throughout the world; and let all Israel say, Amen.

Before leaving this land, I feel once more to bear my testimony, through the medium of the *Star*, to the British Saints, and to all who shall peruse this communication. I *know* that God has again established his kingdom on the earth, and that it will never be overcome, but it shall ultimately hold universal dominion, and Jesus shall reign as its King forever. I *know* that Joseph Smith was called of God to establish that kingdom, and that he accomplished the work

given him—even the beginning of the restitution of all things; and that he committed unto the Church the keys and power to continue what he had begun. He was one of the greatest of Prophets, and died a holy martyr of Jesus, sealing his testimony with his blood. I *know* that Brigham Young is his successor, and that he is a man of God, and a Seer and Revelator to the Church of Christ. I *know* that the general authorities [of the Church] have for their object the glory of God and the salvation of man. Finally, I *know* that no one who does not receive this work can be saved in the celestial kingdom, and escape the condemnation of the Lord, the Judge of all. In the day of judgment this testimony shall be remembered, to the confusion of those who reject it.

I will now close this communication by requesting an interest in your faith and prayers, and invoking the choicest blessings of heaven to be multiplied unto you.

I am, your servant and brother in Christ,

EZRA T. BENSON.

TEACHING OF APOSTLE ORSON HYDE.

Continued from page 360.

It is necessary that the straw exist to sustain the wheat, the chaff to protect the berry, by serving as an overcoat and shield from the various and varied influences of the weather—from insects, and to keep it warm. The same nourishment that supports the berry, and keeps it alive, also sustains and keeps alive the chaff as its cloak or mantle. There is not a sparrow that flies in the air that partakes not of the goodness of our God. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

All the tribes of men, the swarms of insects, the herds of animals, the flocks of the feathered millions that fly over our heads, are all sustained by the same liberal hand of our Heavenly Father. His Providence provides for all, even for the wolf and the poisonous rattlesnake.

Now, in the midst of all this, who among us are prepared to say

whether we are straw, chaff, smut, or wheat? Bran, shorts, or flour? Many shall seek to enter in and shall not be able!

Perhaps I may be able, ere I close my remarks, to give you some key to this matter, which, if it shall not enable you fully to determine, may, at least, materially aid you in your inferences in relation to yourselves. But of this one thing, rest perfectly assured: the way to life is straight and very narrow. The straw and the chaff are growing up, and striving to enter the granary; but they will be hardly able.

As I look about upon this congregation, and as I mingle with the Saints at large, I discover that there are different spirits. Every organization has a spirit peculiar to itself. I do not say that there is any fatality in this. Do not understand me to convey that idea. But I do say this, that every spirit connected with an earthly organization may be tempered by the Spirit of God according to its fidelity, intelligence, and faith, so that there is no excuse. If I point you to the horse, you find a peculiar spirit attending the organization of that animal. When he is fine, and in good condition, there is something stately and grand about him.

When we see the beautiful dove flying through the air, a pleasing sensation is produced in us by its graceful movements, because the Holy Spirit was once sent in that form. Again we look at the serpent, and another feeling is produced—a fear—a chill—a horror. So every creature, beast and bird, man and woman, has a spirit peculiar to its own organization; and no organization is entirely independent of the Spirit of God; for all have some intelligence. Were the spirits and temperaments all alike, the same instructions would serve for all. But as it is, every man must receive his portion of meat in due season. And the word must be rightly divided—giving to every man his portion that is adapted to his organization and temperament, that he may thereby be saved.

Man is composed of matter and spirit; and the Spirit of God operates upon and tempers man's organization according to his faith and good works. Some are tempered very highly.

Such not only carry a keen edge, but are susceptible of a high polish. Others are of low temper, because of a low, dull, and sluggish disposition and character which they have indulged and consequently formed. They are not a very smooth or sweet cutting tool. They have not sought to cultivate their temperament by seeking and courting the Spirit of God as they should.

Yet, these may be guilty of no outbreking sin. They keep within the pale of the law—pay their tithing, and keep along; and are considered good, peaceable, and honorable citizens. They despise to steal—are willing to labor, and pursue an even, straight forward course. Still, we cannot look upon them as being tempered by the Holy Spirit to the extent of their privilege. Yet they work righteousness so far as they work at all. These persons are fond of going to meeting, and are often heard to say, What a good sermon we have had!

This is all right, if you did have a good sermon. They will ask you a thousand and one questions in order to draw out something to satisfy their eager desire for knowledge and understanding, hardly recollecting their privilege to ask of God and receive for themselves. But there is no crime in this; still, one can hardly refrain from thinking, when he sees his neighbor begging and borrowing bread, how much more commendable it would be in him to apply himself to labor and produce, thereby, bread from the soil by his own exertion.

And inasmuch as our Heavenly Father is accessible to all, it is far better to store our minds with the treasures of wisdom and knowledge, by our own spiritual labors and toil, direct from the great fountain of celestial light and love, than to trust wholly to the testimony and teachings of others.

Obtain the testimony of Jesus which is the spirit of Prophecy. Startle not at the idea of prophecy and prophets; for I would to God that all the Lord's people were prophets. There is no professing Christian in the world who does not possess the Spirit of prophecy, that can tell whether he is wheat, straw, chaff, smut or tares. And no person can have the spirit

of prophecy, who declares that the days of prophets are gone by, and are not needed now, unless that spirit should be given to seal condemnation upon the narrow minded bigot who will not confess it and give God the glory, after it may have fallen upon him: for he loves the praise of men more than the praise of God.

The sun, moon, and stars are the representatives of the final homes of the departed dead, if not their real homes. The sun is said to shine by its own light, inherent in itself. I might not admit this, under some circumstances, but the popular thing will here answer my purpose. The moon and stars shine by borrowed light. These stars or planets vary in their size, motion, distance from the earth and intensity of heat, cold, &c. Some of them may revolve in eternal day, while others roll in endless night; and still others, like our earth, may have alternate day and night.

Here are homes for all grades of spirits; from the faithful martyr to Christ's kingdom and gospel, whose glory is represented by the sun in the firmament, to the wicked tare who will be sent away into outer darkness, upon some planet destined to roll in endless night. 'In my father's house are many mansions. There is one glory of the sun, another glory of the moon, and another glory of the stars.' One star differs from another star in glory; so also is the resurrection of the dead.

The children of this world who love darkness rather than light will find themselves, finally, to be inhabitants of those planets that move in outer darkness; having a home adapted to their disposition and character.

The inspired Apostles and Prophets, together with the martyrs of Jesus, and all the pure and sanctified ones will inherit a glory like the sun, while the hypocritical professor, the liar, the adulterer, the profane swearer, with all who hold to a religion without prophets and Apostles—without inspiration and miracles—without revelation, prophecy, keys and powers to bind on Earth and in Heaven, after the call is made upon them by the messengers of the true religion, will be damned, and sent away into outer darkness, even into prison, where they will gnaw their tongues for pain.—*To be continued.*

MISCELLANEOUS, &c.

THE WORD OF WISDOM.—We wish to say to our brothers and sisters that the Word of Wisdom is no less important now than it was a few months ago. We have not intended the few *tolerances* made here and there to be a general law for everyone; but we trust that the general body of the Saints have understood by now that the Word of Wisdom was revealed for the purpose of being *observed*.

RETURN OF BOOKS.—We request the best effort of our kind distributors to supply us with the following numbers of the present volume of the Trumpet:—9 of number **20**, and 3 of **21**. Also, from volume IX, 47 of number **8**, 28 of **9**, 1 of **24**, and 1 of **25**. Do your best, brethren.

THE TIMES.—It is obvious to all who read the newspapers that destructive and unfortunate happenings are increasing frightfully. Besides that, the run on the banks of America has thrown thousands of poor workers out of work, and has given a heavy blow to commerce. Ships full of goods were sent back to their manufacturers in England, and the consequence will be obvious to every attentive person.

All this is but a fulfillment of prophecies known to the Saints for a long time: it is but the first drops of the heavy showers that will come. But let not the Saints be saddened as long as they conduct themselves honestly before their God. He will provide for them, and he will bless even the unthankful Gentiles in order to take care of his Saints. They know where the best *Insuring Office* in the world is!

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

NOVEMBER 21, 1857.

[VOL. X.

SIGNS OF THE TIMES.

CONVERSATION BETWEEN TWO WORKERS.

Thomas.—Good morning to you, Rhys; how are you feeling?

Rhys.—Middling, thank you, Thomas; but not too well.

T.—I'm no better off, indeed, Rhys. This fall of two shillings in the value of the pound is sad news, isn't it?

R.—And they're saying that we haven't yet seen the worst, Thomas.

T.—Rhys, since you read the newspapers and the publications, perhaps you can tell me how it is over in America, and what will become of us here in this country. What do you Saints think of it now? Rhys, you have told me so much for years that the judgments are coming on the countries, that I am really frightened.

R.—True, Thomas, I have testified many times that Zion has been established, and that it is only there that deliverance will be had when God pours out his wrath on the disobedient nations who have killed his servants, refused his gospel, and who have become obstinate in their violence, oppression, deception, whoremongering, and every evil.

T.—Who thinks such a thing, when the preachers have been shouting Peace, health, abundance, and success all the time.

R.—Well, listen to me, what is more obvious than the fact that the judgments of God have already begun, and that the earthly

governments are being found to be too incapable of satisfying the needs of the people, and taking things in hand, and setting them to work properly, until everyone has enough work and food?

T.—It is an incomparable turn of events that the banks are failing, and the Americans are sending goods as you said, back to England, and workers are going idle, and hunger is staring them in the face this winter.

R.—Yes, Thomas, in Macclesfield, for example; they had a big meeting there of men out of work, and it has already become known that there is bitter suffering for lack of food, and they *must* have assistance from somewhere, or starve. It is the same thing in other places—thousands out of work—far worse than the fall of prices, Thomas. Besides that, there are thousands upon thousands the same way in America, and they are grumbling and threatening, and the newspapers are urging them to become *filibusters* and things like that, you see.

T.—Well, what's the cause of such a state of affairs. Listen to me; is there famine in the land, and no food to be had, or has the world stopped using iron, instruments, cloths, fabrics of all kinds, and all the things that are made in Great Britain? What do the newspapers say?

R.—God, until now, has been merciful enough not to send all kinds of judgments at once. He gave a good harvest, and the storehouses of America and this country are full of mercies, and there was more call than ever for the goods you noted when this thing happened.

T.—Listen to me, what *sense* is there in that sort of thing? The storehouses full, and need for goods, and yet the workers are suffering want and famine! What order is there in things like this? Where is the government, and what good is it, if it doesn't set things right immediately? But what is the meaning of banks failing here, Rhys; why would the thieves not put the money back like honest men?

R.—Listen, Thomas, and I will show you the way things are. Now you know that, the masters and the workers compose every part of the market. The masters of the ironworks, for example, handle the money for the work of thousands of workers; the same way for masters of factories, and other works, and they deal with the banks.

T.—The d—l may take the banks!

R.—But be patient, Thomas, to hear the *rest*. Now let us say that a hundred of the masters and others put a thousand pounds each in a bank, and the bank gives their loans to other men at great interest on *securities*, such as houses, estates, or any possessions, on the condition that they receive them back in such and such time. Well, then the rumor gets out that the bank has gone bad by giving so much in loans, without good *security*; or that there is no good account to be given of the money. Then the payers and those who possess *notes* run to the bank for their money, without caring what will become of the others, and there is not half enough money at the time in the bank, or from its direct petitioner, to pay everyone that is pressing on it at the same time, and then it goes into collapse, you see, just as the *balance* of the mountain *pit* went crazy, and workers of the mountain pit were out of work, and there was a great call for coal at the same time—that is what a bank failure is to a tee.

T.—I see it exactly. Now, when the mountain pit collapsed, Dai Shams the banksman was drunk and deranged—he thought a full tram was coming up when Beni the hitcher had shouted *Empty carriage*, and Dai had filled the bucket with water, when the old pit blazed alight, without setting the brake or anything, and the place was wrecked to pieces!

Well, they had to extinguish a furnace for want of coal, when there was plenty in the bowels of the mountain, hundreds of men idle for want of cutting it, and no orders for them in the company shop, and all that because of drunk old Dai Shams just as the old *Balance Pit* went crazy.

R.—But there are many Dai Shams in this business, Thomas, and the consequences are much bigger; but to return to the story—

That is the same sound for other banks, besides their having

perhaps lost money through those that have already failed, and they are all swept off one after the other, and the whole country is in commotion.

Then after that, the masters fail to pay the workers, and the works come to a stop. Then the merchants of America send shiploads of goods back to England, for lack of a market for them, and they fail to pay for them. There are already thousands of workers out of work in America, the same as in this country.

After that the storm comes over here. The great masters and merchants of this country deal so much with America, and lose so much, and know that the banks in this country are losing in the same way, and then they receive the effect to the point of collapse—many of the banks and merchants of this country have failed, and others are about to.

And now, while the assets of the bankers are being sold, and those of the ones who are in their debt, a period of time will pass before a few shillings on the pound perhaps will be extracted from their claws, and in the meantime—during a cold winter, the poor workers will have to suffer miserably, while those who were so lucky as to get their money will feast, fearing to trust it to venture to benefit their fellow men!

T.—May a curse follow them, and every hard-hearted miser of their kind, say I. Now I see what kind of greedy pack are the gold merchants who do not use their gold to benefit the poor—may the miserly scamps be hanged with the lawyers, the bum-bailiffs, and the rest of the hornets of the parish. In my blindness I was nearly blaming the master of our mine; but I see now that his main concern, poor thing, is to feed the thousands of his workers.

Well indeed, it's strange how this money works! In the old times the people starved because there was no food in the land, but in our enlightened and wealthy Christian age, there are famine and abundance in the land at the same time! Listen to me, what is a Government good for, if not to defend and provide for its subjects, search out ways to go forth with business, and feed the workers? They are *handy* enough to collect taxes, and take care of themselves; but where are they now? I would like to know.

R.—My dear Thomas, the Government is in as bad a pickle or

worse than the merchants. It has two wars to handle in India and China. Paper money will not do the trick in India, at the present time; therefore, this country is being scoured for as much gold as the Government can scrape to pay the soldiers in India, and we are left to the mercy of a bunch of gold merchants!

T.—Do you know what, Rhys, it's getting heavy for us, isn't it? What do you think will become of India? You have Delhi taken, and the *sepoys* squeezed out of there, in any event.

R.—The tree of rebellion has been shaken, and many of the deadly seeds have been scattered. Perhaps some kind of peace will be established for a while, while the deeper and more treacherous plans are quietly at work. But no matter what, war and rumors of war will be the chief characteristics of the age, until God avenges the blood of his Saints, and punishes the rejecters of his kingdom.

The storm of bank failures, and the stoppage of commerce, may blow by, and the stream will run normally; but what do you say, Thomas, about the Saints in Utah storing the output of their crops for the day when a general famine will be on the earth, and gold will be as worthless as dirt on the street because of it?

T.—That is quite plain speaking, Rhys; I don't know how to doubt you, for you said a long time ago that judgments will come on the land; but, good heavens, I hope not!

R.—It is God who has proclaimed that, through his prophets and Apostles, in this age; and I know that his words will come to pass. Thomas, did you read the prophetic warning of Apostle Orson Pratt to the inhabitants of the British Isles?

T.—No, indeed; what does he say?

R.—He says that if the government does not put a *stop* to all the evils it is licensing, God will soon visit the country in judgment.

T.—The government licensing evils, you say? Goodness gracious! What evils?

R.—Drunkenness and prostitution, for example, the evils that lead to practically all other evil. The authorities are licensing taverns, and renewing the licenses of taverns which they know perfectly well are also houses of prostitution.

T.—Indeed, Rhys, it must be as bad here as it was in ancient Sodom and Gomorrah.

R.—It would take too much time for me to point out to you the

various abominable evils that are calling for judgment. The cry of the poor, the widow, and the orphan, the waste and oppression of the nobles, together with all the killing, stealing, and adultery that fill the country with misery and woe, are enough to bring down the fire from heaven to destroy the evildoers. Apostle Pratt warns this nation if they do not repent and reform, by accepting the kingdom of God, their navies and armies will be destroyed, and their strong places will be brought down: the poor will rise against the noblemen and rob them, and all this because of their shameful sins, and their refusal of the kingdom of God.

T.—Well, that says it quite clearly; but I can hardly believe that things will be that bad in Great Britain—the bully of the world! but time will tell, Rhys, and time will tell concerning the famine the Saints are preparing for.

What are your views about the kingdom of God? Last Sunday I was in a Methodist meeting, and I heard the minister say that the kingdom of God is in the belly of the Methodist. Indeed, Rhys, I could hardly keep from laughing when I thought about his paunch, for it would hold a good share of it! I have no idea if there will be a fall in price for the preachers here? I heard in reading the newspapers that a priest in America preached splendidly about frugality during the bad times, and that the members held a *society* and brought his wages down from a thousand, to five hundred dollars. Never mind about that; what are your views about the condition of the world and the kingdom of God?

R.—When Jesus Christ says to the old hypocritical and long-faced Pharisees of His age, the Kingdom of God is within you, reason shows that it is was not in their devilish bosoms, but in their midst or among them as a nation. The King of the Kingdom was there, and he would deliver them from their enemies, if only they would accept Him as the King of the Jews; but they did not want Him, for which destruction came upon them.

Now, you well know that the Saints preach and prove in accordance with the prophecies of the Bible that the Kingdom of God, or the Apostolic Church, was taken from the earth.—Look at the condition of the world when the Prophet Joseph Smith came forth to proclaim his message!—the pope in one place—the head of the Greek Church in another—the Muslims, and the Protestants

all claiming that the kingdom of God was with them. Fie on such a kingdom! The Protestants had separated from the Church of Rome, because, they say, it had deteriorated a long time ago. And where say you, Thomas, did they get the authority to establish the kingdom of God, and that with no head or tail to it? It was called the Church of England, quite appropriately, and not the Church of Christ.

Well, now you see, Thomas, that these reformers grew tired of the Church of England; and no wonder! They saw the bishops and the chief priests receiving their thousands of pounds every year—living in splendid palaces—riding in their carriages—keeping servants and maids, bowing before kings and high authorities, and scowling at the poor. They engaged in a form of prayer, or something to please the king, the same way they offered a prayer of thanks on behalf of Henry the Eighth, for his having married a handsome woman, after butchering his other wives. It made no difference to them what they prayed, as long as they received the salary, the tithing, and the tax of the Church.

Well, if you are over there, the reformers broke away, and a frightful commotion was made as these different religions were established. But, in the end, where was their authority? Each one of them considered that he had as much right as anyone else to establish a religion, until the countries are full of them. One sect pulls this way, and the other that way, and each one of them going to heaven, they say.

In spite of all the religions, the country is full of dishonesty and prostitution, oppression and violence, and the oppressors are as religious as the victims, and no sign of a millennium, and the reign of Christ; but wickedness increasing constantly.

That's not the sort of kingdom of God the Israelites had in the ancient days. In it there were temporal and spiritual blessings for them, and prophets to foresee every evil, and to lead them along the path of prosperity.—In the Apostolic Church there were prophets and apostles, together with blessings of the Gospel. The poor were cared for and fed, and men who had gold laid it at the feet of the Apostles; but it was not like putting tithing at the feet of paid and wealthy bishops. The ministers of the ancient Church were poor fishermen, and hardworking men: not so of the churches of the sects when Joseph Smith came.

Well, to cut the story short, indeed, Thomas, the kingdom of God was restored through the Prophet Joseph Smith. In it there are prophets and Apostles, gifts of the Holy Ghost, knowledge, revelations, and temporal and spiritual assurance and blessings. Jesus Christ is its King; therefore, it is to rule the world, although the preachers have long proclaimed the funeral sermon of "Mormonism."

Zion is now being built. Israel has begun to gather, and make great preparations for the King of the Earth to come to dwell among his people, the Latter-day Saints.

Mormonism will increase, while the world called Christian will become smaller and smaller under the destructive judgments of God, for refusing his kingdom, and from today forth, Thomas, look for wars and rumors of wars, earthquakes in places of famine, pestilence and plagues, and no deliverance, except in Zion and in Jerusalem. Let the preachers shout what they may about peace and prosperity; they will be proved false prophets, when the true servants of the Lord are recognized, who, like their brethren of old, will receive every bad word from the world, while the false, fat-bellied, lying, hireling priests will be revered as were the ancient Pharisees; but woe unto them, said Jesus, when men speak well of them; for so did they say of the false prophets.

T.—Well, truly, Rhys, the world is as you say, regardless of what Mormonism is. If I cannot believe you, I have had enough of sectarianism. I don't know where in the great world to go for rest for the old body, as well as for the soul. The preachers take good care, they say, to feed the soul; but if famine or pestilence come, woe unto the old body. Let them say whatever they want about Brigham Young, I read that he receives no salary from the Church, and that he tends to things for the temporal comfort of the Mormons, as well as preaching for the soul. And if he now sets the Saints to storing their wheat against the coming of famine, I suppose that the worth of such a man will be seen when his word is fulfilled.

R.—My dear Thomas, had not the Lord revealed to the Prophet Brigham, and to Joseph before him, many other things to lead the Church, before now, the Saints would have been finished a long time ago. That is the difference between the servants of God and the servants of Baal, for it is true what the proverb says. Where there is no vision the people perish.

T.—Well, indeed, I will try with a sincere heart to see if what you say is true, and to obtain the knowledge from God which you have so assuredly promised.

R.—You could do no better, Thomas, if you wish to save your body and soul from temporal and spiritual destruction, and if you obey that which you have heard many times before, you will KNOW of the teaching, as Christ has promised.

Thomas.—Well, I will come to the meeting tonight, and I will be baptized, and if I understand that things are as you say, you can bet your life that I will not be long before gathering my things together, and hoofing it toward the Valley over there, for my life, as soon as the way opens up. Good day to you now.

Rhys.—Good day to you, Thomas. I'll see you tonight, remember.—*W. L.*

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, NOVEMBER 21, 1857.

FINANCIAL.—President Richards says, in the 'Star,' as follows:—

From the reports lately received at this Office, we discover that the financial condition of the Conferences generally requires the particular attention of both Presidents and Pastors. We expect wthat all on whom any degree of responsibility rests in this matter will give the subject their immediate attention, that the end of the present quarter may not find them deficient in their amount of Temple Fund, and other requirements. It is supposed that all Pastors and Presidents know what is expected from their respective jurisdictions; and we sincerely hope no one will have occasion to plead lack of attention or inability by way of excuse.

Some Conferences and Elders we find much too free in the use of tithing money. Retrenchment in many respects is indispensable; and even then, we fear there are those who will find themselves unable, at the close of the year, to meet the demands upon them.

Economy will be regarded by every wise steward; and he that is not faithful over the earthly mammon cannot expect to have stewardship over the welfare of souls.

A Branch President, when asked why he employed such an expensive Hall for meetings, when the few that attended it would be even more comfortable in a much smaller room, replied that the tithing collected in the Branch nearly paid for the Hall. The answer was conclusive. Anything in the world that the Tithing would nearly pay for, though actually disadvantageous, seemed to justify the expense. This illustrates the spirit too much indulged in. A spirit of extravagance and prodigality, which leads to an excessive and unreasonable squandering of money, is the reigning spirit of the age; and some Elders and Saints are not as clear from it as we wish they were. This is a mighty evil. It is breaking up and bringing ruin upon the haughty and proud nations that have been led by it to indulge their lustful pride. The wise will observe the command, "Shun even the appearance of evil."

When Hall Rents are reduced one half, Elders travel and labor in the ministry, instead of paying weekly board, and as many excuses sought for to save the Tithing funds as there are now to expend them, it will place something to the account of the REFORMATION.

It should not be left optional with Branch and Conference Presidents to appropriate funds at the mere diction of circumstances; but there should be a definite understanding with the Pastor for what purposes alone they can apply them, and in no case should they exceed those limits without special authority.

Money, to a considerable amount, which is now reported at the end of the quarter as being in hand, should be forwarded to this Office.

Neglect, inattention, and indifference often become a crime, and incur lasting responsibilities. Some appear to make it an object to consume the tithing money, so that it shall not reach this Office; but all are not so. When important Pastorates have been long punctual in forwarding regularly their full amounts to the various funds, and, upon change of ministerial functions, there is a serious falling off, amounting to almost a total failure, the delinquency is

very likely to be attributed to those in charge. From these smaller circumstances, an Elder's ability to manage the affairs of those committed to his care is often judged.

All true and worthy Saints will take pleasure in paying their Tithing, knowing it to be a requirement of the Lord; and as a law of the Gospel which we have embraced, it must be observed, or we do not live our religion.

NEWS FROM UTAH.—(From the *Star*.) We have received letters from our friends in Utah, with dates to September 14th, among which are communications from President Young, Elders W. Woodruff, and F. D. Richards, and from our family [S. W. R.], all which afford us the most cheering intelligence. In addition to Elder Woodruff's letter, which appears in another column, we extract the following from President Young's letter of September 12th.

"Since the departure of brother Samuel W. Richards, events of some moment have transpired in relation to the future of 'Mormonism.' My last to you supposed General Harney on his way to this Valley with a command of 2,500 soldiers. More recent advices state that he is detained in Kansas; and one Colonel Johnson, of Texas, is appointed in his stead. In place of three full regiments, about 1,400 men only were collected; of those, although they reached Laramie about the 31st of August, nearly one half had deserted. By express this morning, we learned that 700 men left Laramie on the 3rd of this month, for Salt Lake. Captain Van Vliet, of Harney's 'Staff,' arrived here on the 8th. He left his escort on Ham's Fork, and came in with Elders Bryant, Stringham, and N. V. Jones. We have decided to send Dr. J. M. Bernhisel down this fall. He leaves here on Monday, the 14th, with Captain Van Vliet, and, by special invitation, will accompany him directly through to Washington. . . .

"All is well with us in the Valley. We have an abundance of grain, vegetables, and fruit. Health, peace, and faithfulness are universal; and at no period of our Church history have the Saints had so much occasion for rejoicing as at present. The Temple and other public improvements are progressing finely. In fact, the

brethren throughout the Territory continue to build and improve with the same degree of interest that would be manifested, were there no prospect of trouble in the future."

By letter from brother Franklin, we learn that the object of *Quartermaster* Van Vliet's visit to Salt Lake was to ascertain if forage, lumber, and fuel could be obtained for the troops ordered by the Government to Utah, and report to the Department at Washington thereon; also to learn the facilities for a proper cantonment of the troops sufficiently near the City to efficiently aid the new Governor in executing the civil law, and in extending the laws of the United States over the Territory.

Elders Little, Dana, Martin, Evans, and all forward of the St. Louis Company had arrived September 14th. Elder G. A. Smith had returned from a tour through the southern settlements, and brought a very flattering report of their condition and prospects. Brother Franklin says—"I wish to be remembered with much love to the brethren in the ministry, as well as to all the faithful Saints; for the memory and prayers of the just are precious, after having labored so long in those islands."

From the information before us, it is evident that Governor Young fully intends to pursue that policy in the present crisis with the United States which will make the General Government show their true colors in reference to their designs with Utah.

A system of double-dealing and disgraceful partiality has so long characterized the conduct of the general Government toward the Saints, that it is quite time the mask was torn off, and the grim visage of a shame-faced monster made to appear, if there is one. From the settlement of the Saints in a town, city, or county capacity, they have grudgingly permitted to enjoy the common rights and privileges of citizens; and, in almost every instance where any chartered rights have been given, they have been soon repealed, because of that fear and jealousy toward the Saints which have actuated the authorities of the land. Utah cannot now be admitted to the Union, for fear she would have too much power. The General Government must fill every office in the Territory, which from usage, they can claim any right to fill, so as to keep the "Mormons" under, or they will soon usurp powers

and prerogatives as monstrous as themselves. Consequently, civil officers must be sent, sworn to suppress "Mormon" institutions, and troops must go to help to do it. That the "Mormons" may be kept ignorant of their intentions, until perfectly in their power, troops must march under *sealed orders*, lest the Saints should get wind of the determination to make them like their civilized (?) neighbors and plant a force strong enough to keep them so. This kind of conduct implies a belief that such intentions might be objected to on the part of the people of Utah, as unreasonable and unjust, and a little stratagem must be used to avoid a formidable opposition. This *modus operandi* may be necessary where there is a want of strength, or a want of justice in the cause; but as there is no lack of strength, we necessarily conclude that a want of justice demands this hitherto hypocritical policy (so far) to accomplish certain unjustifiable ends.

An almost utter disregard has been shown by the General Government to the petitions of the people of Utah for seven years past, in relation to their rights and interest in that Territory; and it is a source of untold satisfaction to us to see a disposition on the part of Governor Young to make the Parent Government declare her intentions toward the people which he has for so many years faithfully and wisely presided over. When those intentions are understood, and are before the world, they will receive that response which will show to the world that the spirit and blood of '76 are as warm today as then, and that constitutional liberty is worth maintaining.

When *Uncle Sam* wants troops in Utah to protect the country, and defend constitutional liberty, he can find them right on the ground, ready at a moment's warning; and he would do better to bless the country at home with the money expended in such expeditions than to spend his millions to curse the country and people who are so far away. No one can reasonably expect the people of Utah to be satisfied with anything less than their constitutional rights, so long as they are a part and portion of the great political structure built upon that basis.

TEACHING OF APOSTLE ORSON HYDE.

(Continued from Page 367.)

IN this prison they must remain until they have paid the utmost farthing. The Antediluvians were in this prison for a long time; until, at length Christ preached the gospel to their spirits, that they might be judged according to men in the flesh. He opened the prison doors to them that were bound and proclaimed a release to the captive sons and daughters of Earth, enslaved by sin in the days of Noah.

While the Savior's body lay entombed in the sepulcher, his spirit was not inactive. He was preaching the gospel to the spirits in prison. But after they have suffered in prison, and are finally released, after many a thousand years' servitude in pain and darkness, their glory cannot be like that of the sun, neither like that of the moon; nor yet like the stars of the first magnitude; but perhaps like the faint glimmer of a distant star—so distant from the sun that a ray from that brilliant orb can hardly reach it.

The foolish virgins, not having the means of light in themselves, could never enter a mansion or world that shines by its own light; but as they had no oil in their vessels, they were compelled to borrow, and hence, they must go to a world or mansion that shines by borrowed light. Have light in yourselves! You may borrow all you can of me, and I will cheerfully lend all in my power, but have, at least, some light in yourselves, and salt likewise.

Oh, that the testimony of Christ, which is the spirit of prophecy, were freely shed upon all this people! It would be if we were all pure and worthy. Then one need no longer say to another, Know ye the Lord; for they would all know him from the least unto the greatest. Then we should know that we were neither straw, chaff, smut, bran, nor tares; but pure and genuine, superfine, No. 1, and labeled for the celestial Kingdom—"right side up, with care."

With the light and knowledge which we through the grace of God have obtained, let us press forward with boldness, and a

laudable ambition, to secure the prize bought by a Savior's blood, and freely offered unto us in the full blaze of inspiration, which light is despised by the world, scoffed at by religionists, and hated of all nations. God grant to establish this light in the earth, and us in this light, and this light in us, and the love thereof forever and ever:—Amen.

TEACHING OF PRESIDENT HEBER C. KIMBALL.

(*July 5, 1857.*)

I CAN say one thing in regard to preaching before this congregation: it is a great deal harder to speak to the people in the afternoon than it is in the forenoon, because they generally come together after partaking of a hearty dinner, and that in connection with the word they receive in the forenoon fills them up, and they are somewhat like a barn that is nearly full of hay; for you know it is a great deal harder to put in the last load of hay than it is the first.

I speak of these things because the circumstances that surround us call them forth.

This is the work of God, and all the world cannot stay its progress. They have given me the character in the world of calling things by their right names. It is a good deal with them as it was with the old Dutchman, who said, "it is not the thing itself, but it is the name of the damned thing," that is it exactly.

They can talk and hint about everything, but never call them by their names. I call that hypocrisy, and there never was a nation that lived upon the earth that was fuller of it than this nation.

As to what they call 'Mormonism,' properly speaking, the Church of Jesus Christ of Latter-day Saints, I say it is true, and Joseph Smith the Prophet, who was killed in Illinois, in Carthage jail, is the author of it, or, in other words, he was the instrument in the hands of God of bringing it forth. Peter, James and John, three


of the ancient Apostles, came and ordained him and set him apart for the work of the ministry of this last dispensation.

I am bearing testimony of those things that are true—things that I know and understand. And I also testify that Hyrum Smith was a Patriarch of God, and just as much so as Abraham, Isaac, or Jacob ever were. Joseph Smith the Prophet ordained his father a patriarch and he ordained Hyrum.

MISCELLANEOUS, &c.

A riot has just happened in Nottingham. After thousands of workers, who were without work and suffering from hunger, held a meeting in the market place, they assaulted a jewelry shop and stole jewelry worth hundreds of pounds.

WE ARE INFORMED that disease and death are very heavy in North Wales.

 The Saints are aware of the great changes that are now being made, and their powerful impact on the kingdom of God. One of these is the call home of the elders that are here on a mission. This will greatly affect the emigration of the poor Saints from this country. In the face of this, and other important requirements that have come so suddenly, the Saints are called on to show, according to their circumstances, who of their poor will be worthy, when the time comes, of being *chosen* out of MANY who have been called, by striving greatly to make a generous contribution, to assist in accomplishing these feats, by which they will secure their own deliverance earlier than they think. A word to the wise is sufficient. We shall publish the names and the contributions together with the pledges in the TRUMPET, so they may be judged out of the books. It is requested that the final pledge be paid before the end of January, and the contributions as they are collected.

PAYMENTS from October 10 to November 20.—D. Davis, £1; H. Harris, £1, I. Jones, 10s.; J. Davis, 10s.; M. Vaughan, £1 10s.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

DECEMBER 5, 1857.

[VOL. X.

THE SPIRIT OF THE TIMES.

(From the *Star*.)

WE have again received letters from our brethren in the Mountains, and also numbers 24, 25, 26, and 27 of the *Deseret News*. The latest date of the news received by us is September 9th. We have also received a variety of American papers. From these sources we gather the “spirit of the times” relative to the great latter-day work as illustrated by the people of the United States on the one hand, and our brethren at home on the other. We hardly need inform the Saints that there is a vast difference between the feelings and intentions of the two parties. On the one hand the United States manifest a disposition to continue in their course of injustice and oppression toward the people of God. Instead of redressing our wrongs and giving us our constitutional rights, after having endured so much from the hands of our enemies, and with the extraordinary history of our settlement in the wilderness to prove how nobly the Saints have won their claims to self government, they are determined still to add insult to insult, injury to injury, and oppression to oppression. Instead of letting us alone to develop the kingdom of God and the vitality of its institutions, they are determined, if possible, to crush the Saints and everything of “Mormon” origin. Be it so! It is the greatest compliment that our enemies can pay us and our holy religion. If it is a fact that this kingdom is filled with the seeds of dissolution, so that, untouched,

it would dwindle to decay,—if its inherent strength will not bear up its body, and its light is so flickering that it would soon expire of its own accord, why is there such an effort made to destroy us, such gigantic arms put forth to grapple with us, and such a whirlwind blown up to put out that light? All this is an acknowledgment of the stability of the work, a proof of the vigor of young Israel, and a glorious omen of his rising star.

On the other hand, the authorities in Zion are determined to be no longer oppressed, insulted, and trodden under foot by those who hate the Saints. They will no longer see the spirit of republican government violated, which says that the people shall choose their own rulers, and that a community capable of self government shall have that privilege. This is obviously the tenor of a republican spirit. We defy the world to show a community which has such claims on self government as that of the Saints. Their history—more especially since their exile to the Mountains—is full of evidence of this fact. They are evidently no longer inclined to receive every rascal that Government is pleased to send to pick quarrels with the Church; neither to have an armed force in the territory to worry the people and embarrass the men of their choice in the discharge of their callings. Neither will they allow the community to be subdued and exterminated, without giving strong evidence that the fire of '76 burns in the heroes of '57. In this the Saints nobly second their leaders, and the whole Territory is unanimous in the heroic demonstration.

A PROPHET IN ISRAEL.

EVERY one of our readers who is at all conversant with the Bible must often have been struck with the peculiar and extraordinary history of Israel under the Prophets. They were then, indeed, a peculiar people. A common standard would not measure them, nor was their history to be understood by ordinary minds; for Israel revolved in a higher sphere than that in which the other nations were accustomed to travel. Many extraordinary events in their experience will rush

to the memory—many examples of the superior wisdom and deep insight of the Prophets could be cited. But just now we have in our mind's eye one particular case.

The king of Syria was troubled because the king of Israel knew of his stratagems, and by some means discovered, and was thus enabled to escape the traps laid to ensnare him. And the Syrian king called together his servants, “and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha the Prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.”

Latter-day Israel, like Israel of former days, are also a peculiar people. Neither they nor their institutions are to be measured by a common standard. This all the world who are brought into contact with the Saints realize, and they are continually acknowledging the fact. They feel that “Mormonism” is altogether an innovation, and that the movements and developments of this Church are as novel and strange to their everyday experience as though beings from another world had come to take part in the great drama of this earth. Notwithstanding the enmity that exists in the hearts of the Gentiles against the Saints, one fact they all seem to realize—namely, that this Church and the world are revolving in two different spheres.

There are Prophets also in Latter-day Israel, even as there were Prophets in Israel of old. It will yet become a matter of trouble to the rulers of the earth—as a nightmare to oppress them in their sleep—that those Prophets will know the words which they shall give utterance to in their “bedchamber” and secret councils. The following testimony from the *New York Herald* is full of significance:—

“Major Van Vliet held a long interview with the President last evening. He says Young is as well informed in relation to the government as any man in Washington.”

We will reveal the secret. The fact is, *an Elisha, and more than an Elisha, is again in Israel.*—STAR.

AMERICAN NEWS.

UTAH EXPEDITION.—Captain Van Vliet, Assistant *Quartermaster*, United States army, arrived in this city last evening, direct from the Territory of Utah, having left Great Salt Lake City on the 14th *ult.*

We understand that the Mormons are determined not to allow the United States troops to enter Salt Lake Valley, and will use force to prevent them, if necessary. They look upon the present movement of the Government as only the renewal of the persecutions which they complain of having endured in this State, and Illinois, and are determined to resist it at the outset.

Captain Van Vliet met the troops on the 22nd of September, on the Sweet Water, some 230 miles beyond Fort Laramie. They were all well and in good spirits. Some of the supply trains were at Harris Fork, 143 miles this side of the Valley, while others were far behind; and it is very doubtful if they can enter Salt Lake Valley this season.

Colonel Johnston, with his escort, was met on the 1st of October, 90 miles this side of Fort Laramie, and determined to enter the Valley of Salt Lake this fall. Governor Cumming and Secretary Hartnett were met on the 8th of this month 90 miles beyond Fort Kearney, all well. A heavy snow fell at Fort Bridger on the 15th of September.

Captain Van Vliet has made an extraordinary trip—over 2,400 miles by land, since the 1st of August. He leaves for Washington today.

We hear that Captain Van Vliet passed a week in Great Salt Lake City. He was treated with much consideration, and invited to partake of the hospitalities of the leading men of the city. But on all occasions, and from every quarter, he heard only one expression of opinion—and that was, that they would never permit United States troops or the officers appointed by the United States Government to get a foothold in their dominions. In all their public declarations, and in their private conversations, this sentiment is boldly avowed—they will never suffer the troops to enter the city!

And if they do, it will be after the city has been committed to the flames, the territory around it has been laid waste, and all the inhabitants have fled to the mountains. They believe Brigham Young to be the appointed agent of the Lord, and whatever he commands them to do, they will perform with alacrity. They say that they have provisions sufficient to last them for three or four years; and that, persecuted as they have been, and are, by the Americans, they will resist to the last extremity.

These statements being true, as they undoubtedly are, the Government will have to make levies of new men, and to dispatch heavy reinforcements to the army in Utah next spring.

Dr. Bernhisel, Delegate from Congress to Utah, arrived in company with Captain Van Vliet.—From the *Saint Louis Republican*.

TROUBLES OF THE EXPEDITION.

THERE is no grass at all between Fort Laramie and Green River, a distance of *four hundred miles*. The contractors for delivering the Commissary and Quartermaster's supplies, (Messrs. Russell and Wadell,) are losing large numbers of their cattle; and the trains accompanying the different commands that have gone by Fort Laramie could make only twelve miles a day.

We look for the six companies ordered out as an escort to the Governor and suite tomorrow. They cannot make over 18 miles a day, and will be until December making the trip. I do not believe that they can get their horses through at all this winter; and perhaps A GREAT MANY OF THE MEN WILL PERISH FOR THE WANT OF PROTECTION. I know that there will be AN ABUNDANCE OF SNOW by the middle of this month in the passes through which they have to go. From the *Buffalo Commercial Advertiser*.

STILL MORE.

THE cattle of the Government trains, on the Plains, were DYING FAST; and it is believed the trains will encounter GREAT

SUFFERING through the winter.

Colonel Johnston, head officer of the transport service, with 19 light wagons, was met. He was traveling rapidly, at the rate of 60 miles per day. The mules were breaking down. Numbers of them were dropping on the way, worn down and rendered useless by the extraordinary labor they had been compelled to undergo.—From the *Saint Louis Democrat*.

PATRIOTIC DEMONSTRATION OF UTAH.

THEIR expressed determination, from first to last, was this: to resist at all hazards the ingress of the troops this autumn. When they were reminded of the certainty that, in case their resistance one year should be effectual, a force would be dispatched to Utah the next, against which twice their population in arms would strive in vain to close the passes; they replied that they had considered all that, and that when such a force had stormed those passes, they would enter a valley in which not one shrub would be green, nor one stone remain upon another. They took pains to show him their gardens and vineyards, their harvest, barns, houses, and *livestock*, and to contrast their present prosperity with such a scene of desolation.

Their object now, they said, was to gain time to enable the National Government to retrace its steps; and they intend to present their case to Congress through their Delegate Dr. Bernhisel, who accompanied Captain Van Vliet on his departure, and is now in his camp. It was at one period his determination not to proceed to Washington this winter; but that was reconsidered.

They said that they would regard the entrance of the troops as the beginning of a repetition of their sufferings at Kirtland, Independence, and Nauvoo; that they had learned a lesson from experience, and would now meet aggression at the start, and would resist the wedge before it should enter the wood.

If they could not keep the troops out this year, they would sacrifice all for their religion, take to the mountains, and fight a war of glory and extermination. Brigham Young remarked repeatedly

that this was the most glorious era of his faith, and that a happier day never dawned on Mormonism than that on which the advance of the troops was ordered; for the more his Church was persecuted, the more it would thrive.

At the close [of his discourse] Mr. Taylor called the attention of the people to the Captain, and alluded to his business in the city, recounted the substance of his conversations, and said that he would make a request, in order that Captain Van Vliet might learn that he had been made acquainted with the determination of the whole people. He would ask that all those present who were willing to raze their houses, burn their crops, pull down what they had passed ten years in building up—make their beautiful valley a desert—and retreat to the mountains, in case the troops should force an entrance, would rise; and the audience, without exception, rose to their feet, and remained standing long enough to enable him to see that they were absolutely unanimous.—*The New York Daily Tribune*.

ALARMING EARTHQUAKE IN BUFFALO.

THE entire city was startled and alarmed yesterday afternoon, about ten minutes past three o'clock, by a shock which agitated the most solid buildings, and set household utensils and furniture dancing in a most unaccountable manner.

So severe was the shock, which lasted about thirty seconds, that people ran out of their houses in wild dismay.

In many instances walls were cracked and chimneys thrown down, and we hear of one gentleman having his arm injured by a falling brick. Bells were rung, and a variety of strange incidents occurred otherwise. In the neighborhood of our office, the impression was obtained that our steam boiler had exploded, but that is more stable than the foundations of the town appear to be.

We were in the midst of a sentence, when the low, deep rumbling of subterranean thunders startled us, and shook the building as with a palsy.—*Buffalo Express*.

THE GRASSHOPPERS.

Two gentlemen are in this city, soliciting subscriptions for the relief of the sufferers by the grasshopper plague, which desolated many of the settlements in Northern Minnesota last summer. They represent that many families there are in a suffering condition, and ill prepared to stand the winter. They appeal to the charitable for relief.—*Galena Advertiser.*

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 5, 1857.

EVEN though thousands in our country are suffering from lack of food because of the accursed business arrangements of the Gentiles, and although the sound of pestilence and war is thundering in our ears, and black clouds heavy with the coming judgments are about to burst above us, the complete hope of the Saints is the deliverance of that God who was in ancient Israel. His hand is working, the destruction of the gentiles on the one hand, and the prompt deliverance of his Saints on the other.

While the world around us is in tumult and confusion, tranquility and trust are the chief characteristics of the Saints; for Jesus says, When you see these things, lift up your heads and rejoice.

This is not the time for multiplying words, and let not the Saints expect to receive all the details through the press—they can understand the mind of God, through the Holy Ghost, from suggestions and *hints*. The wise show their understanding through their works—their prompt obedience to the requirements of God, without explanation, &c.

We are publishing a few names and pledges of contributions, some from memory, and others that were sent to us. We wish for the names of all to be transferred. Let some of the brethren of the Swansea Council forgive us if we forgot them, and send them again.

CONTRIBUTIONS TOWARD EMIGRATING AND OUTFITTING THE MISSIONARIES.

PLEDGES.

	£	s	c
David Davies, Swansea,	1	0	0
William Richards, "	1	0	0
George Cutcliffe, "	1	0	0
Henry Matthews, "	1	0	0
John Evans, Treboth,	1	0	0
Thomas Lewis, Morriston,	1	0	0
Hopkin Jones, "	1	0	0
William Richards, Cilha,	1	0	0
Levi James, "	1	0	0
Thomas Evans, Cyfing,	1	0	0
John Hill, "	1	0	0
Thomas Harris, earlier from Georgetown,	1	0	0
Benjamin Jones, Skewen,	0	10	0
From Pembrokeshire Conference:—			
John Gibbs, Haverfordwest	1	0	0
David Harries	0	12	6
Mrs. M. White	0	11	0
Miss M. White	0	6	0
Jane White	0	6	6
Mary White	1	2	6
Ellen Gibbs	0	5	0
Mary Phillips	0	5	0
Jane Lalliss	0	6	0
Elizabeth Lalliss	0	11	0
Elizabeth Rogers	0	3	0
John Lallice	0	1	0
Charles Lallice	0	0	6
Rosanna Griffiths	0	1	0
Carried over	£17	11	0

	£	s	c
Carried forward	17	11	0
Susan Williams	0	0	6
Pembroke Branch:—			
William Thomas	1	0	0
Richard Jones	0	10	0
Thomas Hitchings	0	7	6
Charlotte Davis	0	1	0
Eliza Jones	0	5	0
Francess Purcer	0	11	6
Francis Purcer	0	1	0
Lydstep Branch:—			
John Davies	0	12	0
Francis Davies	0	1	0
Milford Branch:—Wm White	1	5	0
John White	0	2	6
William Adams	0	7	0
Cuffern Branch: Jas. Thomas	0	10	0
Thomas John	0	10	0
Phillip Dell	0	10	0
Fishguard—Jno. Morris	0	5	0
Cathrine Jenkins	0	4	0
Mary Anne Jenkins	0	1	0
Elizabeth Williams	0	3	0
Pater.—Jenkin Edwards	0	5	0
Sutton,—George Gibbs	0	5	6
William Howells	1	2	6
George Roberts	0	11	6
Martha Roberts	0	1	0
William Hughes	0	10	0
Thos. Dee, Swansea	1	0	0
TOTAL	£ 28	13	6

 Let the Presidents of Branches of West Glamorgan send the names, &c., directly to this Office.

Sixpence is the lowest contribution that will be published.

TEACHING OF H. C. KIMBALL.

(Continued from page 384.)

THE same gospel which was preached by Jesus and by his Apostles has been delivered unto us through Joseph Smith the Prophet of the living God, and the keys and powers pertaining to that gospel and priesthood are now resting upon brother Brigham Young, for he is Joseph's legal successor.

All the prophets from the days of Adam, and from the creation of the world, have conferred their priesthood and keys in this dispensation, and brother Brigham holds them in connection with the old Prophets and Apostles, and in connection with our Father and God pertaining to this Earth.

I am telling you the truth, and testifying to that which God has made manifest unto me. Well, the world wants that we should lay aside that which God has revealed, and not speak of Joseph Smith, nor of the revelations which he gave.

When I was abroad preaching, some said to me we would be popular if we would say nothing about the Book of Mormon, Joseph Smith, baptism for the remission of sins, or the laying on of hands for the Gift of the Holy Ghost; they said if we would let these things alone we would be popular.

Good heavens! We are now more popular than any other religious community upon the earth; we extend, as some would call it, from Dan to Beersheba—we extend to every nation, continent, and country, and almost to every island of the sea. The gospel has been carried to almost every people; we have offered them the principles of life and salvation, and we shall continue to do so while there is any hope for them.

I expect, like us, the inhabitants of the earth will have their ups and downs, their troubles and afflictions. There has been a great chill among them; they had one when we had one, and now the fever has begun to increase with us, it has begun to increase upon them, and by and by there will be another *chill*, and it will keep doubling

and redoubling, till the whole world is in motion. Will it overthrow this work? No, never.

I want the gentlemen that are here today, and who are going east, to tell the people of the United States that they need not trouble themselves, for 'Mormonism' will increase and triumph until every king will be cast down from his throne and the President of the United States, unless he and the people repent; and what they call 'Mormonism' will continue to increase henceforth and forever.

When they killed Joseph Smith and Hyrum, David Patten and many others, they supposed that was the end of 'Mormonism,'—that it was annihilated. Bless your souls, instead of its being annihilated it has increased a hundred fold, and we have now more elders preaching the Gospel; yes, about ten times more than there are people in this vast congregation this afternoon, and I presume there are some seven or eight thousand here today.

You may think this rather extravagant, but there are more elders in England than there are people here today, and England is not as big as the State of New York, where I lived. They will spread and increase from this time on, and this work is bound to increase and spread abroad, and all hell cannot pull it down.

Suppose the Gentiles were to try to put it down, and to kill brother Brigham, and me, and brother Daniel, and the Twelve Apostles, still there are some 50 or 60 Quorums of Seventies that are capable of spreading abroad this Kingdom. Why, bless you, it is like the mustard seed; you know it is the most troublesome to get out of the garden. You get vexed with it, and go and kick it about, and by that means you make ten thousand more little mustard trees.

We want you to tell this, gentlemen, when you get down to the States, for we don't have a mail very often, and therefore we drop a word here and there, and we want everybody to carry the tidings. It is not only me, but the Prophet Brigham talks just so. I suppose you will think 'what a monstrous fellow he is.'

I have been afflicted with colds ever since I came from the

North, but I all the time grow fat. I do not drink ale, whisky, rum, nor any kind of liquor, but I seek to drink largely of the peaceable Spirit of God, that I may be strengthening to my brethren and sisters.

As for the world, and the United States, and their opposition, which they call outside pressure, we care very, very little. We have some big mountains between us and them, and they cannot remove them, because they have not faith.

Such a row as there is in the States at the present time I never before heard of; it is 'Mormonism,' down with 'Mormonism.' Mr. President, send up the troops, and set those 'Mormons' in order!

Gentlemen, [he said to the strangers] did you ever see anybody out of order here? Have you seen anybody drunk? You have not, unless it was yourselves. I have not seen anybody drunk, no, not on the Fourth of July. I have not seen a drunken man in the streets, much less a woman. One reason is, perhaps, that we have not got any liquor, and God grant that we may not have much.

You do not see many people about our streets idling away their time. Tomorrow morning, you may see a few persons who have come from the country to get a little counsel, but after that you won't see a man in the street excepting those who are going to or coming from their work, for they are all hard at work hoeing their corn, watering their wheat, and getting their wood from the canyons.

God Almighty bless this people, I say, and increase their faith and their strength, that they may increase and multiply. And may God increase the 'mustard seed' and cause it soon to fill the earth.

May the Lord our God bless the bees in the hive of Deseret, and root out the drones, for they only eat out the honey, while the bees go out and gather it in.

Well, gentlemen, we are calculating that we have got the best crops that we have ever had, and the best that are in the world, and the Lord our God has blessed the land for our sake.

We had a famine last year, but we lived through it, and we are now going to work to lay up our grain, and we are building

storehouses to store it away in; and we shall not only store away grain, but other things that will keep; and the day will come that you (strangers) will have to come to us for bread to eat; and we will be your saviors, here, upon Mount Zion. You don't believe it now, but wait a little while, and you will see that it will come to pass.

Many of the people of the United States exulted over us when we were brought down to a morsel of bread, and had to deal out one to another in order to subsist. I put my family on short rations in order to have some to deal out to others, and so did brother Brigham and many others, and at the same time our enemies and the priests in their pulpits were praising God that we had hard times, with trouble and perplexity.

We were never more happy in our lives than we were at that time, and we did not have the belly ache through eating too much; but we were lively and diligent in serving God, and that is the reason we are becoming so corpulent this year. Last year we had not enough, but this year we have plenty, and we are going to lay it up in store; wheat and everything that will keep.

I am telling these gentlemen what we are going to do so that they can carry the news to the States.

Ladies, we do not want you to tease your husbands for silks and satins and fine bonnets, but go to work and manufacture your own clothing, and if you will do that you will do the best that you ever did in your lives; this is as true as that the Lord ever spoke by his prophets; the time has come for us to lay up our stores.

Will the world follow our example? No, they will not; and if we do our duty, who cares whether they do or not. They will come with their bonnets, their fine clothing, and their jewelry, and be glad to work for us to get their bread.

You tell that in the States, gentlemen, won't you? Whether you do or not, they will learn of it; they publish nearly everything that we say, and this will be published.

We are a people, here in the valleys of the Mountains, who are hated, and have been broken up, and driven for our religion, till we have got used to it. Brother Brigham told you he had been driven five times, and so have I, and I have had everything taken from me that I had; but yet, I have got enough to eat and drink, and enough of everything, and so have you, and my prayer is all

the while, God bless you.

Lay up your stores, and take your silks and fine things, and exchange them for grain and such things as you need, and the time will come when we will be obliged to depend upon our own resources; for the time is not far distant when the curtain will be dropped between us and the United States.

When that time comes, brethren and sisters, you will wish you had commenced sooner to make your own clothing. I tell you, God requires us to go into home manufacture, and prolong it as much as you like; you have got to do it.

You will also see the day that you will wish you had laid up your grain, if you do not do it now; for you will see the day, if you do not take care of the blessings God has given to you, that you will become servants, the same as the world will.

We have told you this before; you have been exhorted year after year to prepare for hard times; you have been told of this often enough. We have told you that when hard times come again you won't have the privilege that you had last time, of having food dealt out to you gratuitously, but you will have to pay for all you get; this will come to pass.

I suppose there are many who don't believe it: to such it is like a tune that strikes upon the drum of the ear, passes off and is forgotten.

I will prove to you that I will put my faith with my works and lay up stores for my family and for my friends that are in the United States, and I will be to them as Joseph was to the people in the land of Egypt. Every man and woman will be a savior if they will do as I say. You may write this down and send it to the States, for it will be published.

Let repentance take place amongst you, where it is necessary, and let confidence, diligence in the performance of duty, and humility be manifest in your lives; keep the commandments of God, be subject to God's authority, and save yourselves all the time, and the Lord our God will have pleasure in making you like Joseph of old.

Now, if persons were coming from the old country, from far distant lands, would you not feel comfortable if you had plenty to feed them with when they come? These things bear heavily upon my mind, and they have done so for some time. There are very few

who have got any surplus grain on hand. There is considerable in the Tithing store, and there are a few individuals who have some on hand, but there is not a great deal in the country, excepting our present crop. It behooves us to be saving and preparing for the time to come.

The day will come when the people of the United States will come lugging their bundles under their arms, coming to us for bread to eat.

Every Prophet has spoken of this from the early ages of the world. Already we begin to see sickness, trouble, death, famine, and pestilence, and more yet awaits the nations of the wicked.

Jesus said, When you hear of these things in foreign nations—destruction and desolation—you may then look forth for my coming, and know that it is nigh at hand. In relation to the world, our enemies, their soldiery, and their governors, I do not fear them, and I never did.

If you will do right, keep the commandments of God; I can say with all the propriety that any man, prophet, or apostle ever did, you shall never want for food, nor raiment, nor houses, nor lands, and no power on the earth can harm you. No power shall prevent our prosperity, for we shall increase while every other power upon the earth that is opposed to this work and our God will go down. I just know it. Amen.

MORE PLEDGES, &c.

As we were going to Press we received the few following names, from Cardiff, which, so far, are first in line.

	£	s	c		£	s	c
Brought forward (from p. 394)	28	13	6	Brought forward	42	17	0
Samuel Shepton	5	0	0	Evan A. Lewis	2	4	0
Samuel Evans	2	0	0	Thomas Rees	2	0	0
Alfred Edwards	3	0	0	Samuel Seviors	2	0	0
John Evans	2	0	0	Rees Jenkins	1	12	6
John A. Lewis	2	3	6	Jacob Thomas	1	10	0
Carried over	42	17	0	Total	<u>£ 52</u>	<u>3</u>	<u>6</u>

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 26.]

DECEMBER 26, 1857.

[VOL. X.

PROCLAMATION OF PRESIDENT BRIGHAM YOUNG.

(From the *New York Weekly Herald*.)

CITIZENS OF UTAH.—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthrow and destruction. For the last twenty-five years we have trusted officials of the Government, from constables and justices to judges, Governors and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the Government for their safety, and our families driven from their homes to find that shelter in the barren wilderness and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The constitution of our common country guarantees unto us all that we do now or have ever claimed. If the constitutional rights which pertain unto us as American citizens were extended to Utah, according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege or opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not

condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases. We know those aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter writers, ashamed to father the base, slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hireling priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self preservation, and stand in our own defense—a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those fetters forging around us which are calculated to an unlawful military despotism, such as can only emanate, in a country or constitutional law, from usurpation, tyranny, and oppression.

Therefore, I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forbid,

First—All armed forces of every description from coming into this Territory, under any pretense whatever.

Second—That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Marshal law is hereby declared to exist in this Territory, from and after the publication of this proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit from the proper officer.

Given under my hand and seal, at Great Salt lake City, Territory of Utah, this fifteenth day of September, A. D., eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

BRIGHAM YOUNG.

PLEDGES.

Brought from p. 400	£52	3	6	Brought forward	£64	11	0
<i>Llanelli Branch:—</i>				David Williams	0	2	6
Hugh John	0	10	0	Jane Amos	0	2	0
William Treharn	0	5	0	Susana Lewis	0	2	0
William Williams	0	5	0	<i>Pontnewydd:—</i>			
John Morgans	1	0	0	David Hughes	0	2	0
Thomas D.	0	10	0	David Evans	0	15	0
John Thomas	0	10	0	Joseph Treharn	0	10	0
John John	0	10	0	Richard Jones	0	5	0
Henry Williams	0	10	0	John Evans	0	2	6
John Wilkins	0	7	0	<i>Vangalch:—</i>			
John Harri	0	10	0	William Williams	0	5	0
William Lewis	0	10	0	David Owens	0	10	0
Richard Treharn	0	2	6	Mary Hughes	0	7	0
David Treharn (son)	0	2	6	<i>Pontyberem:—</i>			
William Treharn "	0	2	6	David Williams	0	5	0
Hugh Dafydd	0	5	0	Thomas Williams	0	10	0
Thomas Morris	0	5	0	Margaret Williams	0	10	0
William Bowen	0	2	0	<i>Cwmaman:—</i>			
David Roberts	0	3	0	John Evans	0	2	6
John Longhurst	0	5	0	Edward Jones	0	2	6
John Thomas	0	2	0	Jane Jones	0	1	6
John John, jun.	0	1	0	Thomas Bowen	0	5	0
Morgan William	0	5	0	James Phillips	0	1	0
Morgan John	0	5	0	<i>Llandybie:—</i>			
Ann Coclough	1	0	0	Thomas Thomas	0	5	0
Ann Harris	0	5	0	Elizabeth Williams	0	2	0
R— W—	0	10	0	Jemima Davies	0	2	0
A— W—	0	5	0	Jane Davies	0	2	0
Mary Michael	0	5	0	<i>Cyfyng Branch:—</i>			
Mary Davies	0	10	0	Esther Williams	0	10	0
L— M—	0	10	0	George Morgan	0	10	0
Ann Evans	0	5	0	Alfred Thomas	0	2	6
Martha Thomas	0	2	6	Griffith Williams	0	5	0
Elizabeth Evans	0	1	0	Lewis Lewis	1	0	0
Rachel Hughes	0	2	6	<i>Swansea Branch:—</i>			
Ann Hughes	0	1	0	Francis Williams	0	10	0
Sarah Hughes	0	1	0	David Lewis	1	0	0
A— J—	0	5	0	John Lewis	0	5	0
Ann Longhurst	0	1	0	David Jones	1	0	0
<i>Waunbaglam:—</i>				Jane Lloyd	0	2	6
Thomas Morgans	0	6	0	Henry Allen	0	2	6
Elizabeth Morgans	0	6	0	Susan Allen	0	2	6
William Rees	0	2	0	Richard Brooks	0	5	0
Thomas Griffiths	0	2	0	William Brooks	0	1	6
Carried over	£64	11	0	Carried over	£75	19	0

Brought forward	£75	19	0	Brought forward	£95	18	6
Henrietta Dyer	0	2	0	Henry Parry	0	2	6
Ann Cutcliff	0	0	6	Samuel Stenbridge	0	5	0
Agnes Cutcliff	0	0	6	T. R. W——.	0	10	0
Mary Dyer	0	1	0	J. D——.	0	10	0
John Davies	0	3	0	Ruth Bayliss	0	5	0
Cathrine Davies	0	2	6	Thomas Mason	0	5	0
Elizabeth Dee	0	2	6	J. W——.	0	10	0
Emma Hughes	0	2	0	David Morgan	0	10	0
<i>Ystradgynlais:—</i>				Mary Morgan	0	10	0
Anne Jones	1	0	0	Leah Thomas	0	5	0
William Davies	0	5	0	Sarah Vaughan	0	1	0
Morgan Davies	0	5	0	Isaiah Thomas	1	0	0
William Thomas	0	2	0	<i>Rhymney:—</i>			
David Jones, Sr.	0	4	0	George P. Adams	1	0	0
Roderick Williams	0	2	0	John Price	1	0	0
David Jones	0	1	6	Edward Humphreys	1	0	0
<i>Alltven: Jas. Davies</i>	0	1	0	Evan Phillips	1	0	0
John H. Davies	0	10	0	William Lewis	1	0	0
David Morgan	0	2	0	David Owen	1	0	0
John S. Morgans	0	5	0	James Edwards	1	0	0
David S. Morgans	0	10	0	Rees Price	0	12	0
Daniel Williams	0	1	0	Thomas Rees	0	2	6
<i>Tredegar:—</i>				John Rees	0	2	6
Joseph Colledge	1	0	0	E. Morgan	0	5	0
Elizabeth Colledge	0	2	6	H. Richard	0	5	0
Benjamin Evans	1	0	0	Elizabeth Sansom	0	2	6
Michael Vaughan	0	10	0	John N. Evans	0	1	0
Thomas Williams 1st	2	0	0	John D. Evans	0	1	0
James Abrams	1	0	0	Wm. Powell, Cwmbach	1	0	0
Martha Abrams	1	0	0	Morgan Vaughan	0	5	0
John Griffiths	1	0	0	John Davies	0	5	0
James Carter	0	10	0	David Vaughan	0	5	0
John Goold	1	10	0	Wm. Thomas	0	5	0
Dan Nicholas	1	0	0	Thomas Davies	0	2	0
Mary Nicholas	0	1	0	Wm. Williams	0	2	6
Margaret Ward	0	10	0	David M. Jones	0	10	0
William Brittain	0	5	0	John T. Llewelyn	1	0	0
John Mears	0	5	0	Mariah Vaughan	0	1	0
Joel Mears	0	1	0	Margaret Llewelyn	0	0	6
Martha Davies	0	5	0	Sarah Rees	0	0	6
Joshua Corsey	1	0	0	Harriet Lewis	0	1	0
Thomas Jones	1	0	0	Eleanor Jones	0	1	0
Anne Jones	0	5	0	John Pritchard	0	2	0
Isaac Humphrey	1	0	0	<i>Aberaman:—</i>			
Sarah Humphrey	0	5	0	Lewis Lewis	0	10	0
Sarah A. Humphrey	0	2	6	James Gear	0	10	0
William Parry	0	5	0	Jenkin Williams	1	0	0
Carried over	£95	18	6	Carried over	£115	4	0

Brought forward	£ 115	4	0	Brought forward	£ 133	8	6
Richard Price	0	5	0	David John	0	1	0
David D. Jones	0	5	0	Dinah James	0	2	0
David Rees	0	10	0	Mary Richards	0	0	6
Thomas Rees	0	10	0	Elizabeth Harries	0	2	0
William Leyshon	0	4	0	William Richards, Jr.	0	1	0
Wm. Williams	0	5	0	<i>Caernarvon:—</i>			
Jenkin Edwards	0	5	0	John Davies	0	2	6
John James	0	2	6	John Thomas	0	0	6
Daniel Griffiths	0	5	0	Mrs. Jane Thomas	0	1	0
David Llywelyn	0	5	0	William Thomas	0	0	6
John Jones	0	10	0	Miss Jane Thomas	0	0	6
John Davies	0	2	0	Evan Jones	0	2	6
John Davies	0	10	0	Ellis Owen	0	1	0
Charlotte Jones	0	1	0	Sarah Thomas	0	0	6
Ann Leigh	0	2	6	Jane Jones	0	0	6
<i>Mountain Ash:—</i>				Catherine Jones	0	1	0
John Morley	1	0	0	Anne Lloyd	0	1	0
Thomas Bullock	1	0	0	Mary Williams	0	0	6
Thomas Burchell	0	10	0	Jane Roberts	0	0	6
Morgan Williams	0	10	0	<i>Llandudno:—</i>			
James Peard	0	5	0	William Ajax	0	10	0
George Sheppard	0	10	0	John Roberts	0	5	0
John Jenkin	0	10	0	Edward Parry, Sr.	0	2	0
William Edwards	0	5	0	Edward Parry, Jr.	1	10	0
Thomas Eynon	0	10	0	Peter Hughes	0	5	0
<i>Aberdare:—</i> J. Boden	0	10	0	Thomas Jones	0	5	0
Thomas Llewellyn	0	5	0	John Jones	0	5	0
William Williams	0	5	0	Jane Parry	0	2	0
John Floyd	0	5	0	Anne Jones	0	2	0
William Samuel	1	0	0	Mary Davies	0	0	6
William Griffiths	1	0	0	Margaret Evans	0	3	0
Walter Bowen	1	0	0	<i>Tenby:—</i>			
Timothy Crawley	1	0	0	William Griffiths	0	8	0
Lewis A.	1	0	0	Elizabeth Griffith	0	2	0
David Davies	0	5	0	Joshua Richards	0	10	0
John Williams	0	10	0	Sarah Richards	0	5	0
David Williams	0	10	0	Thomas Noot	0	2	6
William Sims	0	3	0	Mary Williams	1	0	0
Sarah Sims	0	3	0	Mary Ann Morgans	0	11	0
Lewis Jones	0	0	6	Eliza Griffiths	0	5	0
Sarah Jane Sims	0	2	0	Harriet Clark	0	2	6
Alfred Sims	0	2	0	Mary Morgans	0	3	0
Margaret Powell	0	1	0	Hannah Davis	0	1	0
Elizabeth Reese	0	0	6	<i>Stepaside:—</i>			
'Lofince' Reese	0	0	6	Charles Rees	0	12	0
<i>Cilha:—</i>				Thomas Phillips	0	12	0
Thomas Phillips	1	0	0	William Griffiths	0	5	0
Carried over	£ 133	8	6	Carried over	£ 142	16	0

Brought forward	£142	16	0	Brought forward	£144	19	0
<i>Haverfordwest:—</i>				<i>Abergele:—</i>			
John Griffith	0	5	0	Evan Jones	0	5	0
<i>Neyland:—</i>				Rice Williams	0	5	0
George Hewlett	0	1	0	Michael Parry	0	5	0
<i>Fishguard:—</i>				William Conway	0	10	0
Martha Jenkins	0	1	6	Robert Conway	0	2	6
<i>Sutton:—</i>				Joseph Parry	0	2	6
Abigail Roberts	0	1	0	Leah Williams	0	1	0
George Twiggs	0	2	6	Eleanor C. Edwards	0	2	6
Margaret Howells	0	2	6	Edward Williams	0	1	0
John Summers	0	1	0	<i>Newmarket:—</i>			
<i>Denbigh:—</i>				Hugh Evans	0	5	0
Edward Lloyd	0	5	0	Phebi Evans	0	1	0
Margaret Lloyd	0	1	0	Robert Parry	0	2	0
Anne Williams	0	2	0	David Jones	0	10	0
<i>Ruthin:—</i>				Thomas Williams	0	10	0
Elizabeth Williams	0	3	0	Elizabeth Williams	0	10	0
Elis Williams	0	2	6	Joseph Evans	0	1	0
Jane Williams	0	1	0	Robert Parry	0	1	0
One who is for the work	0	14	0	One who loves the work	1	5	0
Carried over	£144	19	0	Total	£149	18	6

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 26, 1857.

CONCLUSION.—Our editorial work concludes with this issue, and our presidency with the end of this unforgettable year, in which the direct works began for the independence of the Kingdom of God on the earth.

After five years of heartfelt enjoyable labor with the Saints and our fellow nation, we have been granted the wish of our heart, namely the privilege of returning home to the servants and Saints of God, and our dear family in Zion. We trust that the Saints have been satisfied with and blessed through our labor, and that we shall receive the benefit of their fervent prayers to be able to return safely home. The work of God does not depend on human power for success—it is God who prospers it in a wondrous manner. It matters not how inadequate the instruments, if they are humble, obedient,

and teachable. Some suppose that because of the departure of the American Elders from here, the Saints will suffer for want of pastors to instruct them and to feed them: not so. Here there are local brethren who have been proved through many difficult circumstances, and who have always been faithful. They have faith, wisdom, experience, and ability; the fire of the Spirit of God burns within them, and their breasts swell with the desire to prosper the kingdom of God. Some of these will be chosen to lead the Welsh Conferences the coming year. They possess the same Priesthood, the same Holy Ghost, and the same truths as their predecessors. As men, they have the same qualities, which are just as strong, as far as we know, and we cannot see what the Saints will lack, if they are obedient and teachable in the hands of these brethren.

Inasmuch as the presiding local brethren look carefully at the light and movements of the STAR in Liverpool, and spread the same, together with every ray from the Sun of Righteousness in the west, having the sound of Zion's Trumpet weekly, they will prosper the kingdom of God to their hearts' content.

With these considerations, we feel safe to close our labor, and present to your attention our worthy successor and his counselors, Benjamin Evans, John Davies, and David John, together with the various Presidents, wishing for the blessing of God to follow them, and the Saints under their care, who wish a speedy deliverance to Israel. We expect to yet give a brief word of farewell, before we take our leave.—ED.

CONTRIBUTIONS—The pledges show for themselves how much each one, in his own circumstances, is striving: compare the names, and if some who did not pledge as much as the rest, who were no better off than they, are repentant, let them send a new pledge, and we shall republish the name, &c. Some believing gentiles have contributed and have pledged to contribute: let the gifts of all alike be received, and may the contributors be blessed, whoever they may be.

CHRISTMAS BOX—The yearly Report, the quarterly *Financial Report*, the total tithing on hand, and the *Balance Sheet* for the books, the 31st of this month.

NEW YEAR'S GIFT—The TRUMPET weekly for the Welsh Saints, with the 'new old hands' to bring it forth!

APPOINTMENTS

OF ELDERS TO PRESIDE OVER THE WELSH CON- FERENCES, FROM JANUARY 1, 1858.

OVER THE MISSION,
President—Benjamin Evans.

John Davies.] Counselors, [David John.

CONFERENCES.	PRESIDENT.
East Glamorgan	John Davies.
Monmouth	William Ajax.
Cardiff	Edward D. Miles.
West Glamorgan.	Thomas Rees.
Llanelli.	David Davies.
Pembrokeshire	Edward Burgwyne.
Cardiganshire.	John Treharn.
Caernarvonshire.	Thomas Jones.
Denbighshire	Hugh Evans.
Flintshire	Edwin Price.

PASTOR over the Northern Conferences—Thomas Jones.

The Monmouthshire and Brecon Conferences will be joined under the name of the former.

The Carmarthen and Merioneth Conferences will be dissolved, and their branches will be aligned as follows:—Carmarthen and Saint Clears in the Llanelli Conference, and Brechfa, Pencader, Llansawel, Dinas Mawddwy and Machynlleth in the Cardiganshire Conference: Harlech and Ffestiniog in the Caernarfon Conference, which from now on will be known by the name of Conway Valley and Anglesey Conference.

We are deprived of the labor of our faithful brother, Joseph Griffiths, in the presiding circle, because of his illness.

The diligent and tireless labors of Pastor J. E. Jones are known to God and his children. More will yet be said about him.

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