

ZION'S TRUMPET

VOLUME 9

1856

# UDGORN SEION,

NEU

## SEREN Y SAINT;

YN CYNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-  
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,  
PRYDYDDIAETH, &c.

"A mi a osodais wylwyr arnoch ehwl, gan ddywedyd, Gwrandewch ar  
sain yr udgoru."—JER. vi, 17.

"Holl drigolion y byd, a phreswylwyr y dddear, gwelwch pan gyfodo efe  
faer ar y mynyddoedd, a chlywch pan udgano ag udgoru."—ESA. xviii, 3.

CYFEROL IX.

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ABERTAWY:

ARGRAFFWYD, CYHOEDDWYD, AC AR WERTH GAN D. DANIELS,

1856.

# ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

THE PRINCIPLES OF THE “DISPENSATION OF THE  
FULNESS OF TIMES,”

IN

TREATISES, LETTERS, ACCOUNTS,  
POETRY, &c.

“Also I set watchmen over you, saying, Hearken to the sound of the trumpet.”  
—JER. VI, 17.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth  
up an ensign on the mountains; and when he bloweth a trumpet, hear ye.”—ISA. XVIII, 3.

VOLUME IX.



SWANSEA:

PRINTED, PUBLISHED, AND FOR SALE BY D. DANIELS.

1856.



# FOREWORD.

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HERE is the ninth Volume of ZION'S TRUMPET in the hands of our readers. The experience of the uniqueness of its fascinating sound calls thousands to enlist under the banner of Jesus, and thousands to journey toward the strongholds of Israel on the tops of the Everlasting Mountains which, despite our own inability, have given us encouragement, through the help of our God, to blow for the ninth time, on the soldiers of the Kingdom of Jesus to teach more and more of its perfect organization. We are glad to understand that tithing, more fasting, saving, constant praying, and diligent working are occurrences, remarkable, among others, which are chronicled in our Ninth Volume. They become even more interesting in each additional volume in proportion to the success, the growth, the strength and greatness of the Kingdom of Jesus, and the overthrow of the kingdoms of the world.

Our present campaign is the preparatory work for the coming of our Great King in his glory, with his majestic host on high, to place vengeance on those who have refused the conditions of peace which we offer in HIS name.

The Trumpet of trumpets and the Star of stars is that of the Saints—it sounds the war cry of the King of kings and the Lord of lords against the great whore who has become drunk on the blood of his Saints. It sounds to those who have covenanted with God, through his messengers,

“Come out of her.” To all others it says, “For the hour of His judgment is come.”

Although our Trumpet is small, its voice is remarkable and important. If the great happenings of the Dispensation of dispensations and the Fullness of Times are interesting, then its sound will be of a similar nature, because the destruction of Babylon, and the rise and increase of Zion will be the constant topic of its cries. Its constant sounding of this kind until the thunderous sound of the Archangel shouts, “Babylon the great is fallen, is fallen”—and the light of our small Star, together with each one of its kind, to lead the wise men of this eastern country who recognize its light, to the Sun of Righteousness in the west, is the earnest prayer of your

EDITOR.

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 1.]

JANUARY 5, 1856.

[VOL. IX.

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### THE ENGLISH LANGUAGE.

*(From the "Star.")*

It is natural for men to love the country they are born and educated in, to cling to the manners and customs of their fathers, and to think that the language in which they first learned to lisp their childish wants is the most perfect of any. It is well that this is so, for it tends to make men more contented with their lot, and we would not desire to have it otherwise merely for the sake of change.

Latter-day Saints are the Lord's peculiar people, raised up to accomplish his purposes in the earth, and the most perfect union is necessary to fulfill them. In order for a people to become perfect in union they must be one in everything which can influence their actions, whether of a religious, civil, social, or domestic nature. This can never be done effectually, without a general medium or language, by which one person can convey ideas or principles to another, in the same light in which they are received.

The Saints will some day be in possession of a pure language, of Celestial origin, such as Adam spake in the garden of Eden when the Lord talked with him in the cool of the day, and which will again be the medium of communication when men become sufficiently perfect to converse with the Gods.

If there is any one language on the earth, that assimilates nearer to this pure one than another, it has not yet been revealed to the world. Therefore there can be no utility in discussing the subject. It becomes the Saints scattered through the earth, to lay aside their national feelings, their prejudices in favor of their native languages and customs, merge all into the kingdom of God, and love that most which He favors, and which will tend to restore them to His presence. From among the multiplicity of languages, the Lord has seen fit to select the English as the medium through which to reveal the fullness of the Gospel in this Dispensation. The fact exists, the propriety of His doing so, man has no right to question. Into this language the Book of Mormon was translated by Urim and Thummim, and the revelations in the book of Doctrine and Covenants were first written as they were dictated by the Spirit of inspiration. It is the general language of the Saints in Zion, and the one through which the servants of the Lord continue to make known His will to the nations of the earth. No work can be translated from the language in which it was originally written into another, without losing much of its force and power. Therefore if the Saints would read the revelations of the Lord in these days, in their original beauty and excellence, they can only do so in the English language in which they are written.

To illustrate the subject more fully, let us consider the real position of the Scandinavian, Swiss, Italian, and Welsh missions. Those who have the presidential charge of them, have to bear the burden of being nearly the only channel through which the Saints can receive instructions from the authorities, and the only ones who can feel the weight of these instructions in all their original force. They in turn convey to the presiding Elders under them the knowledge they receive, and thus it has often to be reflected through several mediums, in order to be diffused among the people. No matter how diligent and faithful these mediums are, every secondary reflection must mar the beauty and brilliancy of the light which emanates from the fountain. If the people read the *Stierne*, *Darsteller*, or UDGORN SEION, the instructions they contain have all the necessary imperfections of a translation. If the Presidents of Conferences throughout those Missions understood English, a wide field of research in the works of the Church would be open before them. They could, by being able to read the "Journal

of Discourses," the "Deseret News," the "Star," the "Luminary," and the "Mormon," drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their Presidents they could comprehend and carry them out with far greater efficiency and power.

This would greatly strengthen the hands of those who preside over such missions, and render their labors lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only the Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Traveling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that they themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way, if they are otherwise faithful, to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellowmen.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavor to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want

of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position, particularly those who stop for a time in the United States, where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders laboring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source. Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles, of exaltation and eternal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labors, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language; and they should not fail of taking the “Star,” the “Journal of Discourses,” and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the UDGORN SEION, *Skandnaviens Stjerene*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Traveling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

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#### LETTER FROM THE VALLEY.

*G. S. L. City, August 27, 1855.*

DEAR UNCLE D. DANIELS,—I saw a line in your letter saying that Hannah and Ann have again joined the Church, and that they are good Saints, &c., and that they wish me to forgive them and send for them, which I have decided to do, and I have sent word to Hannah regarding the matter; I have sufficient means to bring them, and I need them, for I always keep two servant girls in my house. I live next to the North West Corner of the Temple Block, the house next to the Temple, and I am building a new house now to the side of the house of Brother H. C. Kimball. This year I am making an *Astronomical Ephemeris* and an Almanac for the Church, and I live off my teaching. I heard that my youngest daughter died, and I was very sorry to hear that; I do not know where Mary is, but if you could arrange for her to come across I would prefer that to having a thousand dollars. Dear Eliza is a very fine lass, healthy and high-spirited. But where is Sister Ann Daniels now? I have not heard anything from her, except that she

had gone to Glamorganshire, that she was usually desirous to come to Zion; if she is of the same mind now, allow her to emigrate at my cost, and I shall pay everything when you come to the Valley, and let this letter serve as “security” for the arrangement, and strive to send Mary with her if there is any way, and I shall repay it all honestly. I have nothing but the best love toward each one of them. Remember me to my brother Dafydd, and all his children; I hope that he is coming here this year; if not, I wish to hear from him, and tell him to send a letter soon containing information about his feelings, his intentions, &c., together with all the details about his children; I wish for them all to come here soon, for neither they nor we can enjoy a fullness of happiness until we come together,—here there is happiness for the Saints, and it is a big loss for them to remain in Babylon.

I wish for you to send a letter to me straightaway, and do not write anything to me in the letters of others; I prefer to pay the postage for my letter myself. Your family is healthy and comfortable, and everything is good, except that the climate has been unusually dry here this year, and the crops are not as abundant as you have seen them, but it is expected that there will be quite enough for food.

I wish to be very fondly remembered to Capt. Dan Jones; I heard that he has suffered heavy persecution in Wales since I left. O! dear Wales, who has taken out your eyes, that you cannot obey the truth? If they only knew the thousandth part of the respect, the praise, the honor, and the glory that Dan Jones has in the kingdom of God, yes, the situation in which he stands even now in the sight of Prophets and Apostles of the Almighty God, I suspect they would be considerably frightened, and they would fear until their hair would stand on end when they looked at him! I wish for the power of the Lord to be with him, and I believe that it will be, and that he will overcome.

I shall close now, wishing every blessing to be on you, and that you will be successful in getting my dear friends to the land of promise.

Yours sincerely,

THOMAS JOB.

---



WORD OF WISDOM.

TUNE—"Life and protection."

THERE are still some foolish habits,  
 That yet continue in the world,  
 'Tis a very strange thing that God so long,  
     Tolerates such a foolish thing.  
         Drinking and getting drunk,  
         And vomiting on the floor,  
         And chewing tobacco,  
         And smoking now.  
 'Tis a surprise now that man has not seen,  
 His own great foolishness;  
 He spends his money to purchase wine,  
     Which makes him a fool.  
         Drinking and getting drunk, &c.  
 Another spends every last penny,  
 To have tobacco in the corner of his cheek,  
 And if he can't get it he makes more noise,  
     Than the Church bell.  
         Drinking and getting drunk, &c.  
 Neither sensible or wise, rather man is a fool,  
 He pays for something that does him harm,—  
 He makes a god of his belly; and his tired back  
     Has nothing to cover it well,  
         Drinking and getting drunk, &c.  
 He raises some to wear a *veil*,  
 While he with his poor old clothes,  
 And his wretched family can get  
     Only a base and miserable living,  
         Drinking and getting drunk, &c.  
 There are some who wear fine silk,  
 And dine on delicious delicacies,  
 And he is feeding them,  
     While his family are a pitiful sight.  
         Drinking and getting drunk, &c.  
 Some must have snuff and tea,  
 And strong coffee every other with it,  
 With *rum* or *brandy* in it,  
     To be quite in *style*.  
         Drinking and getting drunk, &c.  
 Some great men have been seen,  
 Falling thus to the ground in misery,  
 And they are not on the parish,  
     Because they were so foolish.  
         Drinking and getting drunk, &c.

I heard one saying boldly,  
 That without tea she would die;  
 But remember the old grandmother,  
     Who died at a hundred and two,  
     Without tea or coffee,  
     Nor tasting *rum* and milk,  
     Nor snuff to harm her,  
     Nor tobacco either.

She drank milk and whey,  
 And water with her barley bread,  
 She made soup just from vegetables,  
     Better than anything these days.  
     Without tea or coffee, &c.

She did not stay up late,  
 But got up early with the dawn,  
 And thus collected great wealth,  
     By being wise like this.  
     Without tea or coffee, &c.

There are *bome* and *organs* in the garden,  
 Mint, *savory*, and fair *goldmary*,  
 She cuts, dries these, following the bard's word,  
     Makes a drink from these.  
     Without tea or coffee, &c.

If a being with fine reasoning,  
 Never can convince a man like you,  
 Oh, take a lesson from a cow or dog,  
     Or mule, or a wise horse,  
     They refuse snuff,  
     And the old, black tobacco,  
     And the strong spirits,  
     That are bad for us.

Give *joe* to the dear horse,  
 To a mule, a cow, a sow, or a dog.  
 None of these like it  
     Nor pipe smoke either.  
     They refuse snuff, &c.

Give *joe* to a goose, or a black cock,  
 Or a *pinch* of snuff to a cat or dog,  
 And *gin* or wine to a dear little lamb,  
     You'll learn something from them.  
     They refuse snuff, &c.

Give a *glass* of *rum* or strong brandy,  
 To the gentle sheep to see if it drinks,  
 To a wily fox, a lion, or a badger,  
     You'll learn something from them,  
     They refuse snuff, &c.

Offer tea, or red coffee,  
To wild cats, or badgers,  
Or put *joe* in the corner of their cheek,  
You'll learn something from them.

They refuse snuff, &c.

All the fish of the sea, reptiles of earth,  
And every creature wild and tame,  
And the winged hosts of the heavens,  
All provide true teaching in this.

They refuse snuff, &c.

Well, now then, Welsh folks, with haste,  
Bid farewell to every craving,  
Serve God every day of the month,  
And your place will be blessed.

Refuse snuff, &c.

If this you do, God's favor you'll have,  
His peace and all fitting knowledge,  
And a blessed place to live forever.

Enjoying the privileges of heaven.

Refuse snuff,

And the old, black tobacco,  
And the strong spirits,  
Which are bad for us.

*Glan Teifi.*

JOHN RICHARDS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

SATURDAY, JANUARY 5, 1856.

THE NEW YEAR.—Through the remarkable goodness of the Giver of every breath of life, here are we and our readers taking the first step over the threshold of a new year! And regardless of who can describe His feelings, we are incapable of expressing our feelings or our thoughts as we look back over the past year or what we perceive for the future. This we will say, that the beneficent effects we detect following the feeble voice of our TRUMPET encourage us to take it up again, and to strive to trumpet more loudly than ever—Come

out of Babylon with haste, you children of Zion. Despite the shrieks of all the trumpets of great Babylonia that surround us that try to drown our voice with their raucous tones, we are not the least bit discouraged; the lovers of the truth in obedience to our voice escape to the only safe place, while the others like the ox to the slaughter follow their *fifes* and their *drums* to the clutches of a two-fold death.

This our new year, like a soldier who has slept the night after killing with all his might, awakens in the morning on the field of blood, underneath his full armor; rushing over the dead bodies of the previous day; in his lust for blood, he shouts—Give me, give me more food for my bloody sword to feast on! From the crown of his head to the soles of his feet, every member, joint and sinew of our world as a conquering soldier are writhing in deathly tortures, and every member believes that his own life depends on the death of the other. From head to toe, every member, joint and sinew of our world is like a conquered soldier writhing in the agonies of death, each member believing that its own life depends on the other dying. To him who understands the Signs of these dreadful Times there are obvious thick, black, red, and livid clouds in our skies, weaving a shroud for the nations of the world, such as will defy history to describe its like before; even so the ungodly do not see when adversity comes, but the wise foresee the storm from afar, and like doves, fly to their windows; and there sing praises to Him who provided for them, and led them to one small glade on the face of the troubled world, where its inhabitants live together in peace and wonderful vigor, which is *Utah*. Despite all this, doubtless the priests, editors, and teachers of false religion of Babel will show their jealousy, their wickedness and their hatred of true religion this year, and having seen clearly that their worst was beneficial to “Mormonism,” we wish them good speed on their new year’s adventure, and a fair wind to do the worst that they harbor in the dreadful pits of their deceitful hearts—onwards then, to the hilt, who will complain; God and the truth are on our side despite the ugly howl of all the world’s wolves against us. He is our strength and our leader.

We shall add no more now, but we entreat the help of all lovers of the truth to fulfill our duties this year, whether by blowing through the TRUMPET, emigrating the poor, or any other thing which we are

called upon to do for Zion; let us do it all through faith in our King, and we beg for the faithful prayers of our fellow-soldiers, for us all to be able to militate bravely and long enough to earn its “unfading crowns,” and to have everlasting life to wear them.

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THE EMIGRATION.—We wish for the Emigrants to the States to send to us their names, ages, occupations, dwelling places, and their deposit, as soon as it is possible; for we intend to be the first to go with them if a shipload can be obtained; and notice that the price for small children is ten shillings, and that 8 years, not fourteen, is the age that differentiates the price of the transport.

The suitability of the new plan of crossing the plains on foot is becoming more obvious the more it is examined, and with the blessing of the Lord and the precautions and wise plans of President Taylor on the other side, no one need fear failure and disappointment except from their own unfaithfulness in complying with them.

For more on this matter, we can do no better than to quote the following interesting observations from the *Star*, which together with an excellent letter of President Young in the previous issue, will make the hearts of the faithful, no matter how poor they may be, to leap for joy, and will tend to awaken the old sleepers to become worthy of the character of the faithful so they may have in their times, their part of the fatherly support and assistance of their generous fathers in Zion to bring them to safety. Here we see clearly the truthfulness of the promise of our elder Brother, namely, “Blessed are the meek, for they shall inherit the earth.” May meekness be the chief characteristic of us all, so we may go to Zion to secure our titles to our eternal inheritances since only *meekness* will make us worthy of such. But the *Star* says:—

Perhaps it will be asked, ‘Why has not this plan been adopted before?’ Some of the reasons are obvious. The route to Utah is becoming more generally known, and there are many men who are familiar with its advantages and disadvantages, and more capable of judging what can be done, and more able to assist in carrying out new plans in a safe and judicious manner than they were before. The

settlement of the country on the first part of the road by the whites for some distance, will save the emigration the trouble of hauling all their provisions from the Missouri river. The Saints in Utah are becoming every year more abundantly able to assist the emigration with teams and provisions on the latter part of the journey—of this, President Young gives the most cheering assurance; and last, but greatest of all, the faith of the Saints and the spirit of gathering has increased, and thousands now see the necessity of emigrating, and are willing to make any sacrifices for its accomplishment, who have heretofore felt quite indifferent, and as though, if they could not go pretty comfortably, they would rather not go at all.”

One object of the P. E. Fund Company from the commencement of its operations has been to bring the expenses of the emigration down to the means of the greatest possible number. Another has been, to a considerable extent, to select mechanics and persons best calculated to build up and strengthen new settlements, and also those who could mostly help themselves, until the Saints were firmly established in their new home, and able to effectually carry out the ultimate design of the Company. Now the time has arrived when the funds of the Company can be applied to their legitimate object, and the faithful, long-suffering poor are the special objects of regard. Plans are being devised to effect the deliverance of the greatest possible number of these with the means at the disposal of the Company. This is the great object to be attained, and for which handcarts are to take the place of wagons and ox teams.

Every year the way opens up in proportion as the spirit of gathering increases, and the faith of the Saints enables them to overcome the increased difficulties and trials of the journey. The difficulties of gathering, and the amount of toil and hardship which the Saints will be willing to endure to get to Zion, have only *begun* to be developed. As there are no doubt many who years ago might have gone comfortably on their own means, but now would rejoice in the opportunity of getting there with handcarts, so there will be thousands in years to come who will be glad to flee there on foot, ragged and destitute, with a bundle under their arms, and nothing but a crust of bread to eat. Many who read this will live to

see that time, and be overtaken in those scenes, unless they use all possible diligence.

Many men have traveled the long and weary journey of 2000 miles from the Missouri river to California on foot, and destitute, in order to obtain a little of the shining dust—to worship at the shrine of Mammon. Who, that appreciates the blessings of the Gospel, would not be willing to endure as much and more—if necessary, in order to dwell with righteous and reap the riches of eternal life? The Mohammedan will perform a long and weary pilgrimage of months and even years, and make every sacrifice that human nature can endure, to kiss the tomb of his prophet, and bring away a relic from the holy city of Mecca. The Roman Catholic will endure severe penance with the hope of saving his soul from purgatory. The Hindu devotee will suffer self-inflicted tortures of the most excruciating nature, to obtain the favor of his imaginary deity. And modern Christians, who trust to the frail bubble of a hope for salvation, will often endure much to prove their honesty of purpose. Then shall not the Saints, who have the revelations of heaven—the testimony of Jesus—the preludes of eternal joys—and can partake of the powers of the world to come—be ready to prove by their works that their faith is worthy more than the life of the body—the riches of the world—the phantoms of paganism—the creed of the false prophet, or the imaginary fantasies of modern sectarianism?

Although we are unable at this time to present our readers with the plan of our operations the ensuing season, we will endeavor to give a few facts which will enable them to answer some of the daily questions arising in their minds on that important subject.

All orders for persons to emigrate, by the P. E. Fund, to ensure our attention, must come from the President of the Company. The funds of the Company can only be applied to aid those who go directly through to Utah, under the direction of its agents, and cannot be applied to aid any going only to the United States.

The Company cannot, as it did last year, lend those who have ten, eleven, or twelve pounds, sufficient to go through with teams, as the funds of the Company must be appropriated to aid *those who have proven themselves worthy by long, continued faithfulness in the Church, whether*

*they can raise any means of their own or not. These persons must be brought, so long as we can act within the means of the Company, no matter if they have a sixpence in the world.*

Last year, in order to accommodate the feelings of the Saints, and enable them to cross the sea with their friends and acquaintances, we sent Fund passengers with others on the same ship, but experience proved that the trouble and inconveniences arising therefrom more than counterbalanced the advantages. Therefore this season the P. E. Fund passengers will go in companies by themselves from here to the Frontier.

Persons ordered out through the President of the P. E. Fund Company, and who decline going, are reported back to him annually, with their reasons why. As on the arrival of such reasons the funds are liable to be otherwise appropriated, we do not feel authorized to forward the parties afterward unless the order for them has been renewed.

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THE POOR.—The season of the year has now arrived when hunger and want press heavily upon the poor. Many of the Saints, we are aware, are in very destitute circumstances, and have to suffer in common with the multitudes that surround them. The Pastors and Presidents are specially required to see that arrangements are made in all the Conferences and Branches to prevent the diligent Saints from suffering in this inclement season from hunger and cold. “But whoso has this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” Let the Saints who have impart to those who have not, and remember that he that giveth to the poor lendeth to the Lord, who in due time will repay him with increase.

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DEPARTURE.—The Ship “John J. Boyd” sailed on the 10th of last month for New York, with 512 souls of the Saints on board, of whom 439 were from Denmark, Sweden, and Norway, 30 from Piedmont, and 43 from Great Britain.

The prices of passage on the “Emerald Isle” and the “John J. Boyd”



were £4 5s for adults, £3 5s for children, and 10s for infants. The age of distinction between adults and children is 8 years, instead of 14 as heretofore. It is thought that the variations from the above prices will not be very considerable, though this is necessarily guided by the readiness with which ships may be obtained, and the abundance or scarcity of passengers. Persons had better send up their names, ages, &c., with their deposits of £1 each, immediately on their determining to go to the States, even though they may not wish to go by the first ship. This will better enable us to arrange for ships at the times most convenient for passengers. We shall send out another shipload about the latter part of January, if we have sufficient applicants for passage to make up a company.

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NOTICE.—It is important for all who intend to cross the plains next season by the usual slow method of ox teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the Frontier, to forward the cash to us immediately on their deciding to want them, that we may be ready to secure them in time, through our agent there.

The price we estimate for this will be the sum required last year—£55 for a good wagon complete (except cloth for cover), two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit on the Missouri river.

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ELDERS Asa Calkins, Joseph S. Scofield, and James Lavender arrived on the steamer “Pacific,” on Sunday the 9th of last month. The brethren are in good health and excellent spirits, and we heartily welcome them to this portion of the earth, to labor a while in the gathering of Israel. Elder Calkins will engage in the business of the Office. The appointments of the remaining brethren will be given in the next *Star*.

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BAGS FOR EMIGRANTS.—In answer to several inquiries about suitable bags for the journey instead of chests, we report that convenient bags with respect to size and manufacture, made to keep

water out, for from 3s 6c to 4s 6c, can be obtained by contacting this Office.

### MISCELLANEOUS, &c.


*Payments toward the Debt of the West Glamorgan Conference from Dec. 13 to Jan. 2.—(The First Promises.)*

£	s.	c.	£	s.	c.
David Lewis, Swansea.....	1	0	J. Paliphant, ditto.....	0	3
Rebecca Knight, ditto.....	0	2			

#### *The second Promises.*

John Perkins, Morristown.....	0	5	0	Mary J. Cutcliffe, Swansea.....	0	2	6
John Evans, Treboeth.....	0	5	0	Thomas Fisher, ditto.....	0	3	0
Mary Evans, his wife.....	0	5	0	Enoch Lewis, Treboeth.....	0	2	6
Thomas Davies, Ystrad.....	0	2	6	Jane Lewis, his wife.....	0	2	6
Elizabeth Davies, his wife.....	0	2	6				
Joseph Jones, Ystrad.....	0	2	6				
Ann Jones, his wife.....	0	2	6	Total.....	3	1	0

RECEIPTS FOR BOOKS FROM DEC. 18 TO JAN 1.—Thos. D. Evans, £3; Benj. Jones, £6; E. Middleton, £20 4s 2c; G. Roberts, £5 9s; Wm. Lewis, £10 14s; H. Roberts, £3 5s 7c; John Davies, £2 13s 1½c; Thomas Morgan, £4; Lewis Davies, £4 4s; George W. Davies, £54 14s 4c; Evan S. Morgans £1 11s 5c.

 As the movement of the grass on the prairies shows the direction of the breeze, the movements of the Conference Presidents will be indicated by their efforts to pay their book debts,—“By their fruits ye shall know them” applies here as well.

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

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### SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 2.]

JANUARY 19, 1856.

[VOL. IX.

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THIRTEENTH 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 THROUGHOUT THE EARTH,—

GREETING:—

BELOVED BRETHREN,—Under the blessings of an overruling Providence, whose tender mercies are over all His works, we are again permitted to write unto you concerning matters and things pertaining to the kingdom of our God.

We have abundant reason for gratitude and thanksgiving unto our Father in Heaven, who hath shielded us from the power of the adversary, the stratagems and wicked devices of ungodly men. For a time the Saints have been left to pursue the even tenor of their way without molestation or hindrance from abroad, while peace and tranquility have reigned supreme in all the valleys of the mountains.

In May last, in company with a few of our brethren, we visited the southern settlements, counseling and instructing the people, among whom we are happy in believing that a general spirit of contentment and desire to do right extensively prevail, and although we found them with their crops almost entirely destroyed by the ravages of grasshoppers, rendering their hard exertions and the labors of their hands fruitless, still we heard

not a murmur, no complaining, but rather a firm and determined reliance upon the Lord of Hosts and their continued exertions for sustenance.

Although the crops were so generally cut off as late as from the 1st to the 10th and 15th of June, and though the small remainder afterwards suffered much from the drought, still the late crops of corn and vegetables and some late sown wheat have matured in sufficient quantity, it is believed to supply the wants of the community until another harvest; there will, however, probably, be a scarcity of wheat. All kinds of fruit trees have borne abundantly, although they also suffered through the ravages of grasshoppers and the effects of the drought.

Brethren, the Lord has touched us lightly; be advised by this gentle chastening, give heed unto the whisperings of the Spirit, and tempt not the Lord to bring upon us a heavier rod of discipline, that we may more fully escape those judgments of high heaven's King, which are now abroad upon the earth and being poured out upon the children of men.

When plenty shall again crown your efforts, let heaven's bountiful blessings be sufficiently appreciated to cause you to exercise the proper economy for their care and preservation.

The Indians in our settlements have been generally friendly; and though indications of hostilities will occasionally arise, still we have the satisfaction of believing that a good impression has been made upon them, and that the time is not far distant when we may more surely rely upon their peaceful disposition toward the whites.

The more we witness the workings of the peaceful policy which we have practiced, and endeavored to have our brethren practice toward them, the more we are convinced of its being the proper one, and best calculated to promote their interest and salvation, as well as ours. Besides being the cheapest, it is far easier, and exercises a better influence, to feed and clothe than to fight them.

Be merciful, therefore, and be patient to the poor, degraded, and ignorant children of the mountains and the plains. They are the seed of Abraham, unto whom pertain the promises; seek to

enlighten and bring them back unto a knowledge of the Lord God of their fathers; remember that He is their God today, as well as anciently, and that He witnesses, with equal interest, the movements of the children of Israel, as when He gave them instructions from Sinai's consecrated mount, the Temple of Solomon, or Calvary's blood-stained soil.

The time of restitution approaches; be up and doing, therefore, while the day lasts, while there is an opportunity of rendering them assistance and doing them service, that you may hear the approaching words—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While great exertions have been made, and are being made, toward converting the heathen in distant nations and upon the islands of the sea, if we have in our very midst a people just as worthy and intelligent, just as capable, and every way as much entitled to receive the Gospel, then let the words of life and salvation be extended unto them. Let the messengers of peace go and instruct them in the arts of civilized life, teach them to plant and sow, reap and mow, raise stock, build houses, make farms, and forsake their evil and pernicious practices, their wanderings and ill-paid predatory or hunting excursions.

Influence them to obtain a living without depending upon hunting, for that furnishes them a very precarious and scanty subsistence; give them your faith and prayers, as well as works; instill into their minds the spirit of peace and eternal truth, that the visions thereof may be opened to a knowledge of the Lord their God, and of Jesus Christ whom He hath sent.

At the same time, brethren, preserve yourselves from their treachery and savage fury, from their loathsome and degrading vices, and seek to elevate them in the scale of being to your own level, but never condescend to theirs, as is too often practiced by the whites. Show them that you are their superiors by your more noble and virtuous acts and bearing, and that you are not with them for selfish or unholy purposes. It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white

children, and we trust that the great good will result unto the rising generation through this source.

On the second day of September the Utahs and Shoshones met in this city and made a treaty of peace, which it is hoped will be permanent and prove of lasting benefit to all parties concerned—including the whites.

Near the Elk mountains, and on the left bank of Grand river, the Indians killed three men and some twenty head of cattle, and drove the settlers away; they came to Manti, and will probably not return this fall, notwithstanding they left nearly everything belonging to them in the possession of the Indians. With this exception there has been no actual outbreak during the season, although there have been a few hostile demonstrations and threatenings, whose cause is at present unknown. We trust that all matters will soon be satisfactorily explained and amicable relations restored, that the settlers may be able to return to their location the ensuing spring.

The endowment house in this city was dedicated on the 5th of May last, and received the name of the "House of the Lord." Since then endowments have been regularly given and are still continued, principally under the direction of President Heber C. Kimball.

The Church Historian house and office has been erected, and is now being finished.

A large amount of stone has been laid in the Temple foundation, which has been finished, ready for the basement story, but owing to want of stone, the work, since the first of August, has been and still is suspended. The teams engaged in hauling stone had to be turned away to range, in consequence of the feed's failing in the vicinity of the quarry and city.

We hope to obviate the occurrence of a similar suspension in the future, by availing ourselves of the Big Cottonwood canal, which, it is expected, will be ready for operations by the 1st of May next, and upon which we design bringing the granite stone for the further erection of the Temple.

A *Foundry* has been put in operation and has furnished very superior articles, mostly for machinery and mechanical purposes. Its

operations have been much facilitated by the use of stone coal, large and valuable beds of which, of excellent quality, were discovered in the early part of the season, in Sanpete Valley, near Fort Ephraim, and a considerable quantity has been brought to this city; but it is located at too great a distance to become available at this point for general consumption.

Through the facilities afforded at the Public Machine Shop, cutlery of a good quality has been manufactured, also locks and many other articles for general use. Much more cloth than heretofore is being made in the various settlements, also leather, hats, cordage, brushes, soap, paper, combs, crockery, iron, and various other useful and self-sustaining articles are being organized from the native elements in flattering abundance.

Many good buildings have been erected during the season, among which we may mention the Court House, Warden House at the Penitentiary, and finishing the south wing of the State House at Fillmore, besides other extensive and permanent improvements both in city and country. Many mills and various other kinds of machinery have been put into successful operation.

The hum of industry has awakened the silence of these vast solitudes, and, while hill and dale resound with the woodman's song, with the tinkling bell of the headman's charge, and the rumbling caused by the husbandman's and artisan's toil, the clattering mills mingle their sounds with the roar of the mountain streams, while the Indian hies away to his secret spring by the mountain bush, or seeks his shelter among the *sage* of the barren plain. Thus, where but a few short years ago were heard naught but the howling world, the savage war whoop, or the raven's cry, we now hear many a nook and corner echoing with the sounds of civilized exertion, and behold them surrounded with all those appliances of wealth adapted to the white man's home.

In many lands, and among strangers, we have traveled many a weary mile, without purse, scrip, or murmur, to preach the Gospel of salvation to the people, and could scarcely find hospitable shelter for the night, but here we can travel throughout the length and breadth of the land, and seldom meet with any but Saints, those who have

come out of the world to serve the Lord, keep his commandments, and do his bidding.

The aid of the P. E. Fund Company has this year been extended to some 1300 persons, nearly a fourth of this season's immigration. This operation, through the hard times in the English Conferences, and the great scarcity of money at home, has had a tendency to involve us somewhat in debt.

Many of the brethren here have sent for their friends, through the aid of the P. E. Fund Company, and they have arrived and are on their way hither; over 600 of this year's immigration are of this class. Now let the brethren who have sent, help us meet the liabilities which we have incurred on their account, and pay up their obligations to the fund.

Let those who feel an interest in the work of the gathering be liberal in their donations, and prompt in paying what they owe, that the Fund may be sustained, and our next year's operation be not crippled for the want of means.

The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for assistance. Many of them are long in the Church, and have been faithful in all things, acting in the discharge of every duty. Shall we turn a deaf ear to their appeals and leave them to linger in the midst of wicked Babylon, where, year by year, the perplexity and distress of nations, their wickedness, abominations, and corruptions, wars, pestilence, and persecutions are multiplied by waxing greater and greater, thus constantly tending more completely to hedge up the way and render their longer continuance in those lands more burdensome and oppressive than ever?

Let this question be answered by your acts, for to this resource are we driven, and unless we receive aid, either by donations or the payment of debts owing to the Company, we shall be obliged to measurably suspend operations the ensuing year. We have already extended relief to the utmost limit, and have almost entirely absorbed every available resource of the Church to aid in this matter; we trust, therefore, that you will make it a subject of careful consideration



and prompt and proper action, for it is worthy of your most active benevolence. It has long engaged our attention and that of our Elders on foreign missions, has been the theme of our prayers and communications in time past, and commends itself to the attention of all Saints, as opening the only, at present known, effectual door of temporal salvation to the really destitute.

Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy classes, have means wherewith to come and subsist until they find channels of profitable occupation. But the P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from the thralldom of ages, from localities where poverty is a crime and beggary an offense against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence, "while eternity comes and eternity goes."

This is true charity, and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labor, their subsistence.

The world, at present, furnishes no place so well adapted as this for the exercise of such benevolence, no spot so suitable for the homes of the poor, no country more in need of their labor to bring into use its undeveloped and, we might almost say, unexplored resources, no government where institutions beckon the competition of the low as well as the high, of the poor as well as the rich nor where honesty, capability, and merit, instead of high birth, place, and worth, so often and so surely pave the way to honor and influence.

We have to regret the loss of many of the faithful, who have fallen victims to the power of the destroyer and pestilence, among whom we make mention of brothers W. W. Major and John Perry, of the English, Andrew L. Lamoreaux of the French, James F. Bell and lady of the Italian, and Jacob F. Secrist, of the Swiss.

While we mourn their loss, and deeply sympathize with bereaved families and friends, we rejoice that when they fell they were in the service of their Redeemer, and engaged in the promotion of his cause upon the earth. We trust, therefore, that they were taken for a wise purpose, and that they will meet the approval of the Judge of the whole earth, in the day of reckoning and recompense.

Elders Lyman and Rich are still in California, laboring in San Bernardino and other places in that State. Elder Orson Hyde is in Carson County, Utah Territory, where he has organized a Branch of the Church. Elder John Taylor is in New York, presiding and editing the "Mormon." Elder F. D. Richards is in Liverpool, presiding over the European Mission, and editing and publishing the "*The Star*." Elder George A. Smith is still engaged as Historian and General Church Recorder, and, together with the remainder of the Quorum of the Twelve Apostles, and the Presidents of Seventies and others, is laboring in the various Settlements of Utah, directed from time to time as duty seems to require. Elder Orson Spencer is editing and publishing the "St. Louis Luminary," in St. Louis, Mo., and George Q. Cannon is engaged in the publication of the Book of Mormon in the Hawaiian language in San Francisco, California, where he also intends publishing a paper. Elder Dan Jones is publishing ZION'S TRUMPET in Swansea, South Wales; John Van Cott, the "*Scandinavian Star*" in Copenhagen; and Augustus Farnham, the "*Zion's Watchman*" in Australia.

The East India Missionaries have returned, or are on their way hither, having faithfully preached the Gospel, from two to five years, in that benighted country, with but little apparent success.

The work is still prospering in Australia, the Sandwich Islands, California, the British Isles, Denmark, Sweden, the North of Italy, Switzerland, France, the British Provinces, and in many parts of the United States. At Cape Town, South Africa, there is also quite a Branch of the Church.

A company of Saints left Sydney, Australia, for the purpose of gathering to San Bernardino and this place, but only a few have as yet arrived on our western coast, the vessel having put into Honolulu

in distress and been condemned, thus retarding their anticipated speedy arrival to our peaceful abodes.

This is the first attempt at gathering the Saints from Australia, and we hope it will prove successful, for there are many more in that region who strongly desire to gather with the Saints in these Valleys, but cannot as yet obtain means of conveyance, trade, and commerce from our western coast with that country being very limited.

*(Continued on page 28.)*

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## ZION'S TRUMPET,

OR

### **Star of the Saints.**

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SATURDAY, JANUARY 19, 1856.

CIRCULATION OF THE "TRUMPET."—The majority of the Presidents of the Conferences decided in a council held lately that it is wiser to begin the present volume with about the same number as the previous volume, because of the following considerations:—

1st.—There will be hardly anything else published in Welsh.

2nd.—That the "*Route*" to the Salt Lake, and the "*Luminary*" have practically finished, with no hope that any others will replace them as far as is known.

3rd.—There will be many now expecting to emigrate who will change their minds, and will wish to have the TRUMPET.

4th.—The emigrants to the States can prepay for the remainder of the volume that will be published after their departure, and receive it after they arrive in the States.

5th.—Because hosts of the world are expected into the Church after the emigration who will be glad to receive it.

6th.—Because emigrants to Zion should make sure to obtain subscribers in their place before they leave, for *which no one should be*

*unable to do* if he chooses to do his duty.

7th.—Because if its circulation is decreased it would be necessary to increase its price.

8th.—Because it was on the condition that two numbers would be received for its price to be decreased to a *penny*; and the Presidents judged that it would be better for their Saints to have *two* for twopence than to pay twopence for *one* number, and that it would be better for those who have a grain of the spirit of Zion to pay whatever it costs, than to be deprived of the priceless news and teaching that will come through it from there.

9th.—Because if use is not made of all these considerations, and if word is sent to the Office at the time of departure, their number will be decreased and the emigration will affect the circulation. Those who do not see the benefit of the objective, and who are not satisfied by these few reasons to begin with, let them inquire, and they shall have nine or ten other reasons!

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TRANSPORTING BOOKS.—*How shall we transport our books with the handcarts?* is a frequently asked question. We answer, you can either leave the books with the Conference President, or someone else of your choosing: transport them to the camp, and leave them in the Office there until they can be sent for with the wagons next season, or some other way; those who have the means can hire their transport for about five pence per pound across the plains with those who go in wagons. There you have a choice of three ways, but for no reason should poverty or any other cause keep us from enjoying our books in Zion.

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NEWS FROM UTAH.—We have gleaned the following from the “Deseret News” for October, newly arrived. The weather continued lovely until October: good health has been generally enjoyed throughout the settlements; the grasshoppers, &c., have destroyed the majority of the grain in some valleys, nearly all in other places, while others were greatly spared, so that on the whole it is said that there will be plenty of food if used frugally in Utah until the next harvest, although the chief dependency of many will be on the later crops of potatoes, Indian corn, turnips, melons, &c. The trees bore their fruit

remarkably well; a substance not unlike the manna that rained on the Israelites is gathered from the leaves of the trees and the vegetables, from the rocks and the grass, from which is made a great abundance of sugar, and this makes up to some extent the deficiencies of the grain. Despite all this no murmuring or discouragement is heard from among the Saints, rather their dependence on the mercy of God, and their hopes for the future are clearly perceived in their tireless efforts to build the Temple, the public buildings and the forts.

We are sad to report that there are some rascals among the Indians who now and again disturb some of the distant settlements, stealing some of their animals, and they have killed three of the brethren in the new settlement made in the Elk mountains; the rest of the brethren fled for their lives, leaving their animals and their goods as spoil in the possession of the Indians. President Young has sent soldiers to defend the settlement that was threatened. All the camps of emigrants had reached the end of their journey successfully. The missionaries returned safely from eastern India and Australia, together with the chief authorities of Carson Valley, the Delegates who went to settle the northern confines of the Territory.

The new settlement of Las Vegas has been quite successful in everything they have tried to do; they had considerable rain which was a great blessing and help to their crops.

The California newspapers give high praise to the settlement of the Saints in San Bernardino, and they confess that the diligence, morality, and virtues of their Mormon neighbors there clearly gainsay the thousand malicious and false accusations spread about them. They have produced the best kind of cotton in Santa Clara, which will be of great benefit to the Territory.

By means of a comforting letter from his "better half," who sends her fond regards to her fellow nation, the Editor understands that the inhabitants of Sanpete are enjoying health generally; that the Indians have been peaceful, and that although hardly a bushel of wheat grew there the vegetables, &c., are supplying the needs of the inhabitants. He understands some other good news, namely that the wheat that was sowed last year is in good condition in the ground, and that it will do as seed for this year if it is watered in good time; this is valuable when seed is so scarce. Lately they have discovered an excellent material for making bells.

A Conference was held in Great Salt Lake City on the 6th, 7th, and 8th of October, where unity and an excellent spirit were enjoyed; we shall make space in our next issue for some of the interesting things that were discussed; until then study the instructive Epistle in this issue.

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### THIRTEENTH GENERAL EPISTLE, &c.

[Continued from page 25.]

THE Saints are gathering home from every nation, kindred, tongue, and people; and while we are thus concentrating a heterogeneous mass of all kinds of people, from almost all nations, though animated by one general spirit, intention, and desire, it becomes one and all to be kind, courteous, and gentle toward each other, and seek to instruct the people, that they may be more strongly cemented in feeling, interest, peace, and union, as well as in faith, truth, and the bonds of the new and everlasting covenant.

It was to this end, and to effect more fully this object, that the last Conference appointed Elders to take missions to all the settlements throughout Utah that the people may become improved and cultivated in their taste and understanding, and in every grace and accomplishment; that they may be amalgamated in their views and feelings, be strengthened in their faith, and, by not omitting the small, and generally esteemed trifling, matters of practical life, that this generation of Saints may be found pure and holy, mild and equitable in their intercourse with each other, even polished shafts, after similitude of a palace.

Remember that it is the trifling things of this life which make up our existence, and that but a small number of great events transpire without them. They are, however small, the important little duties of life, upon the daily practice of which much depends to fit a people for the coming of the Lord Jesus, or to prepare them for an exaltation in the kingdom of our God.

Therefore, give heed unto the teachings of those we have sent among you, and let all strife, animosity, and contention cease in your midst; live your religion, and let peace, faith, charity, and good works abound.

To the Elders appointed upon these missions, we say, "Go forth in the spirit of humility and meekness, and teach the people in the things pertaining to their temporal as well as their eternal salvation; imbue the people with the spirit of holiness, cleanliness, order, and economy, with the Holy Ghost which leadeth into all truth."

To the Elders abroad, we say, "Be diligent in all your labors, be faithful in your testimony to the people, and when they receive the truth, teach them to live and practice their holy religion." It is easy to bear persecution, to contend for the faith, and even to die for it; the hardest of all is to live it, to be always actuated by its holy influences and practice it in all the walks of life. It is not a plaything or mere toy to believe, amuse ourselves with at our convenience, and then lay aside, but a tangible, everyday experience and solid fact, entering into every avenue of business, of pastime and repose, as well as into the spiritually religious exercises of the mind.

In fact we have no requirement or duty upon this earth only to serve God, keep his commandments, gather his Saints, and build up his kingdom thereon; for this we live, for this we expect to die. But the main difficulty with the Saints is to live their holy religion, and pursue that course which will ensure unto them its blessings and privileges, and that increase of faith, intelligence, and improvement which they may enjoy.

It is a small matter to devote and dedicate ourselves and all we have to the cause of truth, and the building up of the kingdom of God upon the earth, but it is of importance to rightly apply ourselves and our means where we may do the most good. It is important that we be obedient and passive in the hands of the servants of God, and when we have embraced the truth, and placed ourselves with all we have upon the altar to so remain, regardless alike of friend or foe, sunshine or shade, peace or war, plenty or famine and pestilence. It is our duty not only to profess and be believers, but to work out our salvation, continuing faithful in all things, even unto the end. When you enlist under the gospel banner, give the adversary a ticket of leave, and never again permit

him an abiding place in your bosoms, never again place yourselves under his influence, neither anything which you possess; live to build up the kingdom of our God, and let your actions correspond with your professions.

We say to the Elders abroad, as well as at home, "Let these principles be instilled into your minds and the minds of all the Saints, and let them be amenable to the authorities which are placed over them, live humble before the Lord, deal justly and righteously, that the spirit of the Lord may richly abide in you."

When the Elders who are upon foreign missions wish to return home, and have no instructions to that effect, it is their privilege to meet together, make the question a subject of prayer and supplication before the Lord, and then act as shall be decided in council in accordance with the dictates of the Holy Ghost. It is your privilege to know the mind and will of the Lord concerning these matters, and by pursuing the proper course you will obtain it.

Let all things be done in order, and let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the Fund; let them come on foot, with handcarts or wheelbarrows; let them gird up their loins and walk through, and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa City or the then terminus of the railroad; there let them be provided with handcarts, on which to draw their provision and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains.

We are sanguine that such a train will out travel any ox train that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss, and perplexity of teams will be obviated, and the Saints will more effectually escape the scenes of distress, anguish, and death which have often laid so many of our



brethren and sisters in the dust.

We purpose sending men of faith and experience, with some suitable instructions, to some proper outfitting point, to carry into effect the above suggestions; let the Saints, therefore, who intend to immigrate the ensuing years, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.

If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.

If this project is once fairly tested, and proves as successful as we have no doubt it will, the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance. Therefore, Saints and all returning Elders who undertake to come through with companies, consider this subject and prepare yourselves accordingly.

During the General Conference, just closed, the younger people were counseled to obtain their endowments and marry; hence we wish it understood that we are prepared to give the Saints their endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guardians, and bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly and become men of God; act wisely and righteously before Him, and his choice blessings will attend you.

We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their consecrations in the spirit of liberality and in all good conscience, nothing doubting.

Keep the commandments of the Lord, observe the instructions and counsel you receive from those placed over you to preside, be faithful and industrious, economical and prudent; seek continually unto the Lord for wisdom, and train up your children in His nurture and admonition, that when we shall have finished our pilgrimage upon the earth, we may go hence in peace, having wrought righteousness and established justice thereon, and, through having fought the good fight and kept the faith, be prepared to come forth with a glorious resurrection to inherit eternal lives and exaltation, which may God grant, for his dear Son's sake. Amen.

BRIGHAM YOUNG,  
 HEBER C. KIMBALL,  
 JEDEDIAH M. GRANT.

Great S. L. City, October 29, 1855.

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*Payments toward the Debt of the West Glamorgan Conference from Jan. 2  
 to Jan. 15—(The second promises.)*

£	s.	c.	£	s.	c.
Daniel Lloyd, Abercennffig.....0	10	0	David Llywelyn, Neath.....0	5	0
William Evans, Llwyni.....0	10	0	Hopkin Jones, Morristown.....0	5	0
Isaac Evans, Cwmafon.....0	2	6	Gwenllian Jones, his wife.....0	5	0
David, son of J. Jones, Ystrad.....0	5	0	Total.....£	2	0

RECEIPTS FOR BOOKS FROM JAN. 1 TO JAN. 15.—Edward Middleton, £14; Wm. Lewis, £3 10s; B. Jones, £9.

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

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 3.]

FEBRUARY 2, 1856.

[VOL. IX.

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### MINUTES OF THE GENERAL CONFERENCE

*Of the Church of Jesus Christ of Latter-day Saints, convened in Great Salt Lake City, commencing Saturday, October 6, 1855.*

[And translated from the "Deseret News" by Thomas Harris.]

PRESIDENT B. YOUNG presiding.

On the stand:—Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles:—P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, and E. Snow.

Seventies:—Joseph Young, H. Herriman, Z. Pulsipher, and A. P. Rockwood.

High Priests Quorum:—David Pettegrew.

Presiding Bishop:—Edward Hunter.

Presidency of the Stake:—David Fullmer, T. Rhoads, and P. H. Young.

Clerk of the Conference:—T. Bullock.

Reporter:—G. D. Watt.

Called to order by President B. Young.

Choir sang,—“The morning breaks, the shadows flee.”

Prayer by President Young as follows:—“Thou God who dwells in eternity, even our God, the God and Father of our Lord Jesus Christ, and the Father of our spirits, it is thee whom we

desire to worship and to whom we look, for we feel ourselves under obligations to thee, and owe to thee our being upon this thine earth.

We look to thee this morning in the name of thy Son Jesus Christ, whom thou hast given to be a ransom for our sins and for the sins of the whole world, and through whose name and atonement we expect life everlasting.

As thou has redeemed the earth and all things thereupon, we, thy creatures, who are endowed with intelligence, desire to worship thee in spirit and in truth, praying thee, our Father, in the name of Jesus Christ, for the light of thy Spirit to know how to worship thee, to know how to build up thy kingdom, to know how to approach thee acceptably, and in a manner that shall be acceptable to all holy beings. It is our God whom we worship, and we are assembled this morning in thy name to transact business pertaining to the building up of thy kingdom on the earth.

We feel thankful unto thee, our Father, that thou hast revealed thy will in this our day, that thou hast spoken from the heavens, and bestowed the holy Priesthood upon men, and again opened up the way of life and salvation, and that we are the happy partakers thereof.

Help us to appreciate the blessings that we enjoy. We have the privilege of assembling here to worship thee, with none to molest or make us afraid; thou has removed us far from our pursuers, from those that have sought to oppress us, and from those who have killed our Prophet and destroyed many of thy Saints. We thank thee that thou has removed us to these mountains. Help us to realize that our blessings are far above those of many of our fellows; while millions are sitting in darkness, in the regions and shadow of death, suffering for food, suffering through the oppression of kings and rulers, bowed down in their iron fetters, having not the liberty of speaking or acting, or scarcely of thinking, for themselves, help us to realize the blessings of having our birth and education in more genial climes and among more hospitable people, where the laws and government under which we were born have tolerated us in freedom of thought

and speech; and on this happy soil, even America, where thou hast brought forth the fullness of the Gospel and the eternal Priesthood of thy Son, where thou has guaranteed to all the right to worship thee according to the dictates of their consciences.

We thank thee that we now enjoy that privilege. Help us to realize and appreciate these things.

While we look unto thee, our Father, and contemplate our circumstances, and contrast them with the circumstances of the inhabitants of other climes, we can say that we approach thee with shamefacedness when we look at thy Saints and those who profess to know thee, and at the same time behold that the little, frivolous, trifling affairs pertaining to this probation cause thy people to sin.

O Lord, we feel to beg and plead with thee to have mercy upon our weaknesses—be compassionate unto us.

And as we have assembled this morning for the purpose of transacting business in the capacity of a General Conference, we do pray thee, in the name of the Lord Jesus, that thy Spirit may influence each heart, that we may be enabled to worship thee in spirit and in truth, to forsake all our sins and vanities, and to leave off those things that mar our peace and grieve the Holy Spirit of the Lord Jesus, for we desire to be thy faithful children.

We pray thee that each heart may be suitably affected by the light of eternal truth, that we may understand thy will concerning us, that we may have a disposition to do thy will, to love the Lord our God with all our hearts, to love our neighbors, especially thy Saints, as ourselves to cleave unto righteousness and hate iniquity, and to do good even to our enemies. We pray that the influences of thy Spirit may attend us through our Conference, that the heavens may be propitious over our heads, and that the veil of darkness, even thick darkness, that covers the nations of the earth may be taken from us, that we may see and know things as they are, and understand the mind and will of the Lord concerning us, that we may understand thy ways and thy going forth among the inhabitants of the earth that we may read the destiny of man and the future destiny pertaining to

us thy people, and to thy kingdom, and know and understand things past, present, and to come.

O Lord, we ask thee to let thy Spirit so rest upon us that each one who has assembled here to worship thee may have their spiritual strength renewed, that each one who shall speak before this people may be filled with the power of God, that the Holy Ghost may inspire each heart to speak, to hear, to sing, to pray, to write, and to do those things pertaining to the business transactions of thy kingdom acceptable unto thee, that thy kingdom may advance upon the earth, Zion be redeemed, and thine Israel be gathered, that we may be prepared for the coming of the Son of man, be the happy partakers of thy grace from day to day, and be counted worthy to be numbered with the sanctified, who shall enjoy the presence of the Lord Jesus with delight, and be caught up to meet him in the air.

Father in heaven, we ask for thy blessings upon those of thy Saints not now assembled here, who inhabit these mountains. Wilt thou comfort their hearts, inspire them, encircle them in the arms of thy love and mercy, and hedge them about by thy power; and be thou a munition of rocks round about us, towering between us and our enemies, that they may have no power over us.

Inasmuch as the wicked mingle with thy people here, we pray that thy Spirit may teach them the right way and convince them of the truth of the everlasting Gospel, though it is despised by men in high places, and set at naught by the nations; and though thy people and thy doctrine are held in derision, let those who are honest in heart have the light of thy Spirit, that they may be influenced to acknowledge that thou art God, and be inclined to seek after thy righteousness, that they may know and understand for themselves the influences that are of God and the influences not of God.

We pray thee, our Father in heaven, to bless all thy missionaries in the midst of these mountains, on this continent, on the islands of the sea, and upon other continents. May thy angels be with them, may they go before them and be round about them, that they may

be preserved from the power of the enemy and be inspired from on high by the power of the Holy Ghost, that they may have power to do good and bring souls to the knowledge of the truth, and build up thy kingdom, and aid in preparing the way for the coming of the Son of man. We ask for thy blessing upon all those who believe in their testimony.

We realize, our Father, that the earth is thine and the fullness thereof, that the gold and the silver are thine, that the wheat and the fine flour are thine, that the cattle upon a thousand hills are thine, and that it is for thee to give, and for thy people to receive. We ask thee that thou wouldest so give that thy people may be gathered together from the islands of the sea and from distant lands.

Let thy Spirit rest upon thy Saints, that the rich may feel that liberality and that charity toward the poor which they should, and that the poor may feel a heartfelt gratitude to the rich who bestow means upon them, insomuch that they will render to each and every man that which is due, and not be covetous, neither be filled with idolatry; and may both poor and rich concentrate their efforts and means to the building up of thy kingdom, to the gathering of thine Israel in the latter days, to the redemption of Zion, the reestablishment of Jerusalem, and the bringing forth of salvation to the inhabitants of the whole earth.

We ask thee, our Father, to inspire us all to be of one heart and one mind, that our affections, faith, and efforts may all be united and engaged in building up thy kingdom, and in the establishment thereof on the face of the earth. Wilt thou bless and heal up the sick among thy people, and comfort their hearts. We would remember before thee those who are now upon the plains, journeying to this place, and ask thee to bring them safely to us; may the elements be favorable and propitious to them, and permit them to come to us without suffering, and let their hearts be inspired. Inasmuch as they suffer, toil, and labor to assemble with thy Saints, may they have thy Holy Spirit with them, and may thine angels be round about them. Bless and preserve their teams and all they have with them.

We pray thee, O Lord, to regard the interests of thy kingdom among the nations of the earth; hasten the gathering of Israel and the redemption of Zion; and may the remnants of the Lamanites feel the power of thy Spirit, that they may cease their wickedness and be divested of their bloodthirsty disposition, and receive hearts of flesh, that they may see and understand the ways of the Lord.

We dedicate ourselves unto thee, our wives, and our children, our houses and our lands, our flocks and our herds, with all that thou hast committed to our charge. We dedicate this Conference to thee, and pray for wisdom to transact the business that should be done, and that all things that are not right, and that are contrary to thy counsel and will, may be taken from our minds. May all hearts be concentrated in that which will please thee and advance thy kingdom, and cause and make the hearts of thy Saints to rejoice exceedingly that they live to be Saints in the latter days.

Hear us, O Lord, and answer these our supplications. Be with us through our meeting and through our future life, guide us to thy praise, and prepare us for thy kingdom and glory, and with the sanctified, bring us to thyself in thy kingdom. These, with all needful favors and blessings, we ask in the name of Jesus Christ. Amen.”

Choir sang a hymn.

President B. Young addressed the congregation on the subject of faith, the Holy Spirit, the dealings of the Lord with this people, &c., and was followed by President Kimball, who spoke upon the principle of the Saints’ living their religion, or the ordinances would be of no benefit to them.

The choir chanted—“Behold, a king shall reign in righteousness.”—Isaiah.

Benediction by President Joseph Young.

*At 2 o’clock in the afternoon*, the meeting was called to order by President Kimball.

Singing by the choir, and prayer by President Grant. Singing.

Elder Nathaniel V. Jones, returned missionary, late from the Presidency of the Hindustan and Burman empire mission, related his travels in those lands, and stated that the Elders of the Church of Jesus Christ had traveled from the Himalaya mountains to near



the southern limits of the Peninsula, and said that a Mr. Wilson, Episcopal bishop of Calcutta, wrote to the clergy in all the military cantonments to forbid the "Mormon" Elders preaching there, and the clergy faithfully obeyed the bishop.

Elder John Young bore testimony to the truth of the Gospel, and spoke upon good works, agency, and revelation.

President Grant briefly discussed the text:—"Every man shall be rewarded according to his works."

Choir sang the anthem, "Hosannah in the highest."

Benediction by Elder E. T. Benson.

In the evening the Seventies met in their Council Hall, and the High Priests in the social Hall.

*October 7, 1855, at 10 in the morning.*—Called to order by President B. Young.

Singing by the choir. Prayer by President Kimball.

Choir sang,—“O my Father, thou that dwellest.”

Elder Parley P. Pratt addressed the assembly on a part of the 21st chapter of Luke, and stated that what prophecies had been fulfilled, were literally fulfilled, and the remaining predictions will be in like manner fulfilled.

Choir sang, “Worthy is the Lamb that was slain.”

Benediction by Elder George A. Smith.

*At 2 in the afternoon,* called to order by President Kimball.

Choir sang,—“Come, come ye Saints, no toil or labor fear.”

Prayer by Elder Lorenzo Snow. Singing.

Elder Orson Pratt addressed the immense congregation on the divine authenticity of this latter-day work, the inspiration of Joseph Smith, and the divine authenticity of the Book of Mormon. During Elder Pratt’s discourse, a blessing was asked on the bread by Bishop Edward Hunter, and on the water by Bishop L. D. Young.

Choir sang,—“Judge me, O Lord.”

Benediction by President Grant.

*October 8, 1855, at 9 in the morning,* called to order by President B. Young.

Choir sang a hymn. Prayer by Elder Woodruff.

Choir chanted a Psalm.

Elder Elam Luddington, late from the Siamese mission, narrated the prominent incidents in his journeyings.

President B. Young remarked that he had been highly pleased with brother Luddington's narration, and that all the brethren who have returned have manifested the spirit of the Gospel, a fact comforting to the Saints, and more joyful to them than all the gold of India.

*(Continued on page 43.)*

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## ZION'S TRUMPET, OR **Star of the Saints.**

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SATURDAY, FEBRUARY 2, 1856.

CHANGE OF CONFERENCE PRESIDENTS.—The time has come in which we expect the Presidents who were appointed to their task, to go to their various fields of labor, and we trust they will be there promptly, but inasmuch as their predecessors will not be emigrating for a few weeks, perhaps, we encourage them to make the most of that little time to come to a good understanding of the condition and state of their Conferences as thoroughly as possible; this is an opportunity for them to gain insights very easily which will cost them much searching if it is neglected, if not a loss to the cause or to the Saints of God; strive to assume the mantle one garment at a time as your predecessors divest themselves of it.

To our emigrating brethren, we say, strive to put your Conferences in order as much as you can; see to it that the Book of the Church in every Branch has been completed properly, so that the truly needed information about each member is registered, whether living or deceased; make sure that the Conference accounts are accurate lest there be misunderstanding between parties in the future with respect to that which was paid, or the remainder to be paid if there is any; that tidy and clear accounts in each branch show the contributions made by each person to each fund, and, especially examine the accounts of all the Distributors; and may the Saints have a basis, through clarity

of accounts, to trust in their Presidents and their Distributors.

Brethren, the Lord has blessed your labor to be of great benefit to his people; thanks be to Him for the power; because of it, every effort you make to build this godly kingdom creates increasing love for you in the hearts of every possessor of the Spirit of God; you have done well, and for the sake of that good name which is a thousand times more precious than the world's gold, do not leave behind any influence on the world or the church except one which will be like the fragrance of spices to breathe. With your departure, may that Spirit which motivated you to serve the good of the Saints earlier increase more and more your desire to benefit them and bless them; God requires this, and may it be our pleasure as well as our benefit to do so, and thus he will open hearts to supply your needs and to carry you comfortably to Zion.

To the incoming Presidents, we say,—Brethren, strive to get the spirit and mind of your predecessors thoroughly, to obtain an understanding of the measures they put into operation according to the law of God. And instead of speaking a derogatory word about their arrangements, or pointing out to another a speck of their imperfection if you see one, improve on them if need be without anyone's knowing about it, and respect the Priesthood your brethren had as you do your own, for, with what judgment ye judge, ye shall be judged in time.

It is not greatness or wisdom in a man to begin in his field of labor by revolutionizing and disregarding that of his predecessor, rather it is a swelling of the "great I am," and a lack of wisdom, which bodes unfavorably for himself. Every President in his stewardship has the right to set measures in order to carry forth the work according to the wisdom that God gives to him under the circumstances, and while God approves that, let those who make changes take care to determine that God requires that. It is the special duty of the Saints, and a privilege for them to contribute according to their ability toward supplying the needs of their Presidents, and their generosity in the past leads us to believe that not much persuasion in this matter will be needed; but until the time of the emigration it will be their privilege to have two each to support, probably, for that is of benefit to them. In particular we entreat the Saints to pay attention to the emigration of the Presidents—we urge all, according to their ability to help them to

go home like brave soldiers from the war, full of virtuous spirit, and fully armed, with perpetual wishes for them that the great Master who owns us all and our work will repay their generosity an hundredfold, and will soon take them, themselves, to make their home in Zion. These are the feelings that should be in all as they take leave of each other; and in order to facilitate the emigration of the Presidents, we ask their successors to seize the task quickly and energetically, to set wise measures before the Saints to this end, and put the noble influence of their spirits to work tirelessly until they complete the task, and that promptly.

We need not specify any measure or amount to this end; we believe there is enough wisdom among you to understand what is rightful, and that there is a desire among the Saints to do this; consequently, we rely on the incoming Presidents to be faithful in completing this, asking Him who requires this of them to repay them a thousand times better than any other can do, and confirm our belief, that, “verily, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” will echo the whispering of Jesus’ Spirit, gladdening their hearts according to their generosity.

We desire the cooperation of the double Presidency in favor of the emigration, that it will be their pleasure to support each other in the great work of easing the path of the Saints, helping as many as possible to leave the confines of Babel in haste; and to advise them and take precautions for them according to the instructions already given, and be ready to lead them properly from the country when the call comes to emigrate. Let all preparations possible be made while you can, lest the opportunity be lost because of the short notice to depart.

Lastly now, then, Dear Brethren, may you be filled with the Spirit of God; may the wisdom of heaven flow over your lips in perpetual feasts for the Saints; may your faithfulness and your diligence, your zeal and your kindness toward them force the Saints to emulate you, and may your good works honor the dear religion you represent. Let not the poisonous influence of partisan spirit find a place in your hearts, rather let your purity and godliness recoil from doing harm, and may your paternal care for Jesus’ dear flock which he entrusted to your care for a moment, comfort the orphan and the widow,

strengthen the feeble knees, foster every virtue, and tend to perfect the children in the image of their "Eldest Brother." May the seal and the blessing of our Father be upon all your accomplishments, your persons and your families, and also on your adherents, your co-workers and those who bless you, is and will be the prayer of your fellow servant.

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### MINUTES OF THE GENERAL CONFERENCE.

[Continued from page 40.]

THEN President B. Young took up the business of the Conference, when the authorities were unanimously sustained as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator; Heber C. Kimball, first counselor, Prophet, Seer, and Revelator; Jedediah M. Grant, second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said quorum.

John Smith (eldest son of Hyrum), Presiding Patriarch.

David Pettegrew, President of the High Priests Quorum, Reynolds Cahoon and George B. Wallace his counselors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, Presiding Presidents over all the Seventies.

John Nebeker, President of the Elders Quorum, James H. Smith and Aaron Sceva his counselors.

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests Quorum, George Dockstader and William Whiting his counselors.

McGee Harris, President of the Teachers Quorum, Adam Spiers and David Bowman his counselors.

Alexander Herron, President of the Deacons Quorum, John S. Carpenter and Frederick A. Mitchell his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angell, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, his assistants, and agents for said Fund.

David Fullmer, President of this Stake of Zion, Thomas Rhoads and P. H. Young his counselors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, members of the High Council.

George A. Smith, the Historian and General Church Recorder.

Not one negative vote was given.

The President then spoke at some length upon the chastenings of the Lord, the principles that should govern those who have grain to sell, &c., and said, as we have now been together 3½ hours, we will adjourn for one hour.

*At 2 in the afternoon*, called to order by Elder E. Snow.

Singing by the choir.

Prayer by Elder Erastus Snow. Singing.

President J. M. Grant spoke a short time on the practical duties of Bishops and Teachers, the Big Cottonwood Canal, and expressed his anxiety for the time to arrive when he could preach the funeral sermon of all the drones.

Parley P. Pratt, Orson Pratt, Wilford Woodruff, Erastus Snow, Joseph Young, Zera Pulsipher, Henry Herriman, Joseph Hovey, Joseph L. Heywood, Jacob F. Hutchison, Horace S. Eldredge, George B. Wallace, Joseph W. Johnson, Thomas D. Brown, John Lyon, Jacob Gates, and William Snow (who answered to their names), and Richard Cook, Gilbert Clements, Levi Richards, Aaron F. Farr, William Gibson, Thomas Grover, Joseph Bates Noble,

George Woodward, Dominicus Carter, and Daniel D. Hunt, were unitedly and unanimously voted to go on missions to the Saints in Utah Territory.

Lorenzo Snow, Ezra T. Benson, and Phineas H. Young, were unanimously voted to go a mission to Europe next spring.

James Townsend was unanimously voted to go on a mission to Carson Valley.

President Kimball made a few remarks on the subject of the canal, marriage, &c.

President Young followed on the same subjects, and then called a vote of all who were in favor of completing the Big Cottonwood Canal, ready for the boats, between this and the first of May, and by the number of uplifted hands, all seemed willing to prosecute that work vigorously.

The President then continued on the subject of the P. E. Fund business, home trade, &c., and said, we will now adjourn this conference to the 6th of next April, at 10 o'clock in the morning, at this place.

President Kimball gave notice that in the morning he would commence giving endowments to persons from Iron, Fillmore, San Pete, and Weber Counties.

In the evening the Bishops, Priests, Teachers, Deacons, and their counselors met in the Tabernacle, and were instructed in matters pertaining to their duties by Presidents B. Young and Grant, and by Bishop E. Hunter.

T. BULLOCK, *Clerk of the Conference.*

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## NEWS FROM THE UNITED STATES.

THE President says the perilous situation of the country domestically and abroad has forced him to exceed the bounds of Senate rule, and to transmit his Annual Address before the formation of the Senate, which, after some hundred attempts has failed to elect a Speaker.

The Address contains complex and threatening matters. The misunderstanding between them and this country causes the most definite and contrary contradictions, which tend to be contentious.

They assert that England does not have the right she claims in Central America, as it was agreed as a condition of the independence that neither party would interfere with the government or the possession of any part of them. England denies this, and extends her clutches across the Mosquito coast, Belize, part of Costa Rica even to the Bay Islands, which belong to the State of Honduras.

Despite giving serious consideration to the urging from England—that they adopt a generous and conciliatory spirit, although relative connections and the advantage of each are things that must be fostered, yet, says the President, unless an early decision is made on the matter, there is a danger that these connections will have to be broken, while the case appears as threatening as it is now.

Another case for contention, he says, was the English officials' challenging of the American law which makes them nonpartisan and noninterventionist in all disputes and wars of foreign nations, by coming to the States and enticing their citizens away to enlist them in England's army in her North American Territories. England admits, he says, to sending the aforementioned officials to gather men to her Territories, and make them into soldiers there, with a strict injunction that they not break any American military law, which was unavoidable, and called not only for a response beyond the persons sent who were opening on their government's responsibility, but also satisfactory compensation.

There is also a request for the dividing line to be drawn between the boundaries of the English Territories and those of the northern States, as they are once again treading on each other's corns, which was the cause of the previous war with Great Britain. Several serious (American) Senators judge that another war is inevitable.

Let the Saints clear the dust from their eyes while they can, and go as far to the west as they can see at all costs, before the pregnant cloud that darkens the western atmosphere spills its damaging bellyful on land and sea.

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STATISTICAL REPORT.

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN WALES,  
FOR THE YEAR ENDING DECEMBER 31, 1855.

DAN JONES, President,] [D. DANIELS, Counselor.  
J. PARRY, Pastor over the Northern Conferences.

<i>Conferences.</i>	<i>Presidents.</i>	<i>Scribes.</i>
East Glamorgan,	Robert Evans,	George W. Davies.
West Glamorgan,	Thomas Harris,	William Lewis.
Monmouthshire,	Thomas D. Giles,	Edward Middleton.
Breconshire,	Thomas Morgan,	James Carter.
Llanelli,	Benjamin Jones,	Thomas Stephens.
Carmarthen,	Thomas Jenkins,	Isaac Jones.
South Pembroke,	John Price,	John Gibbs.
North Pembroke,	Thos. D. Evans,	Thos. D. Evans.
Cardiganshire,	John Richards,	David John.
Merionethshire,	John Davies,	John Davies.
Flintshire,	Lewis Davies,	Amos Clark.
Denbighshire,	John Parry,	William M. Jones.
Conwy Valley and Anglesey,	William Lewis,	Evan S. Morgans.

Conferences.	Br.	HP	Eld.	Pr.	Tea.	Dea.	Cut.	Died.	Emi.	Bap.	Tot.
East Glamorgan . .	27	0	263	63	82	53	300	19	117	232	1632
West Glamorgan . .	17	2	73	37	17	15	47	5	6	53	421
Monmouthshire . .	20	0	81	20	23	14	89	9	17	68	465
Breconshire . . . . .	7	0	26	6	3	7	16	1	2	21	145
Llanelli . . . . .	11	0	72	15	3	10	20	6	7	50	327
Carmarthen . . . . .	7	0	22	7	2	4	29	3	8	21	126
South Pembroke . .	10	0	27	4	2	6	28	3	11	25	175
North Pembroke . .	4	0	11	2	0	1	5	3	10	3	32
Cardiganshire . . . .	5	0	16	3	2	0	25	1	3	3	80
Merionethshire . . .	6	0	14	5	2	2	4	0	0	4	71
Flintshire . . . . .	6	0	19	7	5	3	12	0	19	22	111
Denbighshire . . . .	4	0	14	3	4	3	7	3	7	8	106
Conwy Valley . . . .	3	0	10	4	3	1	3	1	7	6	48
Anglesey . . . . .	2	0	11	6	0	1	5	0	5	3	46
Total	129	2	659	182	148	120	590	54	219	519	3785

MISCELLANEOUS, &c.

NOTICE TO THE EMIGRANTS TO THE STATES!!!—The ship

"Caravan," 1362 tons, has been hired to take the Saints from Liverpool to New York; it will begin its voyage on the 14 of February. The price of transport is £3 5s; under eight months, 10s. The emigrants must be in Liverpool Monday the 11th, and thus those who intend to take the Steamer from Swansea must be here Tuesday night the 5th, ready to leave on the 6th. Those who are in Monmouthshire and the works, must either leave from Newport at 20 minutes after 7 or 30 minutes after 10 Monday morning, or go to Abergavenny by 18 minutes after 8 or 30 minutes after 11 o'clock; the first is the best, if you can, in order to reach Liverpool before nightfall.


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BOOK DEBTS FOR THE DIFFERENT CONFERENCES, FOR  
THE QUARTER ENDING, DECEMBER 31, 1855.

East Glamorgan, £41 15s 4c; West Glamorgan, £111 2s 8c; Monmouthshire, £22 17 5c; Breconshire, 16s 5c; Llanelli, £45 14s 6¼c; Carmarthen, £25 2s 3¾c; South Pembroke, £4 9s 7c; North Pembroke, £1 19s 1½c; Cardiganshire, £14 14s 10c; Merionethshire, £10 12s 10½c; Flintshire, £15 15s 2¼c; Denbighshire, £9 17s 8c; Conwy Valley, £4 12s 7¾c; Anglesey, £6 8s 9½c; Herefordshire, £4 2s 1c; Liverpool Welsh Branch, £3 2s 5½c; Office of the "Star," Liverpool, £6 4s 9c.—The total, £329 9s 7¼c.

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RECEIPTS FOR BOOKS FROM JAN. 15 TO JAN. 30.—G. W. DAVIES, £3 11s; WM. LEWIS, £12 10s; THOS. D. EVANS, £1; BEN. JONES, £4 18s 9c; EVAN S. MORGANS, £2 3s 6c.

 For lack of space we had to leave out several things from this number until our next.

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

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 4.]

FEBRUARY 16, 1856.

[VOL. IX.

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### THE GATHERING OF THE POOR.

*(From the "Star.")*

WE find our Savior when upon the earth constantly ministering to the poor, the sick, and afflicted. When teaching the multitude on the Mount he said, "Blessed be ye poor, for yours is the kingdom of heaven." His early disciples, those choice spirits who were the first to believe in his divine mission, were poor fishermen on the shores of Galilee. Among the poor of this world have ever been found the majority of the pure in heart—ready to receive and practice the truth. They are generally able to exercise more faith in the Lord than others, because they feel the need of it. Consequently they generally grow faster than the rich in the things of the kingdom. The Lord has ever manifested a peculiar regard for this class of creatures; hence say the Scriptures, "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again." It was not the rich man who went into Abraham's bosom, but Lazarus, who begged for the crumbs which fell from the rich man's table. The reason was that the rich man received his good things in this life and did not appreciate them, and Lazarus received evil things, but he worked righteousness in the midst of his afflictions.

It should be a source of great consolation to the poor Saints,

that while they are despised and persecuted by the world, the Lord has them in remembrance, and has chosen them out of the world as vessels of honor unto Himself, and is permitting them to pass through the fiery furnace of affliction, that they may come out like the gold seven times purified.

While the Lord has such regard for the poor, it follows that his servants, in every age of the world, should exercise similar regard toward them. Hence in the early periods of the Church the Lord instructed the Prophet Joseph to make provision for the poor. When the Saints were driven by mobs from Missouri, the Prophet Brigham was one of those who ceased not their exertions until the poor were gathered out from that land. When the Church was about to leave Nauvoo, at a General Conference held in the House of the Lord, President B. Young moved, "that they take all the Saints with them, to the extent of their ability, that is, their influence and property," which was seconded by Elder Kimball, and carried unanimously. The same spirit to assist the poor has continued to actuate these men, and many others, since that time, and it is the special business of the Bishops in Zion to look after them.

The great object has been continually to *gather the poor* and provide for them. For this President Young and the faithful in Zion labor and contribute liberally of their substance, for they realize that of such is the kingdom of heaven. It matters not how wealthy a man is when he obeys the Gospel, or how much of this world's goods he may take to the gathering place with him, in common with his brethren he must learn, by experience if necessary, to feel for the wants of the poor before he can receive a fullness of the blessings which the Lord has in store for the faithful. Then those who are poor have this assurance,—that they will the sooner be prepared for the reception of that abundance which the Lord is ready to bestow upon His people, as soon as they learn how to use it in wisdom.

In every plan devised for gathering the poor, the question has always been,—“In what way can the greatest good be accomplished? How can the greatest possible number be benefitted?” In doing this, ease and convenience cannot always be studied. If it would

answer just as good a purpose, there is not an Elder in Israel who has endured the toils and hardships of journeying to and fro on the earth, who would not wish to see the Saints in these lands taken to Utah with every comfort and convenience that wealth could supply; but, strange though it may seem to some, it would not do the Saints themselves as much good as the anticipated difficult method of accomplishing the journey, neither would it subserve the purposes of the Lord as well. The road would be too easy, and too many would travel it for other motives than building up the kingdom of God.

While the Lord and his servants in every age of the world have manifested so much regard for the poor of his people, we take this occasion to remind the Elders in these lands, who are expecting to go home during the coming season of emigration, that their mission is not done when they are released from their present fields of labor, nor yet when they leave the shores of Britain. You have been here preaching the Gospel—the principles of the gathering, and using every exertion to call into action the energies of the Saints to accomplish their deliverance; and it will devolve on you to aid those who emigrate the coming season, to accomplish the task which lies before them. The poor have particular demands upon you. On your journey home you should constantly seek how you can aid them by your experience, direct and comfort them by your counsels, cheer them by your presence, strengthen their faith, and keep the spirit of union and peace in their midst, that the destroyer may have no power over them.

On your arrival in the United States, instead of feeling as though you had nothing to do but to get home yourselves, be in readiness to render any assistance or assume any responsibilities which those having charge of the emigration may see fit to place upon you. Make the interests of the gathering poor your interests, and be as anxious to see them safely home as yourselves.

Traveling across the plains with teams has always been trying to the patience and perseverance of the inexperienced, and traveling with handcarts cannot be expected to be any the less so. You cannot crown your mission with a labor more befitting your calling, or more

consonant with the spirit of the Gospel you have been preaching, than to consider it your duty and privilege to assist the poor in gathering home. To toil along with handcarts through a journey of 1000 miles over the desert plain and rugged mountains, through streams and canyons, will be no easy task, even for those who are accustomed to the fatigues and hardships of mountain life, and the Saints who are willing to do it, with their aged and little ones, for the Gospel's sake, the Lord will make the objects of his special care and blessing. None of the emigrating Saints have ever crossed the plains who have had greater demands on the shepherds of the flock, than those who will travel in the handcart companies the coming season.

We do not make these remarks to the Elders because we anticipate any remissness on their part when called upon for the performance of any duty, but we deem it will stir up their pure minds, by way of remembrance to their privileges as well as duties, and we trust that they will feel the spirit of them all the way home to Utah. They are intended not only for those who have come from Zion, but for all who have been engaged in the work of the ministry in these lands, and who design to emigrate this season.

If those who are clothed with the garments of the Priesthood, and have the Holy Anointing upon them, flinch in the day of trial, who may be expected to stand? They are the ones who should ever be ready to shield the Saints from the onset of the powers of darkness. Are there enemies around the camps of Israel? Or, are the demons of pestilence stalking in their midst? The anointed of the Lord should be in the front of the battle, and by their faith and power with the Almighty, be able to rebuke the ravages of death. The Elders from Zion have received the keys and powers of salvation, and the Lord expects them to be used for the deliverance of his people who are in the midst of the nations, that they also may go up to the Lord's House and learn his ways more perfectly.

Let the Elders lay hold of the Lord in faith, and live up to their privileges by exercising the powers which He has bestowed upon them. When they go on board of a ship with the Saints, they should have power with the heavens to control the elements, and make everything on board contribute to their health, comfort, and peace.

It should be the same on the railroads, the rivers, and in the camps on the plains. The Saints look to you, and have a right to, as the angels of their deliverance. They expect you to be in the Lord's stead to them, like unto Moses when he led the children of Israel in the wilderness. By keeping your counsels, they should receive consolation in trouble, succor in the hour of danger, and be able to surmount every difficulty which opposes their progress. Therefore, discharge the responsibility like men of God, for it is upon you. Feed the Saints with the bread of eternal life, that their faith in the Lord may increase through you, and they realize more and more that He has clothed you with the powers of salvation.

We anticipate going home next summer, but the season will probably be considerably advanced, and business matters pertaining to the emigration will urge us on our journey. We still anticipate, however, much pleasure and satisfaction in associating with the companies of the Saints on the plains, and spending an occasional happy evening with them around the campfire under our Father's beautiful canopy, the starry heavens, which mobs have compelled the Saints to learn how to duly appreciate. We expect this privilege to afford us more joy and pleasure than any other events that will transpire on our journey.

It is our constant desire not to mislead the Saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God for success, and seek Him continually, by prayer and supplication, that measure of the spirit of faith and rejoicing which will enable them patiently to endure all things, and accomplish the desires of their hearts.

The Lord has promised that He will pour his Spirit upon the faithful of his people, in such measure as they may need, to cause them to endure with joy all the trials and difficulties which they may have to pass through. None have a stronger claim upon the Lord in this thing than the emigrating poor, if they will only fulfill the conditions of faithfulness. Thousands of the Saints will testify that the times of persecution, long and toilsome journeyings, and of other afflictions have been seasons of the greatest refreshings

from the presence of the Lord, when the spirit of truth has most abundantly poured into their minds the intelligence of eternity, and that knowledge which leads to salvation.

While those Saints who neglect to call upon the Lord, and despise the counsels and reproofs of his servants, will journey to Zion with the spirit of contention in their hearts, grumbling and finding fault with everything and everybody about them, the souls of the humble and diligent will be continually feasted with comfort and consolation. When they rise up in the morning their hearts will be filled with joy and thanksgiving, and when they gather around their campfires at night, the sweet communion and fellowship of the Holy Spirit will rest upon them, and angels will watch over them, and administer to them in dreams and visions of the night. In after years the memory of the scenes they have passed through will be sweet, for they will realize that the Lord was with them, and that they have learned many useful lessons to guide them in after life.

By the Minutes of the General Conference in Great Salt Lake City, on the 6th of October last, published in this number of the *Star*, the Saints will learn the pleasing intelligence that Elders Ezra T. Benson and Lorenzo Snow have been appointed to succeed us in our labors in these lands. We feel to congratulate the Saints in the prospect of having two of the Twelve to labor among them. They are men of great faith, knowledge, and experience, and it affords us much satisfaction to learn that the responsible duties of our calling will soon roll from our shoulders onto those so much more capable of bearing the burden.

These our brethren will be fresh from the fountainhead. An increase of the spirit of Zion will burn in their bosoms, they will stir up anew the Gospel fire in these lands, and give a new impetus to the great work of the gathering. Let none of the Saints settle down to tarry here a little longer, thinking that all is peace and safety because two of the Twelve are coming in their midst, for they will come here with the spirit of the gathering burning like fire shut up in their bones. The great objects of their mission will be to gather Israel, and especially the poor. They will come with a full knowledge of the new



plan of operations, devised and matured by the First Presidency in the councils of Zion, and go about the work with a faith and strength heretofore unknown in these lands.

The power of the Priesthood is rapidly increasing in the earth, and that increase is first felt in Zion, and like streams from an inexhaustible fountain, it is diffused through the earth by those who are sent abroad from that place. Some will, perhaps, query in their minds, "What is this power?" Why simply that which Christ referred to, when he bade his disciples tarry in Jerusalem until they should be endowed with power from on high. This is one reason why a continual change is taking place among the Elders, some returning home that the fire may be kindled anew in them, while others are sent to labor in their places. For this and other reasons, the Saints may expect that a great increase of faith and Priesthood will be brought to bear on the work of the Lord in these lands, under the administration of these our brethren. The Saints, instead of settling down at ease in Babylon, may expect to be stirred up to an increase of energy, faith, and good works. Where we in our weakness have failed to accomplish their deliverance, we trust that brothers Benson and Snow, by their greater experience and wisdom, will be enabled to devise more efficient plans for the gathering of the poor than we have been able to bring to bear on the subject. Inasmuch as those who are sent to the Saints have an increase of efficiency and power, they should endeavor to arouse their slumbering energies to increased exertions for themselves.

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## SERMON

*By President B. Young, which was delivered at the October Conference in Great Salt Lake City, 1855.*

As we have assembled in the capacity of a Conference to attend to business, we should earnestly seek to enjoy the spirit of our calling. We are called to be Saints, and if we have the spirit of Saints we shall have the spirit of our calling; otherwise, we certainly do not enjoy the privileges that the Lord designs we should. The Lord is

ready and willing to give his Spirit to those who are honest before him, and who seek earnestly to enjoy it.

If Saints, assembled to worship God and transact business pertaining to his kingdom, should not have the aid of his Spirit, they would be likely to commit errors, and it would be strange indeed if they did not, and to do that which they ought not, even in business transactions; they would fall short of accomplishing their own wishes, and of course far short of fulfilling the designs of heaven. We see many led astray, because they have not retained the Spirit of Christ to guide them.

When any of this people, who believe the Gospel, forsake the duty which they owe to God and his cause, they are at once surrounded by an influence which causes them to imbibe a dislike to Saints and to the conduct of Saints; they receive a false spirit, and then the Saints cannot do right in their eyes, the ministers of God cannot preach right nor act right, and soon they wish to leave the society of the Saints, and that too, as they suppose, with a sanctified heart and life. They wish to withdraw from this, as they believe, wicked people, fancying all to be wicked but themselves, and wish to separate themselves until the people are as holy as they flatter themselves that they are, when they calculate to return again. Others will lose the spirit of their calling, and realize that they have lost it; they are wicked, and know it, and will have more confidence in others than in themselves. But the self-righteous will go away and wait until we as a people are sanctified and able to endure their presence, and think that then they will, perhaps, gather among us again.

People are liable in many ways to be led astray by the power of the adversary, for they do not fully understand that it is a hard matter for them to always distinguish the things of God from the things of the devil. There is but one way by which they can know the difference, and that is by the light of the spirit of revelation, even the spirit of our Lord Jesus Christ. Without this we are all liable to be led astray and forsake our brethren, forsake our covenants and the Church and kingdom of God on earth.

Should the whole people neglect their duty and come short in performing the things required at their hands, lose the light of the

Spirit of the Lord, the light of the spirit of revelation, they would not know the voice of the Good Shepherd from the voice of a stranger, they would not know the difference between a false teacher and a true one, for there are many spirits gone out into the world, and the false spirits are giving revelations as well as the Spirit of the Lord. This we are acquainted with; we know that there are many delusive spirits, and unless the Latter-day Saints live to their privileges, and enjoy the spirit of the holy Gospel, they cannot discern between those who serve God and those who serve him not. Consequently, it becomes us, as Saints, to cleave to the Lord with all our hearts, and seek unto him until we do enjoy the light of his Spirit, that we may discern between the righteous and the wicked, and understand the difference between false spirits and true. Then, when we see a presentation, we shall know whence it is, and understand whether it be of the Lord, or whether it is not of him; but if the people are not endowed with the Holy Ghost they cannot tell; therefore, it becomes us to have the Spirit of the Lord, not only in preaching and praying, but to enable us to reflect and judge, for the Saints are to judge in these matters. They are to judge not only men, they are to be judges not only in the capacity of a Conference to decide what shall be done, what course shall be pursued to further the kingdom of God, what business shall be transacted, and how it shall be transacted, and so on, but they will actually judge angels.

*(To be continued.)*

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## ZION'S TRUMPET, OR **Star of the Saints.**

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SATURDAY, FEBRUARY 16, 1856.

GENERAL CONFERENCE.—We are happy to be able to announce that a General Conference will be held in the *White Lion* Inn, Merthyr Tydfil, to begin on Saturday, February 23rd, at half past ten o'clock

in the morning. It is requested that all the Presidents especially, and as many of the Priesthood as possible, come from all the Welsh Conferences on that day. We have the promise of Presidents F. D. Richards, D. Spencer, C. H. Wheelock, &c., that they will honor the Conference with their presence, and we and they are confident that no one will neglect this opportunity to receive important and interesting teaching on their last visit to Wales before their departure from the country.

We wish for the Presidents to excuse us at this busy time for not giving them any more warning than this, and give this precedence as far as they can over any other engagements at that time.

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### INSTRUCTIONS ON THE EMIGRATION.

36, *Islington, Liverpool, February 8, 1856.*

IN CONSEQUENCE of Elder E. Snow's absence from St. Louis, and the death of Elder Orson Spencer, together with the disadvantages brought about by searching for, and determining a northern and more healthy route for the emigrants to go through the States to a point of outfit to start across the plains, we have been unable to lay before the Saints the following regulations:—

1st.—Iowa City, the capital of the State of Iowa, has been selected as the point of outfit for the starting across the plains. This is about the same distance as Mormon Grove from Great Salt Lake City. It is intended that both Perpetual Emigration Fund emigrants and those going through with their own ox teams shall fit out there.

2nd.—Emigrants will be forwarded from the port of debarkation to Iowa City on the northern route, and via Chicago and Rock Island.

3rd.—The P. E. Fund emigrants will use handcarts in crossing the plains, in which they will convey their provisions, tent, and necessary luggage, according to instructions contained in the "Thirteenth General Epistle" of the First Presidency in the *Star*, number 4, of the present volume [and the 2nd number of the TRUMPET of the present volume], also in a letter of President B. Young, and the Editorial in the *Star*, number 51, Vol. XVII [and the 26th number of the TRUMPET, Vol. VIII]. There will of course be means provided for the conveyance of the aged, infirm, and those unable from any cause to

walk, but as the Presidency have informed us in the General Epistle, before referred to, that they "shall send men of faith and experience to the outfitting point, to carry into effect" the suggestions contained in the Epistle, we deem it uncalled for, on our part, to detail the minutia of that part of the journey, any more than to assure the Saints that their interests and greatest comfort will be consulted in the best possible manner by those men who will be charged with instructions directly from our beloved Prophet, brother Brigham.

4th.—It is determined to book through to Utah by the P. E. Fund Company and under the arrangements named and referred to in Section 3, all persons who desire it, for £9 each for all over one year old, and £4 10s under one year old, leaving it to the President of the P. E. F. Company to fix the final price after the expedition is closed and the cost of the same is known.

5th.—All P. E. Fund emigrants are required to bind themselves to repay the cost of their passage according to the "General Instructions" in the *Star*, number 2 of the present volume.

6th.—*Luggage*. Emigrants traveling in companies, under contract, on the American lines of railway last season, were permitted to carry free of extra charge 75 pounds each for one person over twelve years old, and 37½ pounds each for one person under 12 and over 3 years old, and none for those under that age.

Presuming the same quantities will be allowed this season, P. E. Fund emigrants will be able to include in their luggage such of their books as they may wish to take with them. Those who are ordered out by their friends in Utah, whose passage has not been prepaid, and those who may be selected here to go, cannot be allowed to take forward from the port of debarkation in the United States, more than the above named quantities of *luggage*. Those who prepay their passage, or those whose passage has been prepaid in Utah, if they have the means, to take their excess *luggage* across the States at about 10 shillings per 100 pounds to the point of outfit, where they can doubtless arrange for the conveyance across the plains by ox teams of that which they are unable to haul in their handcars for about 6c or 7½c per pound if it costs the same as it did last year. Should it occur that any parties cannot arrange for all their luggage to be carried over the plains this season, they will be able to store it at Iowa City, or Kanessville, and order it to be forwarded to them another

year. We recommend the emigrating Saints to dispense with and dispose of all their heavy wooden boxes, and to obtain oil-cloth bags to keep the water out. Where boxes are indispensable they should be made of tin, and be as small in size as possible.

7th.—As it is already so late in the season, and as we wish to hasten the emigration as much as practicable, it is particularly requested that all emigrants to Utah will now make their applications for passage at the earliest moment, providing their names, their deposits, &c., according to the “General Instructions.” Those requiring us to provide their teams should forward their orders and the cash immediately, and the Fund emigrants who have prepaid should send their names and deposits, and their passage money as early as possible.

8th.—The through emigrants to Utah will not require to embark until the middle or latter part of March.

9th.—The present “Passenger Act” makes it penal for any person to be engaged, either directly or indirectly, in the sale or letting of passages out of the United Kingdom, unless duly authorized under the provisions of the Act. We, therefore, give notice that all applications from the Latter-day Saints for passage to America must be made direct to F. D. Richards, with deposits, &c., as detailed in “General Instructions,” except by those in the London Pastorate, who may apply through his authorized Agent, Mr. W. C. Dunbar, 35 *Jewin Street, City, London*, and by those in the Welsh Principality, who may apply through Mr. Dan Jones, “*Udgorn Seion*” Office, *Swansea*, who also is his authorized Agent.

10th.—Pastors and President are requested to cause this Circular to be read and understood in all the Branches composing their Conferences at their earliest possible convenience.

F. D. RICHARDS,  
DANIEL SPENCER,  
C. H. WHEELOCK,

*Presidency of the Church of Jesus Christ of  
Latter-day Saints in the British Isles  
and adjacent countries.*

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## PEACE!

PEACE! is the main topic of Emperors, Senators and Editors at present, while others shout, War! war! as this offer of reconciliation is no better than the previous one when the war was paused for an instant in the expectation that Russia would reconcile, while she, instead, made the most of the time to transfer war materials and soldiers through places they would not dare go afterward, nor from that time until now when it is again suggested to have a brief pause in the war until it can be seen what is next. If the Bear watched her advantage, prepared herself, and defied her enemies before, it is more than likely that she will do likewise again, while she has strength in her claws.

While our ears are stunned by the sound of war in the eastern world, we understand that the situation of Western America is no less so. As it is from an agitated *crater* spewing out the fiery *lava* of a *volcano* that one sees the contents of its enormous belly, one sees from the elements of harmful war brewing in Arkansas an indication of the inner contents of the great American Union.

On the 8th of last January some of the anti-slave-traders attacked the slave-traders in Kansas, and in the battle several of both factions were killed and wounded.

There was a battle recently in Oregon between 300 of the Indians and 400 American soldiers, and several were killed and wounded on both sides. In the Indian war on the Green River too the same thing is going on.

The American Senate had not formed recently, and when they do they have nothing better to do than to argue and demonstrate contentious, so-called political wit, as they have started to do, following their old habit.

Several Senators express their opinion with regard to England, that unless she moves back from her present position on the American Continent, war will be unavoidable. There was talk there that America intends uniting with Russia against the western European powers, but it was said that it was the whim of fanatics. Anyway, one of the main newspapers, namely the "New York Daily Times,"—"That in less than a year's time from when they intervene in matters on the Continent of America, they would see her banners flying

where they would not want them; that the present is a dangerous time for them to threaten the United States, and that the aiming of the point of a spear can suck back a bolt of lightning!"

As the doleful sound of the wind's moaning and the appearance of black clouds in the sky before the awful storm that is coming causes the doves to flee to their windows, and the bees to their hive, the prophetic and threatening voices of the rulers of countries, and the signs of the "times of adversity" induce the Saints of Heaven to look and flee toward Zion at the opportunity.

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### GATHERING OF THE SAINTS.

BY GWILYM DDU FROM ZION.

THE DAY foreseen by holy Prophets

And Patriarchs, has dawned above the confines of our world,  
The keys of the last dispensation have been given

To gather the children of Israel from every corner together;  
The descendants of old Abraham, Isaac, and Jacob,

Who for ages lived dispersed;—  
"Thou shalt know thy seed among the gentiles,"

Says an ancient prophecy by a prophet of God.

Now the missionaries of the God of heaven are preaching

The eternal gospel to the people of the world,  
All sent in divine authority,

To every corner of the length and breadth of the earth;  
And these are the "fishermen" and the "hunters" foretold

Anciently by the old prophet through the Spirit of his God,  
Gathering the Saints in the latter days,

From among the gentiles where they have been living.

They are coming out of great Babylon before her fall,

From countless places at the call of the God of heaven,—  
As a cloud,—as mist and as doves,

Swiftly to their windows they fly homeward;  
The children of Ephraim to Zion, to the land of the west,  
And the ten tribes come home from the north each one,



The children of Judah come to old Palestine  
 To erect their temple before the coming of the Son of Man.  
 Old Satan will be bound, and our Jesus will reign  
 During a thousand years among his Saints,  
 He will make them Priests to his Father, and Kings,  
 In the kingdom of heaven—(O privileged and true honor);  
 The race of Abraham, Isaac, and Jacob, never again,  
 Will be scattered, say the words of the Lord God,  
 But with their eternal King they shall reign,  
 Over the four corners of the earth, and from sea to sea.

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MISCELLANEOUS, & C.

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THE TEMPLE.—Twice as many stones have been used for the foundation of the Temple being built in Great Salt Lake City as were used to build the entire Temple that was in Nauvoo.

ONE of the state officials the American Government sent to Utah has obeyed “Mormonism,” and already has two wives.

IT is said that the Czar is requesting the States to moderate between him and the allied powers. One wonders then which moderator “Jonathan” will get, who is powerful enough to moderate between the Southern and the Northern States? Unless he finds someone soon it is likely they will be torn to shreds, and who will complain of their fate?

THE Catholic Priests in Ireland are making a bonfire of Protestant Bibles and Testaments.


ACCORDING to the newspapers’ prediction the atmosphere of the west is darkening, and the cloud that was like the palm of a man’s hand some time ago is burdened with warlike elements, and it is quite likely that the British “Bull” will plunge its horns into its belly before long, at least the causes of contention have increased to five now, and when what holds them back is removed, that which was purchased will be done. Blessed are those who reach the western refuge before it pours.


A SCOUNDREL by the name of James Brott was fined £50 recently in Dover, having been stood bail of £50 each against his appearance before the Quarter Sessions, for disrupting a Latter-day Saints service, and what man, who has a whit of respect for religion or a desire to worship God, will not thank the Magistrates for doing right for once, and hope that an example will be made of this wretch, as a warning to similar types who are so frequently employed by the Priests and Reverends of our country to disrupt the worship of their fellows who are more religious than themselves.

*Payments toward the Debt of the West Glamorgan Conference from Jan. 16 to Feb. 13.—(The second promises.)*

The second promises.							
	£	s.	c.		£	s.	c.
Henry John, Morristown . . . . .	0	2	6	Ben. Phillips, ditto . . . . .	0	4	0
Ann John, his wife . . . . .	0	2	6	Ben. Jones, ditto . . . . .	0	2	6
George Cutliffe, Swansea . . . . .	0	5	0	Esther Jones, his wife . . . . .	0	2	6
David Davies, Traveling Elder . . .	0	2	6	Thomas Jones, Cyfyng . . . . .	0	2	0
Catherine Dear, Neath . . . . .	0	2	6	Phillip Thomas, Alltwn . . . . .	0	2	6
Wm Jenkins, ditto . . . . .	0	2	6	Total . . . . .	£1	10	6

RECEIPTS FOR BOOKS FROM JAN. 30 TO FEB. 8.—Isaac Jones, £3 10s; John Davies, £1 7s.

 Conferences of the North will be held as follows:—Flintshire on the 2nd of March, Denbighshire on the 9th, Conwy Valley and Anglesey on the 16th, and Merionethshire on the 23rd.

 Because of lack of space we had to leave out some things from this issue until our next.

ADDRESSES.—Daniel Daniels, “Zion’s Trumpet” Office, Swansea.—Abednego Williams, Garden Street, Merthyr.

\*\* Send all letters, containing orders and payments, to *Capt. Jones, “Zion’s Trumpet” Office, Swansea.*

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SWANSEA:

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 5.]

MARCH 1, 1856.

[VOL. IX.

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### SERMON

*By President B. Young, which was delivered at the October Conference in Great Salt Lake City, 1855.*

[Continued from page 57.]

WE sit here as judges, and suppose that business which would prove injurious to this people should now be presented for them to decide upon, or suppose that the leaders of this people had forsaken the Lord and should introduce, through selfishness, that which would militate against the kingdom of God on the earth, that which would in the issue actually destroy this people, how are you going to detect the wrong and know it from the right? You cannot do it, unless you have the Spirit of the Lord. Do the people enjoy that Spirit? Yes, many of them do. Do they enjoy it in as great a degree as it is their privilege? A few of them do, still I think that the people in general might enjoy more of the Holy Spirit, more of the nature and essence of the Deity, than they do. I know that they have their trials, I know they have the world to grapple with, and are tempted, and I know what they have to war against.

But let us ask ourselves individually whether we fight this warfare to such a degree that we do overcome in every instance, in every contest do we come off victorious? Here we have to do with

our passions; here is fallen nature, that we can never get rid of until we lie down in the grave, it is sown in the flesh and will remain there, but it is our privilege to overcome that, and bring it under subjection in our reflections, in our meditations, and in all the labor that we perform, though we may be tried, tempted, and buffeted by Satan. It is our privilege to have power to rule, govern, and bring under subjection even our momentary passions; yes, it is our privilege so to live and overcome them that we never would have a temptation to think evil, or at least would never speak before we took time to think, but all would be in subjection to the law of Christ. Do we live up to this privilege?

People may ask, Are we not good Saints? Yes, I can say that this people are a good people, and they wish to be Saints, and many of them strive to be Saints, and many of them are Saints.

I realize the weaknesses of men; I am not ignorant of my own weaknesses, and this is where I teach everybody else their dispositions and the operations of the Spirit upon the inhabitants of the earth; to teach mankind is to teach myself.

This is a good people, they are a righteous people; yet there are some who are filled with folly, there are some who are inclined to do wickedly and seem to love wickedness; there are some who are filled with idolatry, and it seems as though it were impossible for them to overcome the spirit of the world, to keep them from loving it and from cleaving to it and to the things of the world. I will appeal to the people as judges, are you capable of judging in matters pertaining to the kingdom of God on earth, unless you have the Spirit of truth within you?

Some may say, "Brethren, you who lead the Church, we have all confidence in you, we are not in the least afraid but what everything will go right under your superintendence; all the business matters will be transacted right; and if brother Brigham is satisfied with it, I am." I do not wish any Latter-day Saint in this world, nor in heaven, to be satisfied with anything I do, unless the Spirit of the Lord Jesus Christ,—the spirit of revelation, makes them satisfied. I wish them to know for themselves and understand for themselves, for this would

strengthen the faith that is within them.

Suppose that the people were heedless, that they manifested no concern with regard to the things of the kingdom of God, but threw the whole burden upon the leaders of the people, saying, if the brethren who take charge of matters are satisfied, we are, this is not pleasing in the sight of the Lord.

Every man and woman in this kingdom ought to be satisfied with what we do, but they never should be satisfied without asking the Father, in the name of Jesus Christ, whether what we do is right. When you are inspired by the Holy Ghost you can understandingly say that you are satisfied; and that is the only power that should cause you to exclaim that you are satisfied, for without that you do not know whether you should be satisfied or not. You may say that you are satisfied and believe that all is right, and your confidence may be almost unbounded in the authorities of the Church of Jesus Christ, but if you asked God, in the name of Jesus, and received knowledge for yourself, through the Holy Spirit, would it not strengthen your faith? It would. A little faith will perform little works; that is good logic. Jesus says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

A grain of mustard seed is very small; nevertheless if you had faith as a grain of mustard seed, and should say unto this mountain, Remove hence to yonder place, it would be done; or to that sycamore tree, Be thou planted in the sea; or to the sick, Be ye healed; or to the devils, Be ye cast out; it would be done.

Suppose that I had faith like a grain of mustard seed, and could do the things which Christ has said are possible to be done through that faith, and that another man on the continent of Asia had the same faith, we could not accomplish much because but two would have all the power of Satan to combat. Do you suppose that Jesus Christ healed every person that was sick, or that all the devils were cast out in the country where he sojourned? I do not. Working miracles, healing the sick, raising the dead, and the like, were almost

as rare in his day as in this our day. Once in a while the people would have faith in his power, and what is called a miracle would be performed, but the sick, the blind, the deaf and dumb, the crazy, and those possessed with different kinds of devils were around him, and only now and then could his faith have power to take effect, on account of the want of faith in the individuals.

Many suppose that in the days of the Savior no person was sick, in the vicinity of his labors, but what was healed; this is a mistake, for it was only occasionally that a case of healing a sick person or casting out a devil occurred. But again, suppose that two-thirds of the inhabitants of Jerusalem and the regions round about had actually possessed like faith in the Savior that a few did, then it is very probable that all the sick would have been healed and the devils cast out, for there would have been a predominance of a good power over the evil influences.

Let two persons be on the continent of America, having faith like a grain of mustard seed, and let one of them be situated on the Atlantic and the other on the Pacific coast, and most of the sick would remain sick around them, the dying would die, and those possessed of devils would continue to be tormented, though once in a while a sick person might be healed, or a blind person be made to see. Now let each one of those individuals have another person of like faith added to him, and they will do as much again work; then let there be four persons in the east and four in the west, all possessing faith like a grain of mustard seed, and there will be four times as much done as when there was but one in each place; and thus go on increasing their number in this ratio until, by and by, all the Latter-day Saints have faith like a grain of mustard seed, and where would there be place for devils? Not in these mountains, for they would all be cast out. Do you not perceive that that would be a great help to us?

If I had power of myself to heal the sick, which I do not profess to have, or to cast out devils, which power I have not got, though if the Lord sees fit to cast them out through my command it is all right;

still if I had that power, and there was no other person to help me, the people would do as they do now, they would hunt me almost to death, saying, Won't you lay hands on this sick person? Won't you go to my house over yonder? and so on. I am sent for continually, though I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, just as much so as it is my privilege to have faith to heal my family; and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request.

Let this faith be distributed and it makes all things easy, but put one or two dozen men to hauling a wagon containing a hundred tons' weight and the labor is very heavy, whereas if the whole of the Latter-day Saints would put their shoulder to the load it would be moved easily. It is with the mental powers as it is with the physical, and that is why I wish you to consider the matter, and why I lay those things before you. Let the Latter-day Saints have faith and works, and let them forsake their covetousness and cleave unto righteousness.

I have given you a short discourse upon faith and practical religion, and now I say to the elders of Israel, to the bishops of the different wards, and to the presidents of the different branches, if there is any business you wish to bring before this conference, pertaining to fellowship and the conduct of individuals, you can have the privilege.

We were accustomed, some years ago, to attend to such business before our general conference, and it is our privilege to do so again, if we choose, or if there is any occasion.

In all high councils, in bishops' courts, and in all other departments for transacting our business, the Church and kingdom of God, with the Lord Almighty at the head, will cause every man to exhibit the feelings of his heart, for you recollect it is written that in the last days the Lord will reveal the secrets of the hearts of the children of men.

Does not the Gospel do that? It does; it causes men and women to reveal that which would have slept in their dispositions until they dropped into their graves. The plan by which the Lord leads this people makes them reveal their thoughts and intents, and brings out every trait of disposition lurking in their organizations. Is this right? It is. How are you going to correct a man's faults, by hiding them and never speaking of them, by covering up every fault you see in your brother, or by saying, O, do not say a word about his faults, we know that he lies, but it will not do to say a word about it, for it would be awful to reveal such a fact to the people? That is the policy of the world and of the devil, but is it the way that the Lord will do with the people in the latter days? It is not.

This is a matter that seems to be but little understood by some of the Latter-day Saints; it may be understood by a portion of them, but others do not understand it. Every fault that a person has will be made manifest, that it may be corrected by the gospel of salvation, by the laws of the Holy Priesthood.

Suppose that a man lies, and you dare not tell of it; Very well, says the man. I am secure, I can lie as much as I please. He is inclined to lie, and if we dare not chastise him about it he takes shelter under that pavilion,—he cloaks himself with the charity of his brethren, and continues to lie. By and by he will steal a little, and perhaps one or two of his brethren know about it, but they say, "We must cover up this fault with the cloak of charity." He continues to lie and to steal, and we continue to hide his faults; where will it lead that person to? Where will he end his career? Nowhere but in hell.

What shall we do with such men? Shall we reveal their faults? Yes, whenever we deem it right and proper. I know it is hard to receive chastisement, for no chastisement is joyous, but grievous at the time it is given; but if a person will receive chastisement and pray for the Holy Spirit to rest upon him, that he may have the Spirit of truth in his heart, and cleave to that which is pleasing to the Lord, the Lord will give him grace to bear the chastisement, and he will submit to and receive it, knowing that it is for his good. He will



endure it patiently, and, by and by, he will get over it, and see that he has been chastised for his faults, and will banish the evil, and the chastisement will yield to him the peaceable fruits of righteousness, because he exercises himself profitably therein.

In this way chastisement is a benefit to any person. Grant that I have a fault, and wish it concealed, would I not be likely to hide it? And if the Lord would not reveal it I might cling to it, if I had not the spirit of revelation to discern my fault and its consequences. Without the influence of the Spirit of the Lord, I am just as liable to live and abide in false principles, false notions, and unrighteous actions as true ones. It is so with you.

If your faults are not made known to you, how can you refrain from them and overcome them? You cannot. But if your faults are made manifest, you have the privilege of forsaking them and cleaving unto that which is good. The design of the gospel is to reveal the secrets of the hearts of the children of men.

When men intimate to me, whether in public or in private, that their faults must not be spoken of, I do not know how worldly minded men feel in similar cases, but like Elijah, when he mocked the priests of Baal, I feel to laugh and make derision of such men.

Do you suppose that I will thus far bow down to any man in this Territory, or on the earth? Do you suppose that I will suffer myself to be so muzzled that I cannot reveal the faults of the people when wisdom dictates me to do it?

I fear not the wicked half so much as I would a *mosquito* in my bedroom at night, for he would keep me from sleeping, but for the unrighteous, those who will act the villain and conduct themselves worse than the devil, to insinuate that I have not the privilege of speaking of their faults makes me feel like laughing at their folly. I will speak of men's faults when and where I please, and what are you going to do about it? Do you know that that very principle caused the death of all the Prophets, from the days of Adam until now? Let a prophet arise upon the earth, and never reveal the evils of men, and do you suppose that the wicked would desire to kill him? No, for he

would cease to be a prophet of the Lord, and they would invite him to their feasts, and hail him as a friend and brother. Why? Because it would be impossible for him to be anything but one of them. It is impossible for a prophet of Christ to live in an adulterous generation without speaking of the wickedness of the people, without revealing their faults and their failings, and there is nothing short of death that will stay him from it, for a prophet of God will do as he pleases.

I have been preached to, pleaded with, and written to, to be careful how I speak about men's faults, more so than ever Joseph Smith was in his lifetime; every week or two I receive a letter of instruction, warning me to be careful of this or that man's character. Did you ever have the Spirit of the Lord, so that you have felt full of joy, and like jumping up and shouting hallelujah? I feel in that way when such epistles come to me; I feel like saying, "I ask no odds of you, nor of all your clan this side of hell."

I have wise brethren around me who will sometimes say, "Don't speak so and so, be very careful, how do be cautious;" and I have been written to from the east; I have package after package of letters, yes, and wheelbarrows of them, saying, "O, Brother Brigham, I would beseech and pray and plead with you, if I only dare, to be careful how you speak. Would not this or that course be better than for you to get up in the stand, and tell the gentiles what they are? Would it not be better to keep this to yourself?"

Do you know how I feel when I get such communications? I will tell you, I feel just like rubbing their noses with them. If I am not to have the privilege of speaking of Saint and sinner when I please, tie up my mouth and let me go to the grave, for my work would be done.

It was for this that they killed Joseph and Hyrum, it is for this that they wish to kill me and my brethren; we know their iniquity, and we will tell of it when the Spirit dictates, or talk about this, that, or the other person and conduct at the proper time.

There are people in our midst who grunt at this course, and at the same time have evils that I think are hardly worth notice, for I do not think that such persons will be good for anything even should they happen to get into the kingdom of heaven, though I suppose

they are good in their place if we can find out where it is, but as yet I am ignorant of it; I presume that the Lord knows where it is, but I do not. I wish to say to the elders of Israel, to all people, I shall tell you of your iniquity and talk about you just as I please, and when you feel like killing me for so doing, as some of the people did who called themselves brethren in the days of Joseph Smith, look out for yourselves, for false brethren were the cause of Joseph's death, and I am not a very righteous man. I have told the Latter-day Saints from the beginning that I do not profess my righteousness, but I profess to know the will of God concerning you, and I have boldness enough to tell it to you, fearless of your wrath, and I expect that it is on this account that the Lord has called me to occupy the place I do; I feel as independent as an angel.

*(To be continued.)*

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## ZION'S TRUMPET, OR Star of the Saints.

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SATURDAY, MARCH 1, 1856.

THE EMIGRATION.—Allow us the pleasure of notifying the Saints who intend to emigrate this year, that President Richards has kindly permitted the Welsh Saints to emigrate on the same ship, whether they go with a wagon company, a handcart company, or to the States, and we shall have the privilege of going with them. Each one is requested to send his name and his deposit without delay. We hope that not one Saint will remain behind who has or who can obtain nine pounds, and that no one under six years old in the church who has five pounds is seen to be left behind.

We have the good news to report that the Perpetual Emigrating Society is offering to emigrate half the number who pay five pounds

to the Perpetual E. Fund, if they have been faithful in the Church for six years or more, if they have no more than that; and the other half will be emigrated the next time. Let such come to an agreement among themselves as to who will go first, and if they cannot they will appeal to their Presidency, but in every case let *faithfulness* and *longevity* in the church tip the balance. Let those who do not have nine pounds hasten to snatch this opportunity! Seek out your partners quickly, dear Saints, before it becomes too late. Let all the others who have five pounds each, who have not been in the church for six years, make every effort possible to come to the States now. Since the end of March is the latest time that a ship should sail from Liverpool; and since the majority are ready now, and waiting for the others, you can see the great need for haste; there is not a day to lose when we consider the time that it will take to hire the ship, send notices, go to Liverpool, &c. Presidents, awake to your task immediately.

We expect to have the pleasure in our next issue of reporting who will be assisted to emigrate. It will not come a moment sooner for asking.

DISTRIBUTORS.—Good heavens! What is the reason that nearly all of you have agreed to no longer send any money for books this year? What is your answer?

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#### MINUTES OF THE COUNCIL AND THE GENERAL CONFERENCE,

*Of the Church of Jesus Christ of Latter-day Saints in Wales, held in the "White Lion" Inn, Merthyr, on the 23rd, 24th, 25th, and the 26th of February, 1856.*

SATURDAY morning the 23rd.—Present—The Presidency of the Church in Wales—Dan Jones and Daniel Daniels, Israel Evans and Benjamin Ashby, American Elders.

Conference Presidents, except three from the North; several local Traveling Elders, &c., &c.

At 11:00 o'clock in the morning the President called the Council to order, reporting that we had been disappointed in our expectation of the presence of the Presidency of the British Isles, and several American Elders.

Elder Israel Evans prayed.

Elders William Lewis and G. W. Davies were selected as clerks for the Council and the Conference.

The Council was spent by President Jones in instructing the Presidents.

He spoke on the power of the government of the Priesthood over everything in the heavens and on and under the earth; the strait and narrow path is what Mormons have to walk. He reasoned about the indistinguishable connection of the business of the Church,—its commercial part and that which is called spiritual. The duty of those who are in different degrees of the Priesthood to govern themselves according to their superiors; they are like the cogs of a machine that turn and govern each other, from the Great Governing Wheel above. That the living Priesthood, and not the dead letter of the law, is our present Bible, and that it is by fulfilling its requirements through difficulties, and showing faith and effort in this that a President proves himself worthy of his office. On the necessity and the importance of being exact, attentive, and watchful, and diligent with regard to the distribution of the Books, and all the collections,—to see that there is temperance—that there is neither negligence nor overburdening. On the signs of the times, warning the world, the emigration of the Saints, and the coming of many into the Church.

In the hopeful expectation of the arrival of the aforementioned brethren, the next meeting was postponed until 6:00 o'clock. President Daniels prayed.

At 6:00 o'clock there were present also—from the Presidency of the British Isles—D. Spencer and Cyrus H. Wheelock the counselors.

American Elders—Joseph A. Young (son of the Prophet Brigham), Millen Atwood, J. B. Martin, and N. V. Porter.

Elder B. Ashby prayed.

President Jones addressed the congregation at the coming of the above Brethren, exhorting us to receive their teaching, since he gave his word it would be good, and he made way for President Spencer to speak, announcing that President F. D. Richards was on his way there, and that he would arrive before the end of the meeting.

President Spencer spoke on the fulfillment of duties which will

qualify us to occupy the high circles in which God intends to have experienced and faithful men, and a little about the emigration, poverty and oppression of the Saints here, &c.

Elder J. A. Young commented on the importance of our callings in the various degrees of the Priesthood, and the great responsibility of each one.

President F. D. Richards came in when Elder Atwood was speaking about the privileges of the Gospel, and how great a price is paid to have them.

Elder J. B. Martin spoke about the living Priesthood and the fallibility of the dead letter of the law, and his experience under various persecutions of the Church.

President F. D. Richards greeted the Saints on his visit with them once again. He felt weary after traveling, and he encouraged them to prepare for the morrow.

President Jones encouraged the Saints to beware of intoxicating drinks in the places where they were lodging so they would not lose the Spirit and deprive themselves of the blessings of the Conference. Then President Spencer prayed.

Sunday morning the 24th.—President Jones made some preliminary remarks to bring the numerous congregation to order, requesting the Saints to make room for one another, and for those who were on the steps and on the road wishing to have a place to listen somehow. He requested those who did not understand English to be patient since it was in that language the brethren would speak.

President F. D. Richards wanted to know from a show of hands that the majority of the Saints understood English.

He spoke on the emigration, several present languages, and the future common language of the Saints. The advantages of learning the English language for the purpose of emigrating to Zion, &c., and the way to dig deep and lay a solid foundation for our salvation.

The meeting was closed with a prayer by Elder J. A. Young.

2:00 o'clock in the afternoon.—President Spencer prayed.

President Wheelock spoke about the English language, the emigration, and the sufferings that are before the Saints before they enjoy glory, and on the corrupt condition of Babylon.

President Richards in answer to the questions of the poor, said that more money that was collected for the P. E. Fund had been used

to help out the poor, and that the Fund is not free from that debt yet, but that some will be helped from the money of the possessions, parts of which have been sold. Prayer.

Half past 6:00 in the evening. Elder M. Atwood prayed.

Elder N. V. Porter expressed gratitude for the privilege of visiting Wales. He encouraged the Saints to appreciate the teaching they had received, and testified that Joseph Smith was a Prophet and a martyr to God, and that Brigham Young was the lawful and worthy successor to him.

President Spencer rejoiced at seeing the growth and the improvement of what he had seen when he had visited Merthyr before, and he taught the way to be humble, bold and able, and he left his blessing on the Welsh Saints for their great kindness to him, encouraging them to beware of nationalistic feelings, and to strive to learn the English language.

President Jones wished for those learning English to take pleasure in doing so, and that no one would be burdened against his will. He translated some of the remarks of President Richards on "digging deep and laying a solid foundation," and he made his own observations on that. Since he is about to leave Wales, he wished for the Saints to sustain his successor as they had sustained him.

President F. D. Richards prayed.

Monday, at half past 10:00 in the morning, President Wheelock prayed.

President Jones called on the Conference Presidents present to report on their Conferences, and not to withhold anything that would be harmful to the cause.

President Richards wished for a report about Church members in the Conferences as well as non-members.

The Conferences were reported as all being in very good condition without exception. From which there was a considerable number emigrating, and signs of baptizing were widespread.

President Jones rejoiced as he looked back on the travels of Brother Daniels and himself, that there was never a contrary word or action, rather cooperation in love always.

Elder Israel Evans greatly commended the labor of President Jones, and he knew that he was emigrating under the blessing of God and the prayers of all the Saints for him.

Elder Benjamin Ashby told of his experience with Mormonism almost from his childhood. He felt to support the workers of righteousness everywhere, no matter how poor they might be, and to fight against the rebellious and treacherous spirit.

Elder J. A. Young expressed his great satisfaction as he listened to the Presidents reporting on their Conferences, and he spoke about personal salvation, and obedience to the Priesthood.

At 6:00 o'clock in the evening, a delightful *Concert* was held, in which all received great pleasure and beneficial teaching, through the recitations and songs, enchanting music from the choirs of Merthyr and Cwmbach, and a short but sweet lecture from President Richards on music, and his great praise for the high accomplishments of the Welsh in the arts.

Tuesday the 26th.—At 9:00 o'clock in the morning the Welsh Presidency held a Council with the outgoing and the incoming Conference Presidents, and a considerable amount of business was transacted successfully and unitedly.

At 11:00 o'clock, the Presidency of the British Isles, and the American Elders came in, and we continued with the Council.

President Jones taught earnestly and comprehensively on the importance of the calling and responsibility of the Presidents of the Conferences, and the details and the diligence required by the business of the Church. He counseled the President to make every effort to convince every Saint that had Nine Pounds to emigrate this year, and to get those who fall short of that, but who have sufficient to carry them to the States, to do so with haste. He announced also that half the number of those who give five pounds to the P. E. Fund will receive their passage to the Valley this year if they have been faithful Saints for over six years, and the other half will be given passage next year. [This is carefully explained on page 73 of this number.]

He was followed by President Richards, who expressed his complete satisfaction, and his certain knowledge of the approval, success, and smiles of God on the labor of President Jones in Wales during his two missions.

President Spencer added more details on this, reporting on the obvious improvement of the work and workers of God in Wales.

They said that President Jones would return to Zion happy



and successful, with the blessings of the God who sent him and prospered him on his head, and that the work he left behind would be a praiseworthy monument to his name, and that he would be called blessed by generations to come.

The Welsh First Presidency and Conference Presidents were blessed and set apart to their important areas of responsibility, and President F. D. Richards left his blessing with them, and this never-to-be-forgotten Council was brought to a close by prayer.

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[We shall publish all the details we can of that which was done and said through the Conference in the following numbers of the TRUMPET as soon as there is space.—EDITOR.]

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### FEELING OF A YOUNG SAINT.

I lost all my former friends,  
 When I joined with the Saints;  
 Nevertheless, I have gained,  
 And it is a wondrous honor to me.

If I have lost the smiles of my dear mother,  
 And of my many relatives old and young;  
 I have received an even more valuable treasure  
 That Jesus pure has promised.

In ignorance they wept,  
 With a veil across their eyes;  
 But I was rejoicing,  
 Having received strength from God by faith.

The things of the world concerned them,  
 Namely the great and despicable mammon;  
 Of the treasures of heaven I sang,  
 And the divine gift of grace.

They came to me, yes, twenty and three,  
 And that on the same day,  
 Saying—"David, David, listen,  
 People were clamoring after you!

“How could you join the Saints—  
The chief enemies of God?  
To your father this news is hard to bear,  
It will be the death of him.”

If this is a loss to him,  
Great gain it is to me;  
And I shall testify before you,  
That you are the children of perdition.

I have already received the Spirit of God,  
A strong witness have I obtained,  
And the same promise is given to you,  
From the King of all the Heavens!

Therefore, come dear friends,  
And give obedience now,  
And then you shall have the Spirit of God,  
To uplift you and give you joy.

Unless you receive this there is no freedom,  
Just agony and pain;  
I know now that truth stems from  
The man who was on the cross.

Therefore, I am all the more determined,  
To press forward,  
And blessed be our God,  
For the favors of the Holy Ghost.

I shall leave Babylon before long,  
Across to Zion shall I go,  
And there I shall worship my God  
With neither persecution, pain, nor fear.

*Lately of Haverfordwest College.*

DAVID JOHN.

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 6.]

MARCH 15, 1856.

[VOL. IX.

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### SUMMARY OF THE ADDRESS OF PRESIDENT FRANKLIN D. RICHARDS.

*In a Council with the majority of the outgoing and incoming Presidents of the Welsh Conferences, which was held in the "White Lion" Inn, Merthyr Tydfil, Tuesday, February 26, 1856.*

[Transcribed and translated by William Lewis, Swansea.]

I FEEL particular joy this morning, as I meet with my brethren in these circumstances in which we have come together. I feel myself among servants of God, that His Spirit is in our midst, and that He himself is aware of our deeds, and of the thoughts of our hearts. I feel thankful for the delightful time we have had together during our past conference.

I wish for the Spirit of revelation, the witness of Jesus to be with us this morning while we do a few things in his name, which we may make useful to the Lord, and beneficial to our fellow creatures.

We have not previously had such enjoyment here for quite a while. We have come here to you at the request of brother Jones to assist him to leave his departing blessing with you, and quite likely our own blessing as well; for we feel we are going to leave you in Babylon, among temptations and evil and harmful influences, which you have equally with your fellowmen to withstand; but

you have greater power than they to oppose them. You are the light of the world, and you are to be the eyes for the blind, and to see for them. You are to minister life to your fellow creatures who are in the dark, and who sin in their ignorance, and you are to inform them of that.

We strive towards your having invincible power, and being able to become unassailable castles, so that you may defend those over whom you have oversight; for we know that because of this the devil will aim his darts at you; that because you have more responsibility, you shall have greater opposition than those of our brethren who go down in the morning to the pits and other such places to labor and toil hard,—to work more like iron machines than human beings, sensitive and feeling, and who return home in the evening exhausted and desirous of rest, to the point of failing to exercise enough of their mental powers to learn the ways of the Lord. Therefore, you are to teach them, and you are to stand before them to defend them, and you are to be responsible for them. The devil knows that well, and it is at you that he aims; he is well aware of the increasing influence and power of Zion, and he will increase his corresponding opposition.

Brother Jones has been a tower of strength, defense and refuge for you; you have experienced that, and have always looked to him as such. You can feel the same way toward Brother Daniels his successor, and it is your duty to feel similarly toward all your brethren who are higher than you in the Lord. But, brethren, we wish for you to feel that you yourselves are the same to others,—that you have the care of Conferences, and that you must look out for the well being and success of your Saints, and nourish them with the bread of life. We want you to take the spirit and power of the influence that is felt here to them, and cause the gentiles to feel it to the ends of Wales,—from Cardiff to Holyhead.

Have the Conference Presidents chosen Counselors? [President Jones,—No, except for a few of them.] Neither are they essential in small Conferences, but only in large Conferences where the work of presiding is too much for the President to complete always on his own.

It is not necessary or beneficial to have them except where there are many tasks, and where one man cannot fulfill them. It has become a practice and a ritual here for every President to have counselors, when there is no need for them, except to go to some places to fulfill some of his purposes when he could not get time to go himself. For this task I have chosen Brothers Spencer and Wheelock. They go to places and do my will exactly as I would have done it myself. In this manner we wish for Brothers Ashby and Evans to take the Spirit of President Daniels their president with them, and let them consider it as if it were President Daniels and not they themselves,—to do that which they know he himself would do, and if they do this, they will win the favor of the people, and the favor of brother Daniels also, and the smiles of God will be upon them, but if they do otherwise, the consequences will be to the contrary.

Where a President has Counselors who do not know their place and he wants to do something, they will not move an inch until he convinces them that he is right, and they come to agree, and become willing to cooperate with him. It is like this in Branches and Conferences where there are Counselors who think they should be shoulder to shoulder with the President, interfering with things that in fact do not pertain to them in the least.

Now, Brethren, I want you to be desirous to know the mind and will of your President in Wales, and to go do it, no matter how you receive it, whether through Brother Israel Evans or B. Ashby, or even through a dream, just if you are certain that it is the will of your President. If I can understand through only a dream of the approval or disapproval of President Brigham of anything I do, or of his will to do anything, I am happy to come to understand so soon, so that I can make the most of the time to improve. It is not up to you to even doubt that which your superiors may say, or to doubt them in the least degree; rather it is your duty always to do that which you think will please your President.

In a vision I had some time ago I saw myself over in the Valley in a small room with Brother Brigham and his wife. He expressed his approval of some measures I had taken here, telling me to follow

them. I continued to feel his approval until I was confirmed in it completely by a letter from Brother Brigham, which you all may have read, approving the approach I took, and supporting me to continue on and do as much as I could. Had it happened otherwise, I would go immediately and sustain higher authority in my heart, and I would seek twelve of his chief counselors if I could get them there, to determine what was wrong, for *there* would be the wrong, and not anywhere higher. This is how you also should feel, brethren, and you should do the same thing when you are praised or when you are chastised by your President, and live in such a way as to seek to do according to his mind and will, until by and by you yourselves are filled with revelations, and there will be hardly any need to ask you before you have anticipated it through the Spirit.

Beware of arguing and quarreling with your superiors, for by so doing the same spirit will fill the Branches of your Conferences, and you will have the difficult task of convincing each one of them before you can get them to obey you—they in their turn will argue and quarrel with you, and you will have to cast out of their midst the rebellious and contentious spirit before any good can come of them.

Do not be too hasty to chastise or to discipline the transgressor who has not been in the Church very long, or those who have not had many opportunities to know themselves; but for those who should know better you can give them the occasional clout or rap on the knuckles. When dealing with the former, remember in what condition you yourself were in when you came into the church,—you were as if you had been dyed in the wool in Babylon, in traditions, superstitions and foolish notions. While you consider that God, and God alone, has set you in your places, wash their eyes with ‘milk and water,’ and anoint them with ‘eye ointment.’ When you chastise them, make them feel that it is all for their benefit, that it is their best good that you seek, and they will love you for that. I understand that some have been cut off in Wales; when they came up and spoke in haste and without consideration in their anxious moment they were not spared, and they were not extended mercy in their unhappy hour, but they were cut away by those who were higher than they since

they had the power to do that. The time is coming when there will be a careful examination of how we have used that power, and we are at present taking upon ourselves the responsibility for as much of it as we have. Therefore, let us be discreet and watchful, and let us always act according to wisdom as we behave toward those who are beneath us in their knowledge, their understanding, and their advantages.

As you behave with exactness in these things,—keeping yourselves in contact with those who are in authority over you, obeying their counsels, and seeking to understand what they suggest, and what they wish to set in action, and using properly the power you possess, you will do what we wish, toward getting all in order from one end to the other until the effect is felt throughout all creation. As brother Martin says, let the wires of the electrical informer be whole and faultless from one end to the other, and electricity will fly to the ends of the earth; thus goes the word of Brother Brigham.

You see then that the way for you to act toward bringing this about is by receiving from your superiors, and transferring it down. Now you know that a man cannot teach another the lesson he has received without first being able to understand it and learn it himself. You also know that it is a fact that the Lord has and continues to reveal the principles of the Gospel in the English language. Now, suppose that none of you in Wales could understand English except for brother Jones; you can imagine also that the Church in Wales would be small and weak, and its means sparse, and bro. Jones could not publish all he wanted through the *Trumpet*; the principles that you should receive would go like an overflowing stream that could not go through the same outlet to the wheel overflowing its channel and running in vain and uselessly; but if you were to open more outlets, the whole stream would flow down through them full force to the wheel, which would turn with greater speed and power and complete that much more work. Suppose next that you get every President over every Conference and Branch in Wales to learn and understand English as well as Bro. Jones, then they would read the *Star*, the *Journal of Discourses*, &c., as well as the TRUMPET; you would have that many more outlets from the same crystalline stream of

the pure teaching from above, which would have the corresponding growing effect on the work of God in Wales.

May those who have and will come into the Church in Wales come to understand from you that as long as they do not learn English, there will be a curtain between them and the Saints in Zion, and the long-term benefits will be that they will not overburden you, rather they will do much for themselves by reading the books.

On one occasion lately, when I inquired as to the condition of Brother Jones, I learned that he was burdened to the ground with multiple tasks, worrisome cares with all their complications,—mounds of business of the emigration, publishing, presiding, and other church matters pressing on him until he fell sick, and I almost asked if you intended for him to put his bones down in Babylon.

When you go home to your various Conferences, take these teachings (about language) with you as a treasure for, and not an obligation on, the Saints, and do not say “they *must* learn English or be cut out of the church,” or anything like that; rather appreciate and use it yourselves, and they will enjoy its appealing pleasures naturally, and they will follow your example, and within another year you will see that the power of God will have increased greatly in Wales.

Seek to have brethren working with you who are desirous of learning English. When you have mastered the language, you will be as much better off by understanding the two languages as is a man better off having two arms instead of one,—you can preach to the world in Welsh, and after they come into the Church you can help them to learn English.

Since the English language has been chosen as the means of communicating in Zion, and by having the Saints in every nation learn it, every kindred, tongue, people and nation in Zion will be able to understand, speak, and commune with one another. Would that not be wonderful, Brethren? [Yes, yes, was the answer.] Had the Lord chosen the Welsh language for that purpose, all the Saints would have to learn it, and I would learn it with the greatest pleasure.

We are going to place hands on the brethren (the Welsh Presidency) to bless them, to prepare them, and set them apart to



their important stewardships,—to present to them a blessing that will be felt throughout the entire Church in Wales.

[He closed by encouraging the Presidents to be tender and kind with the weak Saints especially. To be eyes for them, and perceive for them further along than they can see. To show them how they can be frugal and save their shillings and pounds, and to make arrangements this way or that way for emigrating. To move as many of them as they can from their Conferences; in short, to consider their best good in all things, and be like parents to them, and to edify them in the most holy faith.]

President D. Spencer,—I consider your privilege to be great for getting the teachings you have received, that they will be a great blessing to you, that they tend to make you strong and powerful men, and enable you to minister life and salvation to those under your stewardship. I know that they are indispensable for your success, and that your labor would be vain without them.

[He supposed them to feel weak as he himself had felt when he first began his work in the ministry; nevertheless, they were the people God requested, and not the wise men of the world and the wealthy. Since it is most especially the poor whom God has chosen to be his people, he has sought men from among them who are well acquainted with their condition to minister to them, and among other things to encourage the Presidents, he said:—] You are aware of their afflictions, and have been in the coal pits, and different places of the kind, and share these experiences with them. If some of the ministers and the sectarian wise men had to go where you have been to save the people, they would be too disheartened; they would take fright and run away. Although you may feel weak, you are the men whom God requests, and He does not see any other group of men the way he sees you. When you go to the people, you can feel like giants,—you know their needs, and what is appropriate for them. You can lower yourselves to them, win their love, and raise them gradually to a standard of truth and righteousness. They will not fear you, rather they will reveal the feelings of their hearts to you.

Remember and feel the strength and power of the words of

Brother Franklin, and you will empathize with the needs of the people, and you will go out in the power of God to minister to them. I will tell you that each one of you is better than ten thousand sectarian priests and ministers put together, with all their wealth, their influence and their popularity. The Lord knows that, and that is why he has called you to the position you are in, and I want you to feel that and act accordingly, and may the Lord be with you is my wish, in the name of Jesus Christ, Amen.

[After the Welsh Presidency and Conference Presidents were blessed, &c., President Richards said that his heart went out to the faithful brethren of the North who were absent, because their distance was great and their means were sparse, perhaps.] But, (he said) the spirit, influence and blessings of this Council will go to them, and they will cause North Wales to feel it. The spirit will go to every Conference to all the Priesthood in Wales, who live righteously, and Wales will feel it again from one end to the other.

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## ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, MARCH 15, 1856.

THE NOTICE TO EMIGRANTS,—Which is found elsewhere in this number, merits the careful attention of the Saints—let the Presidents pore over it in detail, and take advantage of every opportunity to put it into action insofar as possible. Search out who has five pounds, and put that person in touch with another who has the same amount, and choose which of the two will get to emigrate this time and send his name together with the name of the other contributor to us, with careful accuracy, so that the other may emigrate next year.

Wherever there is a family who can contribute £5, £10, or more to the P. E. Fund, and does not know of another who can do the same, we know of several, who will allow us to select for them, for they can be sure through that of being able to send next time as many of the

family as send £5 to us. By doing this, the amount which will take the rest of the family next time, all together probably, can be earned; at least they will save half the cost of emigrating by this means.

The reason why £10 is required to emigrate in this way while others are transported by the handcarts for £9 is because it is not known for certain how much money the journey will cost in this untested venture, and it is not possible to know until the participants reach the end of their journey, at which time it is expected that the emigrants will agree to pay the remaining cost of course. Another reason is because it will be necessary for the P. E. Fund Company to borrow the money to transport the other half of the emigrants probably the coming year, and more than likely they will need to pay interest on their loan; this shows the logic of making the aforementioned difference in their prices.

We are sorry too that more of the possessions donated to the P. E. Fund by the President and others have not been sold, so that more of the faithful Saints in the church for six or more years could be selected to emigrate this year; but our concern and that of others does not improve the matter one whit; and we did our best to sell more of them. We have sent to the Presidents the names of those selected for the great privilege of emigrating this year using the funds generated by the sale of the possessions, but if some fail to prepare to go according to the call, we beg for them to let us know by return *Post*, so that another may receive the opportunity promptly.

Let everyone strive to save as much as he can and we expect what remains after paying their debts and for going to Liverpool to be given to help pay for their transport; for it would be dishonest, as we said earlier when asking for the names of the deserving, to ask for the help of the P. E. Fund while pocketing their own money. May we be permitted once again to warn this class of emigrants against overburdening themselves with goods, rather, selling all they can do without on the journey lest they have to leave them before starting across the *Plains* or leave themselves with them.

*Now*, Presidential Brethren! is the time for you to show yourselves to be skillful and charitable by doing this speedily and precisely, for

there is no time to be lost; otherwise, it will be too late for anyone to prepare to emigrate if they have the means.

We trust the green-eyed monster jealousy will not blast its poison at any of the Saints who cannot go themselves this time, along with their neighbors whom they consider little better than themselves, but rather that they rejoice that the departure of the others augurs well for the approach of their own deliverance if they remain faithful.

---

EMIGRATION TIME!—We intend everyone to be ready to leave their homes at the end of this month at the latest. And although the ship has not yet been chartered, we believe it will be possible to find one which leaves Liverpool in the first week of April. We have delayed the departure time until this last hour, in case anyone should be left behind who could go then.

It is understood from the previous TRUMPET that all the emigrants from Wales, whether by wagon, handcarts, or to the States, will be allowed to go together at the appointed time, if a large enough ship for all can be found.

---

DEPARTURE OF EMIGRANTS FROM WALES. On the 17 of February about 120 Saints sailed from Liverpool on board the ship “Caravan” for New York, all in good health and spirits; we had the pleasure of leading them on board the ship all with no mishaps in a spirit too desirous for the distant west to think of turning to look back as did Lot’s wife longing for her home. They had fair winds for many days. A short and lovely voyage to them.

---

TO THE PRESIDENTS AND DISTRIBUTORS—We anxiously anticipate that it will be considered proper that our time in serving you through the TRUMPET is nearly over, that our business between you and the Offices ends with the next number, and that that consideration will prompt you, without our saying anything further to pay that which is owed by your Conferences to us personally, i.e., the money that we loaned to pay their debts for them, and that you will see to it that all the Distributors will send all they can for the books between

now and then; so that through that we will be enabled to settle with others, and to finish our ministry in that, and to complete our book accounts somewhat similar to the order in which we wish to leave them to others. We rely on your good nature to do this favor to your old fellow-soldier, Brethren. There has already been considerable negligence this year in paying the book money and it has got rather too late to correct this for our benefit, apart from what can be done between now and the 28th of this month. So let's see who is first to buy that much time.

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### THE EMIGRATION.

36, Islington, Liverpool, March 5, 1856.

*To the Latter-day Saints in England, Scotland, and Ireland, who have been members of the Church for ten years and above; and to those in Wales who have been members for six years and above.*

BECAUSE so few of the possessions donated by President B. Young and others to the P. E. F. were sold, and because countless persons were sent for from this country by the Perpetual Emigration Fund Company, the means that are in our hands available for those of the aforementioned Saints who have attained worthy membership during the previously mentioned time are cut back. Consequently, the ones selected will be from among the most worthy and the most needy.

From among those addressed in this notice there will probably be many who wish to gather to Zion this year, but who cannot garner more than £5 each for themselves and for their children who are one year old and above, and £2 10s for their infants who are under one year old, which is insufficient for their passage further than the States unless they receive assistance other than what they have at present.

To assist such to achieve their objective we propose that they donate their means to the Perpetual Emigration Fund; and we offer on behalf of the P. E. Fund to provide passage for *half* their number to Utah this season, and we promise to provide passage for the *other half* next year, leaving it up to the Pastors and the Presidents, in

consultation with the donors, to determine who among the latter will form the first half.

If those of the Saints to whom we refer in this notice prefer not to emigrate any further than the States, they have our approval and blessing to do so, the same as if they were to choose the plan suggested here. Our objective is to extend all the assistance we can to this group of Saints in their efforts to emigrate toward Utah. Nevertheless, perhaps some have relations or friends in the States whom they wish to join, and thus be of assistance to each other in the great work; therefore, let all decide in their own minds, and they shall take the way for which they exercise the greatest faith, and for which they enjoy the greatest measure of the Holy Spirit.

TO PASTORS AND PRESIDENTS.—Send to us the names and other details of those Saints who are adopting the plan of sharing their money so a record can be made here separate from all the others.—Send to us the names and addresses of all the contributors, together with the money and the names, ages, occupations, and addresses of those who are chosen to go out this year without delay.

Read this Notice exactly in the meetings of the Saints, and make its objective known to all to whom it pertains.

F. D. RICHARDS,  
DANIEL SPENCER,  
C. H. WHEELOCK.

*The Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles and the surrounding countries.*

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## SERMON

*By President B. Young, which was delivered in the October Conference in Great Salt Lake City, 1855.*

[Continued from page 57.]

SOME of you have been brought before the High Council, charged with this fault and with that, and you say it is too much for you, that you cannot bear it. But you have got to bear it, and if you

will not, make up your minds to go to hell at once and have done with it. If you wish to be Saints you must have your evils taken away and your iniquities exposed; this must be done if you remain in the kingdom of God. If you do wrong, and it is made manifest before the High Council, don't grunt about it, nor whine about your loving, precious character, but consider that you have none; that is the best way to get along with it. Myriads have scandalized me since I have been in this Church, and I have been asked, "Brother Brigham, are you going to bear this? Do you not know that such and such persons are scandalizing your character?" Said I, "I do not know that I have any character, I have never stopped to inquire whether I have one or not." It is for me to pursue a course that will build up the kingdom of God on the earth, and you may take my character to be what you please, I care not what you do with it, so you but keep your hands off from me.

As for the inhabitants of the earth, who know anything about Mormonism, having power to utter worse epithets against us than they do, they have to get more knowledge in order to do it; and as for those enemies who have been in our midst, feeling any worse than they do, they have first to know more; they are as full of bad feeling now as they can hold without bursting. What do I care for the wrath of man? No more than I do for the chickens that run in my dooryard. I am here to teach the ways of the Lord, and lead men to life everlasting, but if they have not a mind to go there, I wish them to keep out of my path.

I want the Elders of Israel to understand that if they are exposed in their stealing, lying, deceiving, wickedness, and covetousness, which is idolatry, they must not fly in a passion about it, for we calculate to expose you, from time to time, as we please, when we can get time to notice you.

During this Conference, I do not want to think where the Mormons have been, and how they have been treated, but I want to think of matters that will make my heart light, like the roe on the mountains,—to reflect that the Lord Almighty has given me my birth on the land where He raised up a prophet, and revealed the everlasting gospel through him, and that I had the privilege of

hearing it—of knowing and understanding it—of embracing and enjoying it. I feel like shouting Hallelujah all the time when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom He gave keys and power to build up the kingdom of God on earth and sustain it. These keys are committed to this people, and we have power to continue the work that Joseph commenced, until everything is prepared for the coming of the Son of Man. This is the business of the Latter-day Saints, and it is all the business we have on hand. When we come to worldly affairs, as they are called, they can be done in stormy weather, if we attend to the kingdom of God in fair weather.

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SPEECH OF PRESIDENT DANIEL DANIELS TO  
THE CONFERENCE PRESIDENTS.

*Swansea, March 10, 1856.*

DEAR BRETHREN,—The frequent requirements of the business call for your most careful attention, for through fulfilling your duties you receive strength and power to become honorable in the important stewardships you have been appointed to.

I feel to remind you of some of the main things you have to fulfill. You no doubt remember the moving counsels you received in the last Merthyr Council, to diligently and tirelessly seek after all the Saints who can emigrate from your Conferences with a true effort this season. We wish for you to take the strength of life within you and seek to understand the condition of the Saints under your care, until you know how many have £9 each, to go with the handcars.

May your teaching be like fire on the skin of those who are apathetic, motivating them to do their duties, until you get every officer and member to listen to the voice of, and to fulfill the counsels of the TRUMPET,—to sell their old statues, their stuff, and every unnecessary thing, and to make every lawful effort toward getting £5 each to donate to the P. E. Fund, either to be on their way this year or to get the privilege of making the journey next year, and to send the money here without delay. The chief objective of this address is to bring this about.



I trust that there are many in your Conferences who are able to do as noted above, but remember that there is no time to be lost in this matter.

We expect to receive that which was placed upon you at the Merthyr Council; some Conferences have already sent it.

Also, do not leave your book Distributors in peace, until you see the Branches free of debt, so that you and they will be ready when the call comes. The money for the books is not coming in as it should; there is some impediment somewhere,—search it out, and clear it away quickly, until you see the distributors beginning as if anew.

Brethren, it is required of us to be diligent not only with one responsibility, but with all of them. A work of very great consequences has been put upon us to fulfill. I am confident that you are in your fields of labor from morning till evening looking after the flock under your care, to ensure that the harvest will be carried forward in an organized fashion. See to it that the Saints fulfill all their family and church duties, and that they are feeding on the bread of life from above, so they will be working mightily while it is still daylight, so that we can finish the harvest and have the wheat into the barn in time. Think about the work of God night and day, and teach it to the people, reminding them frequently that the Temple is not finished, and that it is their duty and privilege to be able to contribute to it. Also, that God has given his law in such an orderly way to the Prophet Brigham with regard to the P. E. Fund, through which a multitude sings happily at the end of their journey; all that is needed is faithfulness, so that the last one will be brought home soon; and that is the true wish of your fellow servant,

D. DANIELS.

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### THE MADDOCIANS.

DESPITE how much others may doubt the story that Madawg ab Owen Gwynedd discovered America before Columbus, we have gathered satisfactory proofs of the fact in our searches across the continent for the “Welsh Indians” during the past twenty years, and since we are determined to re-initiate at the end of this month a

search with no turning back, if they are living on land, we beseech those who may have a more correct or more extensive story than that given by "Powell" or the "Triads" about the departure of Madawg from this country or by his descendants on the other side of the sea, to assist us in our venture; not their money, we do not ask that, rather for accounts which will help us to accomplish the objective which has cost us several hundred already.

If the editors of the "Times," the "Hero," the "Welshman," or any other man who holds dear his pedigree, see fit to put this request before the eyes of their readers, perhaps they will attract some to bring out their treasures from their old libraries to the light of the sun, and they will have the pleasure from that before long to read that the debate has been broken, the subject proven that the Madocians have come to the light also. Please choose whatever means you judge best to notify us; otherwise, direct responses to the Editor of "Zion's Trumpet" Swansea.

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WESTERN STANDARD is the name of the weekly publication that George Q. Cannon intends to publish in San Francisco, California, for about £1 per year, and which can be obtained through the Office of the *Millennial Star*, 36, Islington, Liverpool. The skill and wisdom of the Editor is too well known for there to be any need to say anything about the interest of the publication, but only that it is under the auspices of the First Presidency in Zion, and that its advantages are such as to make it a *source* of news of this distant and golden country. All the best to this venture, and may its Editor be filled with wisdom from on high, and may his "WESTERN STANDARD" be spread across the world.

RECEIPTS FOR BOOKS FROM FEB. 9 TO MARCH 13.—Thomas D. Evans, 19s 5½c; John Richards, 3s 9c; John Gibbs, 12s 6c; Wm. Lewis, £6 5s; Thomas Stephens, £5 18s.

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 7.]

MARCH 29, 1856.

[VOL. IX.

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SUMMARY OF THE TEACHING OF PRESIDENT DAN JONES, IN THE MERTHYR TYDFIL GENERAL COUNCIL, FEBRUARY 23, 1856.

THE Council was called to order, and he said,—I feel great disappointment because our Presidency, [over the British Isles] and our other brethren [the American Elders] have not come punctually to our Council here according to our expectations, and I believe you feel the same way.

[After Elder Israel Evans had prayed, he said]—

Since our Presidency has not come, I think it best for us [the Presidency of the Church in Wales] to spend the time in instructing and teaching the various Presidents who are present.

Dear brethren,—your presence here today, and the cost and the trouble many of you have gone to to be here from afar, proves your love for this divine work, which I love so much that I can do no less than love those who love it to the extent they do. You have come here to receive a broader understanding of it, on which understanding its success depends in your Conferences.

I wish for the outgoing and the incoming Presidents of the Conferences instead of sitting mixed with the congregation to come to the front, so that when I speak I can see the whites of their eyes, I can gaze into their faces, and more than that, if I could, to look beneath their chins and read the thoughts and intents of their hearts.

We are servants of God, and sharers of the Holy Priesthood after the order of the Son of God,—of that Presidency which is to govern everyone and everything on and beneath the earth. It is on this power that we depend for every needful direction and understanding, and we rely on it for power to act. When we properly understand this, our own inability and deficiency of wisdom, we see the necessity of that and the obligations we have to be humble before the all-wealthy God who shares it. Past experience has shown us that the pleasure of our feelings and fantasies is not “Mormonism.” Narrow is its way and strait is its gate. The more narrow the way we walk, the more strict are the commandments we receive, and the more difficult it is to keep them. The keeping of them depends on the direction and the understanding we receive, according to which we act; consequently, we see the importance of getting an understanding of the proper direction for ourselves, since the destiny of our souls depends on the following of it. The further we walk along this road the more it narrows, although our privileges and blessings increase,—or in other words, the greater our learning and our experience, the greater our understanding, and the greater our understanding, then, the greater our responsibility. It is not just our personal responsibility, but the responsibility of others that is on us also. We are representatives who have come here so that those whom we represent may receive instructions concerning the proper understanding of that on which their life or death depends. So that you may properly understand for them, and be mouths and ears to them, may you be an open heart, may the spirit of truth enlighten you in that, so that you may understand and receive every word that comes out of the mouth of God to you, and to the Saints under your care also.

It is true that the scriptures have been and continue to be good in guiding men toward receiving a fulfillment of the same promises which others received earlier. It is not on every word that has come out of the mouth of God but “every word that *comes*” that we live; it makes no difference how it comes, whether through writings, the ministering of angels, or through the living Priesthood. If we were to take the Bible as the only standard today, we would be obliged to search its pages in vain for direct instructions to correspond to our circumstances, but all we have to do is claim our

privilege, and look to heaven for a sufficient measure of that Spirit which was available in the olden days to make the Bible.

The most particular part of our religion which we have to deal with today is the business,—the operational part, containing its affairs and all its negotiations. The religious sectarians differentiate between what they call religion and the temporal, the operational, or business. They consider that only the spiritual activities are those of a religious nature, and that only the spiritual part is religion, and that all else is material. I cannot perceive one whit of difference between the one thing and the other which we do for God—that it is not all spiritual. It is a fact that we do not carry out any outward action except through the inner motivation of the Spirit, and consequently, it cannot be any less than the spirituality which is in ourselves; and since the godly Spirit from above requires such duties of us, we believe there is sufficient spirituality in them for us to call them religion.

God says that his kingdom is a kingdom of order, and He was so good as to reveal it to his servant Joseph Smith. After receiving the organization, instead of trying to improve it by our own whim, our responsibility is to conform to it,—fit ourselves to the organization, and not the organization to us; conforming to it, and not going against it, will make us acceptable in the sight of its Great Giver. It is not the greatness of deeds of some kind according to our feelings, rather obedience to the call of God, no matter how little He asks, that constitutes religion before Him.

The business of this Church is to increase on the earth, especially in Zion. In Zion there are various stewardships, and every man fills his own stewardship by “Minding his own business” and not the business of anyone else. Before a man can “mind his own business,” he is required to find out what his business is, and to know this depends on the one who is higher than he. Thus there is a wheel within a wheel for this perfecting machine to turn together in orderliness.

The European mission is a large wheel, and a large business pertains to it. Within it our little wheel turns in Wales, and within that wheel several others even smaller. The connection among all these wheels is such that when they turn faster or more slowly than they should, or when

any confusion occurs, it affects all the others. We see the necessity then for all of us to understand one another, and govern ourselves by the wheel next to us, and for that one to govern itself by the next, and so on to the Great Governing Main Wheel which works the entire machine until there is harmony in all our turnings.

Brethren, those who preside over the Conferences, your duty is to get every little wheel throughout your Conferences, your own inner wheel first, to carry out the instructions that come out through the TRUMPET, down from President Richards, and all the other instructions, which constitute your Bible. Brethren, make them your textbook; you will be unable to fulfill your duties in any other way. It makes no difference what is required; when a sum of money is required from a Conference, the duty of that President is to seek to obtain it. "Yes, but you ask too much from us," says the President. Wait a minute then, for that is proof that either the one who gave the requirement is an unjust and oppressive man, or that the one who complains is not worthy of his office, that he tells a lie and that there is danger that he will teach others to be the same way. Complaining because of poverty, and looking for excuses to escape from the request is not the way for a President to win God's approval or that of his servants, rather his duty is to apply the same ability and effort he would have used for complaining to search out what advantages he may obtain in order to accomplish the task, and not search for excuses not to do it; while many have gone to the trouble to excuse and absolve themselves, they could have completed the task with the same or even less trouble. We are not to expect that everything will come easily. We are to make an effort and trouble yourself, and try to do it. After the sacrifice comes the blessing, and the God who requires it will open the way and prepare the offering. The servant is not better than his master. Even our Lord Jesus Christ got to suffer in the garden of Gethsemane; he suffered hunger, and he was tempted in the desert, but after that angels ministered to him. Through temptations He was perfected, and we ourselves will be perfected before we receive our glorification with him, after fulfilling our part of the same work. To do otherwise, namely, excusing ourselves, &c., is to listen to and to obey the devil, and the consequences will correspond.

Although I am sufficiently humble and grateful to listen to any good suggestion from a brother, yet, after the joint council is held, and the council has considered the matter, and has decided on the measures pertaining to it, the way and the means to complete them, from that moment on, the responsibility of each one is to set aside his own views and use all his wisdom and his influence to complete the task to the letter, according to the spirit and the decision of the Council where they were chosen; and no matter what the consequence may be, it will not depend on him. There will be an opportunity in this Council for each one to express his views or give any suggestion, but after we decide what course to take, if anyone goes out of the Council and utters an opposing word after that, we would consider him an opponent and a *traitor*, which would cause contention in the army of Jesus.

While some Presidents have had success in getting their Conferences to do well, others have complained excessively about their inability, but I believe that their problem is the unfaithfulness I noted earlier. What reason can he give for his idleness while his brethren are working? Do you think that some of the Russian soldiers could be permitted not to fight while the others are fighting? Could they pull back from the battle? No, I really don't think so; rather they would be punished as traitors. How much more so for the traitors in the kingdom of God then? Only the greatest ignorance would give to such a man the least excuse for failing to accomplish that which he had covenanted with God that he would fulfill.

It is not our own feelings that are to guide us, but the directions that come down from heaven together with the directions of the Holy Ghost. The Presidents must ponder seriously then, and put their senses to work in order to understand their duties, and see the necessity of that which is required; not to accomplish their duty because I ask them, or lest they be disobedient; I would not thank such in the least. The duty of a President is to see and understand the privilege of doing his duty, after understanding it thoroughly through the light of the Holy Ghost, an abundance of which he ought to possess, in order to foresee the beneficial consequences of doing so.

We were obliged frequently to request the same thing over and over again through the TRUMPET, and after that perhaps we would get all the details, and even some unnecessary details from some, but there would

be one and just *one* thing lacking, and that would be the main thing I had requested perhaps, and the most important of all! "But who would have thought it!" they would say then. Brethren! we must *think*, it is reprehensible for us to fail to think about our duties. Our offices require our thoughts to be fruitful, and if they are not sufficiently so, we must cultivate them; that is the only way they will be fruitful.

I understand that some Branch Presidents are here also. It is the practice of many of you, in your great desire to fulfill a request of the President of your Conference, when you cannot get others sufficiently desirous of cooperating with you, to try to do it yourselves. It is to bless and not to curse your Saints that you preside over them, and that will depend on your effective leadership over them. The obedience of his faithful is the crowning achievement of leadership ability. A man who succeeds in winning others over to have the same vision as he and to cooperate with him is the worthy President, and the one who is most certain to win the battle. Would it not be foolishness for a General to lead his army into battle and say to his soldiers, Sit down here and I shall face the enemy myself. It would be no less foolish for a Branch President to try to do more than his own ability and let his Saints sit idly by.

Although it is the day of the "small things," and although it is the "small things" we as children accomplish, their importance to us is not any the smaller. They are the A B C to guide us to spell, and then to read. A thorough and faithful accomplishment of them, despite how small they may be, is the only way for us to receive greater things, and a higher responsibility, until from stewardship to stewardship we climb up as coequal with our elder Brother over the governments and kingdoms, and be "like him."

Some in particular among the "small things" are the various collections, especially for Conference Presidents, to oversee. They should not go to the Council just to talk about them; and when occasionally one is asked, What is the reason that so little has come from your Conference to the Fund, the Temple, or to something else? "Oh, I don't know! I have been mentioning them in the Council." Do not be satisfied with that, but go directly to determine what is the obstacle, and where you do not have hardworking men—those who practice their religion, but are instead a stumbling block in the road, turn them aside; examine them "to the



hilt," and insist on removing the obstacle.

There ought to be a *daybook* and *ledger* in every Conference and Branch to contain all the details,—books of the Conference to contain contributions for the names of the branches, and books of the branch to contain the names and amounts of the contributors. If it were done in this manner, every Conference President could know where the deficiency is; it is his privilege to examine the books and it is his duty to search out and know how much each one in his conference is doing, and under what circumstances, so that he may distinguish between the faithful and the unfaithful in this or in any other duty, and that he may understand where to praise, counsel or chastise. From now on it will not be a sufficient excuse for anyone to say, "I said," &c. Similar precision is necessary when you look after the book distributor, and in places where this has been lacking, let it be reformed from now on, redouble the diligence to recoup the loss. Let the new Presidents look at that from the beginning of this first quarter, so it will not be over before they can know how things are, and the Saints have become numb from lack of care. Do not permit the distributor to give books out on credit, but on his own responsibility, lest he give an opportunity for some people through their dishonesty to refrain from paying, to lose the Spirit and to leave the Church because of it; but where that has been unavoidable, collect the deficiencies in the Branch where they occurred, and if that happens, do so in the quarter it occurs. While the President puts the Saints of his Conference to work, be careful not to throw the whole burden on their shoulders at once; this is not how they will do the most. You know that the best way to drive a steam vehicle is by feeding it a little coal at a time, as it takes it. Feed your Saints the same way at every opportunity you may have, keeping their hands constantly full, but not overburdened, neither too empty. A Conference without these things will be as useless as a harp with loose strings. Consider that your Conferences are like a harp in the hand of each one of you. If you do not tighten the strings sufficiently, you will not get them to sound musical; if you do not tighten each string according to its size and its situation, there will be no harmony, and if you do not tighten them to the point they break, they will delight with their music, and

their sound will be a pleasure to hear in Conferences like this one. It is true that there is some unavoidable trouble and challenge in trying to keep them in tune,—every harpist has trouble and distress when it is hard for him to control the strings of his harp, but after he does so correctly there is hardly an end to his harp playing and his joy. Insist on keeping the strings of your small harps in such order that they will sound lovely and melodious,—your Conferences in order and full of work, so that you can go to your beds at night with your conscience clear, rejoicing in the approbation of God for your labor which will show in the success that will follow it.

Keep the debt for books down by not allowing it to increase,—let the string be in tune.

Judging from the present threatening signs I see in the east and in the west, the clouds laden with vengeance and judgment are, as it were, about to burst and pour out their contents, and perhaps that will happen earlier than we may think. Now, while it is fair weather is the time for you to work—to spread from your old dusty chests the books that are getting moldy and piling on top of each other,—those which contain spiritual nourishment for the soul, for want of which the people are starving. Take them to them so that which they do not expect will not come upon them, rather you will have warned them in every way you can devise, and you will have freed yourselves from them. It makes no difference to you what they do with the books, as they are to answer for that; your duty is to see that they receive them.

Perhaps some think that because they have worked quite well for a spell that they have an ample excuse for resting and not doing anything else until some special call may come some time later. Beware of this, Brethren. Whenever you see men believing thus, things are beginning to go quite badly. Remember the metaphor of the steam vehicle. May the Presidents be thorough and diligent in this,—to see that the business in all parts of his Conference may go forward in a constant and steady manner. They understand that walking to visit the homes of the Saints just to talk with them and enjoy themselves with them is not all they have to do to keep things in order. I cannot have even one day in which my mind is not full of the various important plans of the activities and concerns of my office. I see so many things that

need doing in so many places that I almost find myself wishing to be personally in them all at the same time, as it is said about the god of the sectarians, that my head could be full of eyes and ears in front and behind, to see and hear all around me, and that I could have a thousand tongues, with all of them speaking at the same time, and a voice like a trumpet to declare the will of God to the people.

*(To be continued on page 110.)*

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## ZION'S TRUMPET,

OR

### **Star of the Saints.**

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SATURDAY, MARCH 29, 1856.

CHANGE OF THE WELSH PRESIDENCY.—We announce that the end of our stewardship among our dear Brothers and Sisters in Wales is at the door; that we have had almost the last opportunity to serve those who will remain here behind us, and that we finish our mission of three years and three months with unspeakable pleasure. We are happy to look back on everything that has been except for our own weaknesses, which are hidden, we believe, under the mantle of the love of our brethren, just as we do with those of every brother and sister within the church of our God in the confines of our own dear land, leaving with our heart warmed by the love we have for the least of them. As we look at the present in the face of the past, we are pleased that our conscience testifies that we have done what we could, and that our Blessed Master augments the pleasure even more by giving signs of his approbation and his blessing on our feeble efforts to build his kingdom and to benefit his dear children. Our hopes for the future increase our joy a thousand times more than all the rest. Before us is dear Zion with its hundred thousand advantages, virtues and pleasures—brothers of the same heart, and the most beloved family in all the world, and their outstretched arms welcoming us; around us there are about six hundred of our most beloved brothers and sisters, their breasts beating with a desire for a victory over all evil, in unity and peace who

are beginning to run their course toward the adored home of their souls. Behind us we leave thousands of the same hopeful family busily preparing themselves to follow us, and with full hope, after a bitter separation for a small moment we shall all meet again in sweet gladness in the Temple of our Lord, to learn to live forever to praise him. Yes, our feelings, our situation, and all that is, by holding the past and the present to the mirror of the future, oblige our heart to thank the One who called us from darkness to the splendor of his gospel,—and hired us in his vineyard and blessed our labor because everything is as we have it today.

In the midst of all the work and the details associated with delivering up our stewardship, the business of the emigration, preparations for the journey, besides many things we shall not name, which consume our time, we believe we have sufficient excuses for our kind friends to excuse us for not trying to write down more of our feelings on our departure, which in any case it would be pointless to try to describe.

We are not to be blamed either for not going into detail concerning the duties which we would wish for the Saints to take pleasure in fulfilling; for you will have able men with pure hearts, servants of the same God, to teach you; listen to them together with that which has been written: their counsels to those who follow them will be like a fountain of living water to a thirsty soul. We shall not attempt to comfort those who remain except to assure them that the day will come when they will say,—“He did that which he was able to do to gather us to Zion,” which is all we will say on that topic.

It is most likely known to everyone by now, that our dear Counselor and faithful brother Daniel Daniels is our Successor, and that Israel Evans and Benjamin Ashby are his Counselors; if not, be it known that these brethren are your Presidents from now on until further notice; and we thank, as do you, dear Saints, the God who gave you such men of a righteous heart to serve you. Obey their counsels, as you obey the words of God, for they are mouths for him to you, and obedience to them will secure everlasting life for those who do so. We confidently expect that great good will come about for the Welsh Saints through the service of those who have been

appointed as Counselors in the First Presidency. We trust that the Saints will do their part to sustain them and obey their counsels, for they are men of God, and they will benefit you in proportion to the proper appreciation you give them for the excellent qualities they possess, for they have come from Zion to serve you. Only time can prove the personal benefit that will accrue to the Welsh by striving to understand the English language. Seize this opportunity to do so to the extent possible.

While you remember before the throne of grace any good your old servant has done for you, and you request any blessing for him, on which he depends a great deal, do not forget these my brethren in anything you seek. To have an interest in your faith, your trust, your prayers, and an opportunity to benefit you is still our chief objective, the certainty of which will abundantly repay all the cost of seeking it. That the holy Spirit of the good God who owns us all through the eternal covenant be in you, through you and around you, them and those of us who are leaving you until we are all brought together as one in Him eternally, is the most earnest, foremost and last prayer of your

Brother through Christ,

D. JONES.

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ZION'S TRUMPET.—President Daniel Daniels is the Editor of the TRUMPET after this number; send all correspondence to him to this Office from now on, and let him know before the next issue the number if some need to decrease the number they receive because of the emigration; those who do not do so may expect to receive the present numbers.

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TO THE PRESIDENTS.—Since the end of the first quarter of your ministry is drawing nigh, and lest you forget, we say to you again that the main treasurers of the P. E. Fund and the Temple are to add up their numbers on the last day of this month, and send here to the P. E. Fund the totals with their addresses and the names of the Branches.

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## NOTICE TO EMIGRANTS.

EXCERPT FROM THE LETTER OF PRESIDENT F. D.  
RICHARDS.

36, *Islington, Liverpool, March 5, 1856.*

DEAR BROTHER JONES,—I have just returned from accompanying the “Enoch Train” and about 530 souls of Saints on board the ship. All the arrangements transpired in the most satisfactory and pleasant way: the ship and its company were *Number 1*, of the most excellent category.

The presiding care is on President Ferguson, assisted by Elders E. Ellsworth and D. D. McArthur, his counselors, and besides that he has the strong support of about eight or ten Presiding and Traveling Elders.

About twenty of the Saints were from Switzerland. The entire negotiation has been favorable thus far, and gives a hopeful promise for an excellent and comfortable voyage.

The Captain, who is quite a “*downcaster*,” speaks to the point, and we hope they will receive God’s blessing and that they will all succeed.

The main purpose of this letter, however, is to ask you about another ship. The prices for passage to the States are now £5 10s and £6 per person; ships are scarce and hard to obtain, and there is no present sign of a favorable change. I have succeeded until now in keeping the price of passage down at £4 5s, and I have been searching since three weeks ago to secure a ship for the majestic throng which is to go out under the Presidency of Captain Dan, and I have the first offer before me now for a new American ship which can carry out about 600 souls. Some merchants are trying to get it, and it can fetch any price it wishes to ask. If I don’t get it, I don’t know when in the world I can get another one, and if I do get it, I will be obliged to ask no less than £5 per person for all adults, and it is available to sail for Boston at any time it is convenient for us, say about the 19th of April.

The season is already getting late, and it is likely that 4 or 5, perhaps 6 shiploads will leave this spring on your ship.

In the face of all this the question is,—Is it better for me to secure this ship,—the “Saunders Curling,” the owners of which said such good things about our people last year in the newspapers of New York,—as I have outlined or not? My mind is inclined toward the idea of getting it if the pockets of your candidates can bear it, since we know not how much worse off it would be for us were we to wait for another one. I transfer these observations to you so that I may have yours back.

You see the need for giving me a prompt response, so this important matter can be decided on without delay. . . .

I am, your faithful co-worker in the gathering of Israel.

F. D. RICHARDS.

[It is more than likely that some of the emigrants will feel disappointment because of the postponement and the price increase suggested above, yet we believe that the Saints have sufficient wisdom to see that it is an unavoidable necessity; and under the circumstances we trust that the group of emigrants who are ready to start are patient and sympathize with the others who have failed to be as fortunate as they, despite their best efforts in that direction. Instead of being so selfish as to consider only our own opportunities, the fact that so many of the children of Zion are able to gather home this year like doves to their windows, in throngs too numerous to get enough ships in the chief port of the world to transport them, provides a source of joy and patience for those who properly value the privilege of getting to go.

We inform those who may fear that this delay will prevent them from crossing the Plains promptly, that that is a needless misgiving, for several additional weeks of time will be gained by going the way that will be used this year compared with the time taken to go along the old way through New Orleans, &c. And there is no danger that either President Richards or your own servant will start any of their brethren at a time inappropriate for the journey. President Richards does his best, and he can do no better than hiring the ship he mentions, and we have sent word to him to that effect, with a request that if possible he get the ship to get underway a week or two earlier than the time he names in his letter. His answer regarding that will be made available at the first opportunity, and all other pertinent

notices of interest.

The foregoing circumstances make it necessary for us to call them to the attention of all the emigrants, and it would be wise for those whose means are scarce to sort themselves out accordingly. If anyone who fails to reach the above target of five pounds wishes to go to the States after every attempt has failed let us know of that without delay, and be content to remain either until he can get more money or until the price decreases, and, of the latter, the previous letter says there is now no likelihood, rather it looks as though it will get worse.

Furthermore, for encouragement to strive to take advantage of the opportunity offered, we are pleased to be able to give high praise to this splendid ship through our acquaintance with it, and to its Captain as a philanthropist who took pleasure in making the Saints happy who went with him previously. Its landing in Boston is not any disadvantage for the emigrants, but rather it shortens the voyage and the onward journey by rail. We expect more names after this; we do not yet have a full 600.—EDITOR.]

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#### SUMMARY OF THE TEACHING OF PRESIDENT DAN JONES, IN THE MERTHYR COUNCIL.

[Continued from page 105.]

ANOTHER one of the most important duties of a President is to take the emigration of the Saints in hand, and promote it with all his might. The foreboding signs and the unstable condition of the western world,—harbingers of the bad times, are things for you to seriously consider, and show them to the Saints everywhere you go, encouraging them in every way you can to make every effort they can to emigrate; that there is not one kind of excuse for not going that anyone who has the means can offer. The gates are wide open, and the call is shouting loudly for all who can to come out; there is no requirement for them to stay here any longer to carry the work forward, but there is freedom for each one who can go and help many of the needy. Call the Presidents of the Branches, and all great and small; those who are considered pillars of strength and the backbone of the work in the places where they live,



those who are generous, with their homes open to the Elders, those who contribute often to the Presidency, and the President,—all alike! Let the new President go like a new broom, and let him give a thorough sweeping to all those before him; let him not look at his own benefit, and the loss according to persons, &c., and God will take care of him, and at that time He will bless him with others in their place,—at that time and no sooner they will come in, and new places will be opened. We must rid ourselves of these old “stubborn ones” who now are more of an obstacle than assistance in bringing men to the Church,—the old Saints who have tired a long time ago in Babylon. It would be wonderful if we could disembody all the Branches of Wales through emigrating them; for as soon as we could do that we could go to the quarry to seek new stones,—at that time hundreds, yes, thousands would soon come to the Church, and they would be saved like pulling burning faggots from the fire. President Young has promised that they will come in at that time, and I for one believe him, and that is the most sure and definite verse I have to prove the point. We who have been in the Church a long time have grown old and grown so many horns on our heads, that the people are afraid to come near us. I intend to do my part toward bringing them into the Church, by giving my *Farewell Sermon* to them, which I shall do soon by showing my back to them instead of the face they hate so much, and I believe that that will be the strongest sermon of all to convince as many of them as will be convinced also.

WM. LEWIS, *Scribe*.

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### MAN SURPRISED!

WHAT now is heard throughout the world?  
 Oh! there is some surprise for all of us!  
 There are some people called Saints,  
 Who are rushing over to the healthy land.

What, a healthy land,—who said that,  
 It caused amazement to many?  
 None other than the Saints who always say,  
 That God it is who calls them together.

What is the reason, tell us,  
That the Saints will go so far as that?  
The reason I shall tell you boldly,  
It is our God who calls us.

It is your Father who calls, how is that,  
O come now, let us know,  
So that we too can come Home,  
If yonder in Utah is the place.

Well, away with us all, happily,  
By crossing the ocean now, in time,  
So that we may have the blessed place,  
According to the commandment of the King of Heaven.

*Aberdare.*

PENGRYCH


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### MISCELLANEOUS, &c.

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LET THE EMIGRANTS TAKE NOTICE!!!—By holding the press until now, we can report that on the 19th of April the ship will start from Liverpool. Wednesday the 9th, a week from next Wednesday, at 6:00 *o'clock in the morning* the Steamer will start from Swansea. Let the Presidents of Monmouth, Merthyr, and Brecon make arrangements for the best time to be in Liverpool by Monday the 14th of April. If we could know promptly the numbers who choose to go that way, we could seek information from the railroad Companies so as to facilitate the objective. This week the prices for passage across the sea have gone up for all ships except for the ships of the Saints to £6 10s, and there are still worse signs.

RECEIPTS FOR BOOKS FROM MARCH 14 TO 27.—Wm. Lewis, £3 18s; Thomas Rees, £2; Thomas Stephens, £3; E. S. Morgans, 8s..

 The East Glamorgan Conference will be held on the 20th of April. The others will be announced in the next number.

\* \* Send all letters, containing orders and payments, to *Daniel Daniels*, "*Zion's Trumpet*" Office, Swansea.

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 8.]

APRIL 12, 1856.

[VOL. IX.

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### SPEECH OF PRESIDENT BRIGHAM YOUNG TO THE TERRITORIAL SENATE OF UTAH,

*Held in Fillmore City, Millard County,  
December 11, 1855.*

GENTLEMEN OF THE COUNCIL AND HOUSE OF REPRESENTATIVES,—  
In accordance with the adjournment of the last Legislative Assembly, we have met for the first time in the capitol, in rooms erected for legislative purposes of the seat of government. This part of the contemplated State House, being the south wing only, though it may answer for the present, has not those conveniences and that spaciousness and beauty which will be connected with the building, when finished in accordance with the original design. How far this may be accomplished through the aid of the general government I do not know, but presume that it will make still further appropriations for that object, as the present investment is upwards of 12,000 dollars in excess of the amount appropriated. Until further aid is extended by Congress, this excess should be assumed and paid by the Territory, since it is manifestly unjust that the contractors, and others who have expended their means and labor for this purpose should be obliged to wait the uncertain period of further appropriations, though the Territory would, probably, be reimbursed at some future time.

We are assembled for the purpose of considering the affairs of our young and thriving Territory, and of framing such laws, rules and regulations as may, in our united wisdom, be considered most salutary and beneficial to the interest of the public weal.

With a tribute of praise and thanksgiving unto that All-Wise Being who controls and governs the nations as he will, we invoke the spirit of wisdom to guide us in our deliberations. And while we render the full emotions of grateful hearts, for past mercies and blessings which have been extended unto us, we are thankful to Him who has preserved us from the bitter rancor and hatred of infuriated enemies, and given us a peaceful inheritance in these sequestered vales. Our hearts swell with gratitude for the privilege we enjoy of seeking and obtaining light and intelligence, that we may at all times, and in all places, be inspired by that spirit of wisdom and truth which emanates from Him who sits enthroned in sacred majesty, and dwells in the midst of his kingdoms. Though his chastening hand has been upon us, still it has been for our good, and we acknowledge it as the kind dealing of a tender parent who seeks the best interest of his children.

I have in my former communications to this body, suggested that laws should be plain, easy to be understood, and few in number. I am as yet unacquainted with any reason for changing my views upon this subject; on the contrary, as life gives me experience, and as experience furnishes knowledge and understanding, I find myself more fully confirmed therein. Neither should laws be too frequently changed, if we would enjoy a permanent and peaceful government. I am fully aware that matters of local and personal interest require alterations, and that, in a new country like this, where enterprise, development and progress so eminently characterize the people, legislation should keep even pace therewith, and not be bound down by contracted and selfish views, old and exploded policy, or traditional errors. Let a spirit of freedom and liberality pervade all our acts, and an enlightened and highly practical course of legislation will surely be the result of our deliberations.

We have a very good volume of laws, and I would recommend,

so far as they remain applicable to our wants, and are sufficient for probable emergencies, that we do not disturb them. No law, passed by the Legislative Assembly of this Territory, has been annulled by Congress, although it retains the power so to do, which is one of the most odious and contrary things to a republic government—a power so repugnant to and subversive of the principles of our free institutions that it should rarely, if ever, be exercised.

In order, however, to avoid this, as well as many other questions which might unfortunately arise only to perplex and entangle the relations so unreasonably, yet peacefully, existing in the present form of a dependent State, and to place ourselves, beyond cavil, upon the platform of equal rights, to have our own sovereignty and free government, based upon the principles sacred to every lover of American liberty as emanating from the people, I recommend that you take the initiatory steps towards our obtaining admission into the Union.

Preparatory thereto, it will be necessary to have the census of the Territory taken, and to hold a convention for the formation and adoption of a constitution. I am confident that this suggestion be taken into prompt consideration, that when you deem it wisdom to make an effort for our admission as a State, the incipient laws may be passed at an early day.

We trust that the present Congress will have wisdom to so far recognize the principle of self-government, and the genius of our free institutions, as to abolish in her territories that odious system of Colonial government which emanated from the British throne, and place them upon equality of constitutional rights enjoyed by the States in their internal regulations, election of officers and representation.

In accordance with a law passed by the Assembly in 1854–5, the Honorable Orson Hyde repaired to Carson county, accompanied by the Honorable Judge Stiles and marshal Heywood, and in connection with authorized persons from California approximately established the boundary line between this Territory and that State, in the region of Carson valley, and fully organized the county. The reports

in relation thereto have been received, and will be laid before you at an early date. The compensation asked for service in determining a portion of our western boundary I trust will not be withheld, although it more properly belongs to the general government to defray such expenses, since it is more particularly its province to attend to the establishment of the boundary lines of the territories.

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### LETTER FROM THE VALLEY.

*Fort Ephraim, December 9, 1855.*

DEAR BROTHER JONES,—I take this opportunity to write to you, begging your forgiveness for not writing before this, but I have no excuse to offer for not doing so, just thinking that you are receiving the news every month from here through the Star, &c. Whether or not you forgive me, I know that the tender feelings of my heart are warm toward you, and wish for your success, not only in the things of this world, but in the things that pertain to your eternal exaltation in the kingdom of God.

It has been over three years since I last saw you, and I have no doubt but what you have seen much opposition to the Gospel of Christ in Wales this time. I was glad to hear from many that the wheels of the gospel of Jesus are turning quickly in Wales and are saving many continually. The glory of the principles of Mormonism, which are explained constantly by the servants of God here, have brought the affections of my heart to love them above all else. The earnest prayers of my heart are in behalf of the honest in heart in Wales, so they may obey the eternal gospel before the emissaries of peace are called home.

The signs of the times in these days are calling loudly on the Saints to be faithful, and the servants of God here testify that great things are at the door. We wish to see every Welshman who is honest in heart come here to learn to keep the heavenly law. The kingdom of Jesus is increasing in every part of the world, and it will spread across the face of the whole earth very soon. The time for the Saints

to return to Jackson County is quickly drawing nigh, and is closer than many now think.

I was glad to see your brother Edward when he came to the City, but his health was quite low, and I feared that he would not live much longer. After he came back to the City from Fort Ephraim, I went to San Pete with him, and we are here now.

We have heard that you intend to come home to your family next year; I hope you have a successful journey. Jane and the children are well; I and my family are enjoying excellent health.

Since your brother is writing to you I shall not write any more at present. Tell everyone who asks about me that I am alive, healthy, and content in my heart, and remember me fondly to them all, especially to brother Daniels.

I shall not add any more at present, except to say that I and my family remember you kindly and lovingly.

Yours in the new covenant,

RICE WILLIAMS.

*Formerly from Swyddffynnon, near Tregaron.*

## LETTER OF JOHN JONES, MERTHYR, TO CAPTAIN DAN JONES.

*Merthyr, March 22, 1856.*

BROTHER JONES,—We feel truly thankful to you for answering our request, and letting us know what we must do in order to come back to the Church.

We know that we have been foolish in many things, and have said hard things about you, which caused you sorrow and uncomfortable feelings. We are sad and grieved now that that is the case, and we humbly wish your favor and your forgiveness for everything that we did to cause the least discomfort, and we wish to be embraced by you in your best feelings, and receive your faith and your trust in us, so that through that and other things we will be helped to stand and

fight, and emerge triumphant the next time.

We wish to have the forgiveness of all of the Saints to whom we have caused the least unpleasant feelings and sorrow. Thus to our God against whom we have done the most we pray for forgiveness, and we ask for forgiveness from Him, from the Saints, and from you in the name of Jesus Christ, hoping there will never be a similar need to do this again.

We acknowledge that you did the right thing in cutting us out of the Church, and you could not have done better according to the prevailing circumstances; we recognize that you were justified in excommunicating us.

I have delayed until now to send this, because I have expected to see Mr. William Sims, and I have not seen him yet, but according to the last conversation between us I am giving his name.

We are your humble servants,

JOHN JONES,  
WM. SIMS.

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#### RESPONSE OF CAPTAIN DAN JONES TO THE FOREGOING LETTER.

*Swansea, April 8, 1856.*

DEAR BROTHER DANIELS,—In response to the request of John Jones in the foregoing letter for my forgiveness and my favorable feelings, I say that I am very pleased to find the merit in his repentance and his wish to enable me to forgive him on the grounds of justice, and I promise to keep my bosom wide open to welcome him very close to my heart in proportion to the sincerity and desire he shows to honor the laws which he has transgressed, to build the most precious kingdom, and to benefit my dear brothers and sisters he has grieved. No one can do that but he himself. My prayer is, and shall be while he truly deserves it, for our gracious Father against whom he has sinned a hundred thousand-fold more than against me, to forgive him, and strengthen him through a revisit of His Holy Spirit to always please Him, and to triumph over every enemy until he enjoys eternal life.

I believe that the Saints deserve and expect to be able to understand his feelings before they can agree with him and us, or embrace him as he wishes; consequently, if you were to publish his request in the TRUMPET, I



believe that it would be beneficial in fostering trust and creating unity.

This only shall I add, that in all my dealings with him, as now, I have been keenly aware that I am a fallible man trying to walk the narrow way, something that requires all my energy and the assistance of the Spirit of God and my brethren to be able to enter in through the strait gate to the life, and I have never seen the day when I did not do to him as I wished for another to do to me had I behaved as he did.

It is reasonable to assume that the Saints will also ask for John Jones to reconcile with them according to the procedure of the church to receive him back in, as he should do and as he will wish to do, I believe. That is your business now, since it is not my church, rather God's church, and you are now the treasurer of this corner of it.

I would be glad if W. Sims himself had jointly petitioned with J. Jones, and although I do not doubt the sincerity of the letter, yet I am deprived of the pleasure of reconciling with him until he feels that seeking that is the first and foremost thing, and not something to delay until a convenient time. There is no intercession for the being that neglects his own duty. I seek only what God seeks, namely his best to undo the evil. Anything less is not repentance. Now I shall leave the matter in your hands; may your wise Master enable you to do according to His will, and I myself shall be satisfied.

Your Fellow Servant in Christ,

DAN JONES.

---

### PRAYER VERSES OF THE TROUBLED SAINT IN BABYLON.

O GOD, O God, eternal Father,  
When shall I go to fair Zion?  
Within this Babylonian land  
I have wearied of living.

CHORUS.

O Father, deliver me from Babylon,  
I have wearied, O I have wearied  
Of living any longer in this place.

O Father, I beg of Thee,  
To sympathize with me,

And to consider my distress,  
     In the land of great affliction.  
 It is troubles on troubles,  
 That weigh down my spirit night and day,  
 Daily I go about in sadness,  
     In the land of great affliction.  
 I am violated and oppressed,  
 By those who are not Thy children,—  
 They cause my bones to dry,  
     So great is my affliction.  
 Untruth is becoming more frequent,  
 And brotherly love is rarer,  
 Violence and oppression increase,  
     In the land of great affliction.  
 Beloved justice and its pleasant home,  
 Are the objects of my heart's love,  
 For them daily I call out,  
     In the land of great affliction.  
 O Father, I waited constantly,  
 To leave arrogant Babylon,—  
 My Father, do not ignore my request,  
     In the land of great affliction.  
 Thy Saints are going home,  
 From the East, North, and from the South,  
 But I still am poorly placed,  
     In the land of great affliction.  
 Six hundred now of the dear Welsh folk,  
 Are going over and leaving me,  
 In Babylon with my mournful cry,  
     In the land of great affliction.  
 My lingering hope is growing weak,  
 And my soul saddens every day,  
 My constant grief increases,  
     In the land of great affliction.  
 Thy pure angel has called me,  
 From Babylon to Thy Zion,  
 And I shall endeavor till I'm seen,  
     Away from the land of great affliction.

CHORUS.

O Father, deliver me from Babylon,  
 I have wearied, O I have wearied  
 Of living any longer in this place.

*Flint.*

THOS. CONWAY.

---

# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, APRIL 12, 1856.

CHANGE.—The change in the Welsh Presidency and in the Editorship of the TRUMPET is known to all who have read the announcement of the former Renowned Editor in the previous issue, and now we trust the Saints will sympathize in the most sincere way with our inability to function in such a responsible and important stewardship, and to fill it as did our more able Predecessor. We are far from being so conceited as to claim the same skill in a war as an old soldier who has been in the battle fighting with the family of the devil as if for life, and having done so from the first time the banner of Jesus waved over the hills of Gwalia until now, except for the time he was escorting a host of the Lord's Saints to their sure place of refuge, whom he had won from the possession of Satan to the Kingdom of our God in a few years, while editing the "Prophet." In the meantime the battle became so hot that you prayed to have the "old Captain back," and you were answered by the King of kings, who revealed to the General in Zion your situation and your desire to see him, and he was sent to you again, and we had the honor of coming with him and brother Thomas Jeremy from there to here.

You know how remarkable the sound of the TRUMPET was under the skillful editorship of its former Editor, and of the victories everyone won without exception who followed its direction—and all are evidences of the fitness of the trumpeter. He was always foremost in the army against the enemies of the truth, and the God of Israel strengthened his arm and gave him his Spirit to guide him in winning a spotless character, which was his shield of safety. He has gone and left us again; nevertheless, it is still necessary to blow through the

“Trumpet” while the war continues. Although it is said that Russia and Turkey have come to conditions of peace, let the Saints—soldiers of King Jesus, remember that no “peace” has been signed nor will it ever be between the Kingdom of God and the kingdom of the devil, until Satan is bound and every tongue comes to confess Christ as the King across the face of the whole earth. Victory is what every faithful desires and victory is what he shall obtain, and blessed is he who does his part under every circumstance as our former President did.

Not only did our President and Editor leave our midst, but many of the old faithful, mighty, and experienced soldiers have also gone, yes, some of the bravest. This is a change and a forever-to-be-remembered era.

Here we are poor weaklings and too grossly inexperienced, you Conference Presidents included, after having been set in our places to do the best we can, but we are not like those without hope; our protective fortifications and their foundations are more powerful and higher than mankind, all the host of Heaven is on our side, the soldiers are practiced with frequent experience, and readiness, obedience, and additional bravery of the army can make up for much of the deficiency.

Dear fellow soldiers, please complete the deficiency of your President and Editor who is at present unskilled, by keeping the divine armor shiny, and your swords sharp, and wage war to the sound of the TRUMPET, through which we shall seek to blow only that which is most interesting and useful.

Now, then, let us all together concert our efforts until we retreat from the land of the enemy triumphant to the top of the tower of Zion, which is the heartfelt prayer of your

Humble servant,

DANIEL DANIELS.

---

### THE “SPAULDING STORY” OR THE WORST BUGBEAR TO PREVENT A HOST FROM BECOMING SAINTS.

ESTEEMED EDITOR—I had the high honor of joining with the Latter-day Saints, and receiving for myself a satisfactory witness of the truthfulness

of the Book of Mormon before I heard of the above Bugbear; thus it would be easier to shatter an adamant rock with a rush arrow than for anyone to persuade me to believe that that Book was made from the "Spaulding Romance." But, not so for everyone; I have heard some intelligent people admit that the worst Bugbear of all was the above story to prevent them from believing in the divinity of the Book of Mormon. And it is a pity to think that thousands throughout the land at present, yes, in Wales, firmly believe that the Book of Mormon is a paraphrased "Spaulding Tale!" When I was first directed to this Bugbear, with a host of the sons of the devil shouting "Boo, boo," I already knew, by the best proofs that God has for his children, namely the vibrant, clarifying witnesses by the Holy Ghost, that the Book of Mormon had been written through or under the inspiration of Heaven. And yet I did not have satisfactory proofs for the world (although there are plenty available) of the divinity of the Book of Mormon, and that it was not a paraphrase of the "Spaulding Romance," any more than the blind man had to prove that Jesus Christ was the son of God; he could only say "where I was once blind, I can now see." His testimony did not satisfy them, any more than my testimony could satisfy my neighbors.

A hundred times I have felt my heart ache when preaching to my fellow nation, because I did not know how the story was devised that it was from the "Spaulding Romance" that the Book of Mormon was made. Now fellow officer, brother, or sister, if you are asked can you answer by whom and how the above fraudulent story was formed, a story that is preventing thousands from believing in "Mormonism"? Some will suppose, possibly, that it is not useful for them to know about the origin of the above story for themselves since they have a testimony of the truthfulness of the Book of Mormon, but they are mistaken, I think. If a brother were accused of being guilty of murdering a man in such and such a place the other day, and we know better, would it not be our duty to search for the witnesses and the proofs we have that our brother was not in that place on that day, in order to save his life? Yes it would, say all reason and humanity. Yes it would, says God himself. But how much more important is it here, when thousands of the honest in heart are in a condition of perdition for believing the above story, when we know that it is a lie. "It is certainly our duty if the story is as popular as you

have noted," say many of the Saints now, probably. So popular, is it? What press in our country, and other countries, yes, and nearly the whole world, have not tossed this story out in some manner or other? What newspaper or publication has appeared without having its columns stained with this lying story, yes, and what pulpit or stool, if there were sectarian preachers on them, have not had the "Spaulding Story" recited with relish from them, and then swallowed voraciously by their listeners? What village or town is there whose walls and doors have not been bespeckled with an "announcement" that some "Reverend" or other is delivering a lecture on the "beginning of Mormonism!!"—"Admittance—Six Pence" or "Shilling each" mind you!!! And there they dress this white lady or the "Spaulding Story," by putting her on top of every post to frighten their listeners, poor things, not to believe in the divinity of the Book of Mormon. That's the way it is; and the Saints in general are too negligent to search out the details concerning the origin of the above story, to the point that many are unable to contest the assertions of the "Reverends," and to show better to their honest listeners.

It is true that the Saints can easily prove its divinity in another way, and by so doing prove the "Spaulding Story" false, and its inventors lying writers; but we have a duty to prove that in every way we can, until we dispel all unbelief about the matter.

With no reason to provide further details now, suffice it to refer the reader to the effective "Refutations" to the above story, which were published by our Dear former President Captain Dan Jones. These "Refutations" provide an account as to who fabricated the story,—where and by whom it was published, and the plans the children of the devil carried out to blacken our holy religion and the Book we know to be the word of God, until they lock themselves in, and are caught in their deceit. I would like for every lover of the truth to read the aforementioned "Refutations" carefully, and doubtless he will not find it without being thoroughly convinced that there was no more connection between the "Spaulding Romance" and the Book of Mormon than there was between it and the book of "common prayer," or the history of Henry the Eighth; let those who wish to save a sinner and hide a multitude of lies take a copy

of the treatise to every Vicar, Curate, and Sexton who are ringing the clapper of this old bell daily, and if every sectarian "Editor," "Reverend," and "Jack" had a copy of it, it would have a better effect on their bowels to improve the colic which churns their insides than a tub of drugs and a whole lot of quacks. Do this, brethren, quickly, until the "Spaulding Romance" is exiled from our land, and anyone will be embarrassed to declare it any further.

*Formerly from Georgetown.*

THOMAS HARRIS.

---

### FAREWELL TO CAPTAIN JONES!

BY THOMAS HARRIS, FORMERLY FROM GEORGETOWN.

Now after bidding farewell to our President—kind father,  
He who brought the word of life to the land of his birth,  
My feelings are shattered—my heart is aching,  
At parting, though but for a moment, with a hero for the truth.

My mind flies like a breeze across the ocean,  
To Carthage, where the Captain was in the jail house,  
In company of our dear Prophet and the Patriarch his brother,  
Fearing not the edge of the sword, the world, or its haughty scorn.

Yes, he proved through his bravery on the land of America,  
His zeal for Christ and his servants, and his love for the truth;  
He sacrificed every honor and empty wealth of the world,  
Giving himself and all he had to God and all his work.

He came here across the deep and brought his family with him,  
To Wales—the land of his fathers, at the call of the King of Heaven;  
He proclaimed the gospel—he labored night and day,  
Until he had brought thousands into the family of faith.

All levels of Reverends appeared threatening frantically:  
"We'll conquer the old *Captain*—we'll show his great deceit;"  
But a thousand times they failed—no one can say less,  
The "collegians" retreated before him with their mouths closed!

Then he went across the seas with a host of the Saints of our God,  
From the midst of violence and oppression to dear Zion to live;  
He led them paternally across the steep and rocky hills,  
In the midst of every kind of tribulation—he was a strength to the Saints.

After arriving in Zion he was not fully content,  
 He ventured through the wilderness into the midst of the uncivilized host,  
 To search for the race of Madog lost in the tangled land,—  
 His intent was to transmit pure religion to them.

Before accomplishing his full purpose, Brigham gave kind counsel  
 To Captain Jones to return to Wales to us;  
 He did not see that as too much—he arose like a giant,  
 He did not say, '*I'll go if I can,*' but '*I AM READY NOW.*'

Across the rocky mountains and the spacious seas he came,  
 Till arriving in Gwalia once again, without complaint, despite his journey;  
 His cup was overflowing—he shared it everywhere,  
 And the living waters he brought from yonder pure fountain.

He was here more than three years as Leader in the battle,  
 He sacrificed every feeling to benefit the Saints;  
 And they rejoiced upon receiving his true teaching,  
 Till an increase of love is now felt in their midst.

All the precious volumes he wrote will be  
 Witnesses of his diligence—never, never will they be forgotten;  
 And the thousands who were convinced by reading them,  
 Will be seen as a comfort to him happily on mount Zion.

Now *he has started* from Wales this week,  
 And the six hundred under his care are ascending the top of the billows;  
 That will again cause Satan to begin to weave  
 His hateful lies, and blow through his false prophets.

Where are the false prophets who testified that on their journey—  
 “That Captain Jones would sell all the Saints in Cuba” earlier?  
 If they have died their brethren are yet alive,  
 And it is strange if they do not unite in telling the same kind of lie.

Farewell our dear Pastor, our President, yes, our Father,  
 May you and your company be furthered to reach the land of Zion;  
 May every sail of the *Saunders Curling* be filled with an easterly wind,  
 To carry you quickly on your journey home.

*Swansea, April 10, 1856.*

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STANZAS ON THE SAME TOPIC.

BY JOHN DAVIES, PREVIOUSLY FROM MERIONETH.

The joyful Captain who led us—leaves  
 For a while of his own free will;  
 He goes from his field in worthy fashion,  
 He vanquished an ugly, rough throng.

A strong man and a support—was our Dan,  
 He drew us from our tribulation;  
 A moral man—one who grew greater,  
 While he passed this way.

Through his vital godly teaching—we can admit,  
 He increased our knowledge,  
 And through him came nourishment to us,  
 And unadulterated gems.

May daily success be our President's—  
 And his thoughts on improvement;  
 By living piously—cheerful Saint,  
 Progressing to glory.

*Swansea, April 4, 1856.*

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SLAVE TRADING OF AMERICA.

THE following decisions are contained in a recent proclamation of the Governor of the State of Mississippi:—"If the U. S. Senate (or the general government) prohibits slave trading in any way,—preventing it in any Territory; or from going where there was none before when there is an opportunity for it; interfering in any way against the sale of the slaves of one State in another State, or not receiving any Territory into the Union in its proper time such as a State because of its slave trading, the State of Mississippi will rise in its might for its rights, and insist on upholding them even if by force of arms."

While the one feeling (concerning slave trading) burns with bloody voracity in the States of the South, there is an equally zealous feeling in the north against it. All who have read the previous accounts on this topic understand that Kansas Territory is the battlefield between them. The South has sent and continues to send men to settle there, sending arms to them and military officers to lead them when the battle breaks out between them and those whom the North has sent for their purpose against slave trading, and to get Kansas as a "free Territory." "If we lose Kansas, we lose all to the east and west of it (says the South to their men), and we'll win it by the muzzle of the cannon and the tip

of the bayonet if need be. Hanging is too good for the damned traitors of the North, &c." At the same time the North says to its own heroes, "Deliver Kansas from your savage aggressors by the power of your arms and the sharp proof of your bravery to the murderers, the thieves," &c., &c.

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### MISCELLANEOUS, &c.

THE EMIGRANTS.—The inhabitants of this town got an additional view, yes, an effective sermon, by seeing a host of the Saints of the Lord turning their backs on them and their faces toward Zion. Tuesday afternoon the streets of the town were speckled by them; it was a matter of surprise to the world to see their love and their unity—the one helping the other with their luggage, their children, &c., and no one rested until his brother had finished. Wednesday morning, the 9th, the host was seen on board the steamer, ready to start toward Liverpool, their hearts rejoicing, and saying in their conduct to those who wept after them—"Do not weep for us, rather there is greater cause for you to weep for yourselves and for your children." Our Reverend Editor and President Daniels was with them like a father instructing them on board, and he went with them to Liverpool. In the afternoon Brother D. Jones departed on the steamer to meet them in Liverpool, to prepare comfortable accommodations for them, &c.; benefitting the Saints is food and drink to him. Success to them all, say thousands of others.—T. H.

CONFERENCES.—The East Glamorgan Conference will be held on the 20th of April, Breconshire on the 27th, Monmouthshire on the 4th of May, West Glamorgan on the 11th, Llanelli on the 18th, Carmarthen on the 25th, Pembroke on the 1st of June, and Cardiganshire on the 8th.

\* \* Send all letters, containing orders and payments, to *Daniel Daniels*, "*Zion's Trumpet*" Office, Swansea.

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SWANSEA:

PRINTED AND PUBLISHED BY D. DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 9.]

APRIL 26, 1856.

[VOL. IX.

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### THE MILLENNIUM.

BY THOMAS HARRIS, FORMERLY FROM GEORGETOWN.

WE understand by this word any thousand-year period whether under the reign of evil or the reign of righteousness. But by "*The Millennium*" it is commonly understood to mean a particular thousand-year period mentioned in the scriptures, during which peace will reign—the great Sabbath of the creation, of which all the other sabbaths and *jubilees* are but types. It is written in the word of the Lord, that "a thousand years is as one day, and one day is as a thousand days with Him." Then we perceive clearly that seven thousand years is as seven days with the Lord, and the seventh, or the last thousand-year period is to be a sabbath or a jubilee through all creation; a place of rest and freedom from captivity and grief.

The first sabbath appointed for man was the seventh day, which was sanctified and set apart by the Creator, and it was to be understood by man as a day of rest for him, his family, and his servants, together with his animals, and also it is said that the Lord rested from all his labor.

Another sabbath was set apart for the children of Israel. (See Lev. xxv.) This was to be kept every seven years. It was a sabbath for the earth to rest from being cultivated, and even that which

had grown from it by itself was not allowed to be gathered in, but was to be free for all to partake of in the place where it had grown.

This seventh year was a rest not only for the earth, but it was a kind of jubilee, in which the creditor was to forgive his debtor—the servant was to be freed from his master, &c. The third sabbath or jubilee was the fiftieth year, counting seven years seven times (Lev. xxv, 10.)—“And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

In any event, all these sabbaths were set apart by the Lord, and his people in ancient times got to enjoy them. Yet, says the apostle who wrote to the Hebrews, “For if Jesus had given them rest, then would he not afterward have spoken of another day.” Here he refers to a future rest, of which all the sabbaths and the *jubilees* were but a foretaste. This rest is to be enjoyed by the Saints of God for a thousand years, during which time Satan will be shut in a bottomless pit, and he shall not deceive the nations any more until the time shall be fulfilled. The dead in Christ will be resurrected at the beginning of the these thousand years, and they shall reign with Christ as kings and priests until the thousand years have ended. That is the first resurrection. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Whoever feels to read the twentieth chapter of the Revelation shall have many additional details in connection with the “Millennium,” which are quite clear for the public to understand.

If the question arises in anyone’s mind,—Where will these resurrected Saints reign during the Millennium? I shall say that the 10th verse of the 5th chapter of Revelation answers as follows:—“We shall reign on the *earth*!”

Now, the attentive reader sees that I have noted two important facts, namely the *time* and the *place*, (the time being a thousand years, and the place being on the earth). Now, reader, come along

a little further, to search for other facts that are connected with this millennium of reigning on the earth with Christ.

The prophet Zechariah informs us that there will be "One Lord, and his name one, and He shall be king over all the earth." John also says that "all the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Daniel testifies that "The Kingdom and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High." And in another place he says—"But the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

We can quote additional writings of the prophets to prove this, but if the reader is not satisfied with the testimonies of the three previous prophets, it is likely that he would not be satisfied were we to quote others.

From the previous quotations it appears that in the thousand years all the opposing governmental and religious formations that existed previously will be swallowed up into one perfect unity—one general government—with no laws but the laws established by God, and the Saints will administer in them; and the only priests belonging to this blessed period will be resurrected ones.

Perhaps the reader says:—Fear takes my soul! I stare in amazement!! I am dumbfounded!!! What! the European governments—the American republic—the oppressive Indian governments—the broad empire of China—the mixed kingdoms of Asia and Africa—the numerous tribes of the wilderness, and the numberless inhabitants of the islands. All—all to be annihilated—to destruction—or to become *one—one* political body—*one* peaceful empire—*one* Lord, and *one* King over the whole earth.

Yes, and something that will cause even greater astonishment to the world is to think that the various sects, denominations, beliefs, and faiths of men, scattered throughout the world, will all flee from before the brighter rays of divine truth, which will spread until they cover the face of the whole earth.

The thousands of superstitious, pagan rituals will all be swept away. The names of their countless false gods will fall into oblivion,

never again to be mentioned.

On the earth there shall be *one* King, *one* Lord, and his name shall be *one*.

Can anyone acquainted with human nature, and with the present condition of the countries and religions of the world, believe that such vast changes will take place? A man is nearly brought to the point of shouting: *Impossible*. Nevertheless, there is no room for choice; rather, one must believe it all, or disbelieve the prophets.

Naturally, the reader is led to inquire by what means are such changes to take place—such wondrous and strange revolutions.

The first and foremost consideration that comes to mind by searching the prophets on this topic is that God will extend his hand a second time to restore the house of Israel and the house of Judah to their rightful nations, to God's favor, and to their own lands. They will be gathered from among every nation under heaven, with their silver and gold, and all their precious treasures, &c., in ships, steamboats, trains, on horses, mules, camels, and on swift beasts using every opportunity that can be invented. This gathering will take place with a strong hand, with an arm extended, and with the pouring out of wrath, and in short, the arm of Jehovah will be bared before the eyes of the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in compassion.

The waters will be divided, and His people will be led through them on dry ground, as in the days of old. The mountains will feel his power, and they will melt like wax; and the kingdoms of the everlasting hills will shake at his appearance; for He will rend the heavens, and he will come down, and he will do awesome things—things that are not expected to occur. He will say to the north, "give up," and to the south, "keep not back; bring my sons from far, and my daughters from the ends of the earth." "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The power shown in the bringing of Israel from Egypt in days of yore will be nothing in comparison; it will hardly come to the memory or to the mind when compared with the majestic restoration which awaits that people. The fate of the nations hangs on this subject as if on an axis.

Their political and religious blessings, or their curses, yes, in fact, their existence depends on the path they take in connection with the work of God in gathering his people Israel. They can oppose, and be hurled to destruction like Pharaoh of old; or, they can assist, and be blessed as was Ruth. They can make a covenant and be partakers of the blessings with his chosen people; or they can cling to their superstitions, and their sectarian traditions, and by so doing discover that they war against God, until thrones are cast down, and judgment has given them to the Saints of the Most High God.

For scriptural proofs of these important topics, I direct the reader to read carefully the writings of the prophets, especially those of Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Some of the most interesting facts relating to these important topics are found in Isaiah xi, Ezekiel xx, Jer. xvi, Zech. xiv. The careful reader will perceive the truth of the previous observations, with no room for doubt, and much more in depth than can be said at present.

The *Second coming of the Messiah* has a close connection with the aforementioned restoration. His second coming will be *personal* and *visible*; as much so as was his first coming.

Enoch, the seventh from Adam, said that he would come with ten thousands of his saints.

Job testified that he would stand at the latter day upon the earth, saying, "in my flesh shall I see God."

Isaiah portrays him as coming in vengeance to smite the wicked; treading the people in his anger, and trampling them in his fury; that he will come as if in fiery war-chariots to destroy his enemies, and for the joy and redemption of his Saints, namely those who will shake at His word.

Daniel saw him coming on the clouds of heaven.

Zechariah foretold that his feet would stand upon the mount of Olives, for the deliverance of Israel, and to destroy their enemies; and that the mount would sink beneath his feet, and cleave, leaving a valley in its place; that all the saints would come with Him, and that Jerusalem and the Jews will be sanctified from that day forward; and that all the nations throughout the surrounding countries will go to Jerusalem once each year, to worship the King, the Lord of hosts,

and to keep the feast of tabernacles.

Malachi testifies of his coming, asking who may abide the day of his coming, and who shall stand at his appearance, for he would be like a refiner's fire, and like fullers' soap, and he shall sit as a refiner and purifier of silver.

Peter foretold that Jesus should come in flaming fire, taking vengeance; also, that he would go to the Jews, after he was received by the Heavens until the times of restitution of all things.

Jesus also said that he would come with his holy angels, and that the powers of heaven would be shaken; and that great destruction would take place, like unto that which happened in the days of Noah, and in the days of Lot.

At the time he arose up from the grave the angels testified that he would come again in like manner as he ascended, personally, physically, and visible in the clouds of heaven.

The Revelations of John confirm the second coming of the Messiah, and even clarify when his enemies will see him, and that all kindreds of the earth shall wail because of him, and he ends his book by saying, "Amen. Even so, come, Lord Jesus." Now, it is a fact that all these witnesses without exception refer to his second coming, and not to his first coming; for many of them were spoken after his first coming, and all of them describe circumstances completely different to those which pertain to his first coming, and thus it is not possible that they refer to that.

Having given irrefutable proof that the thousand years will come in with the restoration of Israel—the rebuilding of Jerusalem—the second coming of the Messiah—the destruction of the ungodly, and the general establishment of a kingdom of peace across the face of the whole earth, I shall now describe a little about the nature of the "millennium," and the blessings that will be enjoyed under that blessed reign.

It is clear that those who are resurrected from the dead will be immortal beings; consequently, they will not take upon them the duties and enjoyment that are appropriate to a mortal state; rather they will dwell in the holy city, and they will be kings and priests, to administer



the concerns of the government, and to assist the people. But those who will not have put on the garment of immortality, but who were kept alive until the second coming of the Messiah, they will possess the earth with all its riches and blessings, as did Noah and his family when they came out of the ark. They will sow their fields and eat of their fruit; they will plant vineyards and drink of their wine, they will build houses and cities and shall dwell in them. "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed"; in short, they will "beat their swords into plowshares, and their spears into pruninghooks, and they shall not learn war any more." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp." The curse shall be taken from the face of the earth, and it shall become fruitful as paradise, when sickness and pains of every nature will be completely unknown throughout practically all the land; thus peace, joy, truth, love, knowledge, abundance, and glory will cover the face of the earth as do the waters cover the seas. God's tabernacle and his sanctuary will be with man, in the midst of the holy cities, and their cup will be brim-full with joy and rejoicing.

*(To be continued.)*

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#### LETTER OF THE EDITOR TO HIS PRINTER.

*Liverpool, April 20, 1856.*

DEAR BROTHER HARRIS.—At last I have obtained a spare moment to write a word to you. It has been a very busy time for us here night and day. We would give a detailed account of our journey from Swansea to here on board the "Troubadour," except that Brother Wm. Lewis has started back the same way as of yesterday, and I expect that he will arrive there tonight, when he will give the whole story to you. I hope that he arrives there well, and that he will find you all the same.

The ship "Saunders Curling" got under way yesterday (Saturday)

from the Mersey river, at eleven o'clock in the morning. The steamer took her out to sea for 32 miles, and I accompanied her that far. All had good health and happy hearts, with the songs of Zion sweetly on their lips. It was a difficult task for me to take leave of all the old and faithful brothers and sisters, especially President Jones, after traveling sea and land with him, and working hand in hand with him for so long. Although their company was sweet, especially on a venture so desirable as "sailing toward Zion from the captivity of the land of enemies," I found strength to resist emotion when I thought about the others left behind longing for the same privilege. I arrived back here at nine o'clock at night.

The number of emigrants on board the "S. Curling" was 707. They are under the Presidency of Brother Jones.

Another ship, the "Thornton," is to get underway full of Saints on the second of May. I don't know when the next one will go after her.

You see that the great work of the emigration is going forward—the Saints are fleeing like doves to their windows. Their heads are full of songs and eternal joy, breezes of heaven fill the sails of their vessel, and the God of Jacob is at the helm.

I wish for you to put a brief account of the journey from Swansea to here in the TRUMPET, since there are things that pertain to it which are worthy of note.

I don't know how soon I shall be released from here to come there; I'll let you know.

I conclude, with my fond memories to you, and John Davies, and all the Saints.

I am your humble servant,

DANIEL DANIELS.

---

#### VERSE.

*Through* the gospel we have  
 Bosoms full of joy,  
 And a pledge from our father  
 Of his endless endurance;  
 Therefore let us all hold firm—  
 There are unfailing promises,  
 That we shall possess a land  
 Which is full of goodly blessings.

*Alltwn.*

D. W.

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, APRIL 26, 1856.

THE CHANGE we noted in our previous issue was one of the effects of the emigration. It has an effect in many places besides here. Our Presidents foresaw this, and they said that in the unforgettable Merthyr Council. We see now hundreds of our brothers and sisters starting for Zion. It was said that there was no reason for anyone to remain behind to offer support to the Elders and the cause, &c., and that God would see to that. We understood from them that the more frequent the emigration, the more would be baptized, which has restarted almost everywhere. We too tell the Presidents not to worry about themselves, or the cause of God, for He will send others in place of those who have left. About a hundred of them went entirely at the expense of the Fund. Since they were selected for their many years of faithfulness, this will offer encouragement for others to do likewise—to strive more diligently with the work, and to open their hearts and their pockets in proportion to their requests, so that they will be filled with the blessings of God.

The emigration will also have an effect on the circulation of the TRUMPET, which pleases us greatly, as it is the emigration of the Saints to Zion which is affecting it. Every President was given his freedom to send for as few of the TRUMPET as he wished. According to the few that we print at present, it is a task almost too difficult to produce them for a penny, except according to following reasons and conditions:—

1. Since issues will not remain on hand, and since the number is so small, it is reasonable for everyone to pay regularly for the books he receives.

2. We expect that no chief distributor will go for more than a month at most without sending payment. We wish for you, dear Brethren, the Presidents, to keep an eye on this, and on the payments of the Branches—to make sure that they are equivalent to the books received by the chief distributor.

3. Unless the payments that come in are equivalent to the number of TRUMPETS that leave the Office, it cannot be sold for a penny per issue. May the Saints feel their duty in this, and may the Presidents not be negligent in showing this to them, or in cooperating with us with all their hearts.

---

THE EMIGRATING SAINTS.—Approximately 150 Saints went on the “Troubadour” to Liverpool. The majority of them were a bit sick for about 6 hours; but from Milford on we had a lovely and enjoyable time. There is no reason for the Saints to fear the steamer, as a bit of seasickness does a lot of good. The *Captain* and the *Mate* were extremely kind to the Saints, and gave a warm welcome to us; they deserve the gratitude of the Saints and the blessing of our God. They diminished the price of passage for some large families, which is encouragement for more to come this way. Hundreds of other Saints from the environs of Merthyr, Monmouth, and Brecon went successfully on the railroad to Liverpool. For more of the account of the emigrants have a look at our letter on page 135 of this issue.

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#### SPEECH OF ELDER ISRAEL EVANS TO THE WELSH SAINTS.

ESTEEMED EDITOR,—With grateful feelings to God I take pen in hand to convey some of my thoughts by means of your TRUMPET, at the outset of my ministry in the Welsh Principality.

I have wanted to visit Wales ever since I was a child, for this is the land of birth of my forebears, although they are not in the land of the living at present.

In the spring of 1853 I was sent on a mission to England, where I arrived January 13, 1854, together with Brother Jesse B. Martin. I was assigned to labor in the Warwickshire Conference, where I remained until the end of that year, at which time I was assigned to preside over the Derbyshire Conference, and at the end of 1855 I

was sent from there to labor with you here. My heart jumped for joy when President Franklin said to me,—“Brother Israel—I want you and Brother Ashby to go to Wales to labor, and to learn the Welsh language, which will be an eternal blessing to you.” After settling my accounts, and finishing my part of the business in the Conference, I started off with Brother Ashby on our journey to Wales. Many and varied were my thoughts I had before arriving in the land of Gwalia. With a light heart and a quick step I ascended the *Pier Head*, and I felt to ask,—Is this the land where my fathers lived, flourished and died? Did they leave anyone to keep their names in remembrance, and make them honorable among the people of God? The answers were—“Yes, this is the land of my fathers. You are the man who has come out boldly before men and devils to honor the Lord God of your fathers in the midst of scorn and wrath.” When I have felt to say—“My fathers—where are they?” I feel as if their spirits are hovering around me, whispering in my ear—“They can welcome you in the land of your fathers, because you have the eternal Priesthood, through which you are an instrument in the hand of the Lord to make known to your brethren of the same blood the principles of life and salvation, and to gather them to Zion, where they can do our work for those of us who have gone through the trials of mortality without knowing of the true Gospel. We are looking anxiously at you who enjoy the privileges of the gospel on the earth, to do for us that which we did not have the opportunity of doing for ourselves, so that we may come forth in the resurrection of the just to inherit eternal lives and glory in the kingdom of God.”

The knowledge I have of these things, when I ponder on them, inspires my soul with strength from the Lord, not my own, to be diligent and humble, obedient and determined in all that is required at my hand from the Lord or his servants.

I feel truly thankful for the privilege of being able to labor under your Presidency, for I know that you have the hearts of the Saints, and that their prayers for you ascend continually before the Lord of hosts, for you to receive strength and health, and for the blessings of the Lord to be with you in all your administrations, so that the mission may succeed according to the wishes of your heart.

I am pleased to say that the Saints have only the best feelings toward President Dan Jones, and that their prayers are for the Lord to pour out the blessings of heaven on him and on all who traveled to Zion under his care.

So far as I have become acquainted with the Welsh Saints, I have found them to be extremely warm-hearted Mormons, who are always willing to do everything that is required at their hands, and that speaks volumes of good things to me about them and those who have been laboring so successfully in their midst. That gives me joy and trust in the Lord continually, for I know that inasmuch as we are obedient and faithful in carrying out your counsels and teachings, thereby acknowledging the authority of the Lord, He will not leave us, but we shall succeed, and all will be well with us continually. And I say to the Saints,—Although several of those who were stalwarts in the Lord have emigrated toward Zion, yes, some who were strong fortresses to their people, have left us to stand against the opponents of truth without their presence, their prayers will be with us, and the fervent prayer of the righteous availeth much. The Lord is also with us to help us, for this is His work; and who can measure the arms of the Almighty? Therefore, dear Saints, let us feel willing to be faithful to the Lord wherever we may be, remembering the importance and greatness of the divine work we are engaged in, knowing always that it is necessary to work with all our might to be useful to the Lord to build his kingdom on the earth.

I feel truly grateful for the welcoming reception that I have received from the Saints in general. Please allow me to acknowledge that through the TRUMPET, and to say,—May God bless you for that. May our friendship comfort and encourage the one and the other, and to promote the work of the Lord. May whatever path we take be of such a nature as to perpetuate endless trust and brotherly love, in the one for the other, down to the last generation.

I conclude now, fearing that I may have trespassed on your pages; if so, I trust you will forgive me this once. The true wish of my soul, and my constant prayer to the Lord of hosts, is for your future success, that you may always be capable of fulfilling the daunting

challenge of your office.

I am, as always,

Your brother in the cause of truth,

ISRAEL EVANS.

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## TRIUMPH OF THE SAINTS OVER THE WORLD.

BY JOHN DAVIES, FORMERLY OF MERIONETHSHIRE.

(TUNE—"The Delight of the Men of Harlech.")

STRANGE! strange! how eager,  
Are envious men,  
To reject in disgraceful fashion  
    Jesus, King of Heaven;  
    The "wise men" join,  
    With the mad men,—  
All forever focused,  
    On killing the righteous;  
War, war is the forecast  
Of the world's children, and Satan their chief,—  
Everywhere they are mobilizing,  
    Under his leadership.

Awake, awake, soldiers of Christ,  
Let us take strength in his power,  
Like heroes to overcome,  
    Our cruel enemies;  
    Now wave up high,  
    Heaven's banner in the breeze.  
And let us sound our beautiful TRUMPET,  
    To call everyone to battle;  
Let us gather a great host,  
And withstand with good heart,  
Let us make the enemy fearful,  
    Through the blue sword.

Soon, soon we'll be strengthened,  
Sons of the forest will be civilized,  
Tribes of Israel—they will be returned  
    Back from the northern land  
    They will walk in honor,  
    Pomp and majesty,—  
Terrible crags before their might,  
    Will tumble into plains;

Hosts of heaven will come too,  
 They will ride from the land of bliss,  
 And we all shall fight in unity,  
     Now in the party of the truth.

Shining, shining, will our arms be,  
 Waving high will be our banners,—  
 The sound of our trumpets will shake the  
     Proud hearts of the world's children;  
     Divine power will be seen,  
     Like the fiery sun,  
 On us now,—O, Great Babel—  
     Thy fate is frightful;  
 Thy inhabitants have wronged us,—  
 Thy kings and their glory,  
 We now thrust into oblivion,  
     After tormenting us so long.

We shall march in all directions,  
 Our action will be felt, be felt  
 In our thorough victory,  
     Over kingdoms of the world;  
     We shall tear every government,  
     Overturn their supremacy,—  
 Every tyrant now will descend,  
     To disgrace and utter destruction;  
 We shall pay our enemies twice over,  
 Every heathen we shall destroy,—  
 Now we'll tread the dust of their bones,  
     Always beneath our feet.

Now, now, we shall have peace and quiet,  
 Over us will spread the wings of peace,  
 And the light of our long happiness will break,  
     In brilliant splendor;  
     Jesus now reigns,  
     He lays down just law,  
 And there will be peace to bring a smile,—  
     Not one more face will fade;  
 The earth will give her produce,  
 To satisfy every need,—  
 And we shall walk like angels,  
     Fully rejoicing.

As kings and priests,  
 The faithful will be placed,  
 They will be seen as leaders,  
     Of great distinction;  
     Then instead of sorrows,  
     We'll always have pleasures,—



Satan now will be on the ground,  
 And we on thrones;  
 We can now carry out precisely,  
 All our heavenly Father's will,  
 And reign eternally,  
 Who will be greater than we.

*Swansea, April 10, 1856.*

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#### THE EAST GLAMORGAN CONFERENCE,

WHICH WAS HELD in Merthyr, April 20, 1856. After Elder Abednego Williams, President of the Conference, had called the morning meeting to order, he gave some very appropriate instructions to the congregation. Then he called on the following Elders to report on the areas under their care:—John Llewellyn, Merthyr; Wm. Jones, Aberdare; David Pugh, Cardiff; and T. Rees, Pontypridd. These brethren testified that the areas are increasing in virtues: that unity, love and obedience are thriving in almost every Branch, and that the world is searching more into the principles of the Saints than has been seen for years, especially in Cardiff and environs.

Then President Israel Evans gave a comforting account of the latest emigrants, from here to Liverpool, and said that he was concerned about the disappointment the congregation had received that our esteemed President Daniels had not yet returned from Liverpool. "But," said he, "we shall have the prayers of Brother Daniels over us, and thus the Lord will be with us." He expressed his joy that so many had emigrated, and if more had gone the work would go forward even more quickly.

It was proposed that we sustain all the authorities of the church as usual, without one dissenting vote. D. Pugh was approved to be Second Counselor to President A. Williams, and Brother John Price, Rhymney, is to assist Brother Stephens in writing an account of the Conference. It was decided that President A. Williams is to be the Treasurer of the funds of the P. E. Fund and the Temple Fund, and that Elders John Reynolds, Heolyfelin, and T. Evans, Merthyr, are to be *auditors* over the various accounts of the conference. The various statistics were read to the general satisfaction.

In the afternoon President Israel Evans was invited to speak, and in a very effective manner he commented on the duty we all have to preach to the world and do so in wisdom. He made some remarks with regard to financial matters, that all are to remember to begin their task in a timely fashion so they may do all things punctually, and for them to sacrifice every feeling that is contrary to the will of God, &c.


Then Elder Thomas Harris, President of the West Glamorgan Conference, was called to address the congregation. He commented that there is a great clamor in the world now because peace has been signed between Turkey and Russia; but he wanted the soldiers of Jesus to remember that Christ and Belial have not made peace, nor will they until the devil has been bound, and all the kingdoms of the world are under the government of King Jesus, &c.

In the evening President A. Williams remarked that the work of God had begun on the earth, and that he was certain that it would go forward. He showed the necessity the Saints have to come closer and feel more of a connection between each other so they can be of use to take this work around them, &c.

Then President Benjamin Ashby was called on to address the congregation, which he did in a very lively way. He showed that the kingdom of God is the same now as it was in the former days,—that through the Priesthood, man will receive eternal life. If an angel were to come to a man on the earth in these days, he would tell him the same as did the angel to Cornelius of old, to send for or go to one of the servants of God, &c.

The Conference was concluded, and all signs were that the blessing of God rested on what was done and said. JOHN PRICE, *Scribe*.

RECEIPTS FOR BOOKS FROM MARCH 31 TO APRIL 24.—Wm. Lewis, £3 6s 6c; Llywelyn Lewis, £1 5s; Thos. Rees, 5s; Thomas Jones, 11s 6c.

 We wish for those who have not paid their “Promises” in the West Glamorgan Conference to do so right away.—Brother James Tuckfield, Swansea, paid his 10s.

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#### SWANSEA:

PRINTED AND PUBLISHED BY D. DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 10.]

MAY 10, 1856.

[VOL. IX.

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### SPEECH OF PRESIDENT BRIGHAM YOUNG TO THE TERRITORIAL SENATE OF UTAH,

*Held in Fillmore City, Millard County,*

*December 11, 1855.*

[Continued from page 113.]

THE northern line of Utah has also been established, during the present season, by Professors Orson Pratt and Albert Carrington, and the Territorial Surveyor General, Jesse W. Fox, where it crosses the Malade, and by Prof. Pratt and Surveyor General Fox, where it crosses the Green river and the emigrant road east of the last named stream. There was no accompanying party from Oregon in either of the above cases, as the information was mainly desirable for determining the jurisdiction of this Territory at points where Oregon had no settlements within hundreds of miles.

[Then he gives an account of the revenue and the way it was used for public improvements, which was an encouragement to the public not to be delinquent in paying their taxes, since it was for the public the improvements were made.]

It has been proposed to open new channels of communication with us from the east through the tributaries of the Missouri, and from the south by way of the Colorado. Doubtless boats built expressly for the purpose will be able to approach our settlements many hundred miles nearer than at present. Should it be in your power by chartering

companies or rendering other encouragement to further any such enterprise, you will meet with my most hearty cooperation; I certainly deem it a subject worthy of your consideration. Schools for teaching children have flourished hitherto with but little aid or encouragement from the Senate. Should not the Legislature take this subject under advisement, adopting some well organized system which will provide at least a common education for every child, rich or poor, bond or free, in the Territory, and which will establish and keep in operation at least one school where the higher branches are taught?

I am aware that much has already been done and great good effected by private enterprise throughout the settlements generally. Though I am quite certain that no Territory so young as this can boast of so many or so good schoolhouses and schools, still there is a lack; much remains to be done. The Legislature has appropriated comparatively nothing for this object, and the appropriations of land by the general government are completely worthless for this.

None are so much interested in this matter as ourselves; it would therefore seem to be almost imperative upon our Legislature to extend its aid for the promotion of learning. And now, while we have peace and quietness in all our borders, is an opportune time to lay a foundation for the instruction of our children, which shall grow with our growth and strengthen with our strength, and extend its influence around the children of the poorest and humblest citizen, as well as the more opulent and wealthy.

Peace, quiet, gentle peace and a due degree of prosperity have thus far crowned our efforts.

The Indians, notwithstanding an occasional outbreak, are generally peaceful and friendly disposed.

On the 23rd day of September last, three of our people were killed by the Yampah Utahs near Elk mountain, at the settlement on the left bank of Grand River. A party of the Shoshones also exhibited signs of hostility at Forts Bridger and Supply, in Green River County.

Upon learning these facts, I issued a proclamation to the Nauvoo Legion, the *militia* of the Territory, to hold themselves in readiness and to send out such force as might be considered necessary to preserve peace,

and to protect the settlements and the emigrants upon the roads.

A party, under the command of Major R. T. Burton, proceeded to the forts above named and remained in the vicinity until the immigrating companies had all passed and the Indians had left for their usual hunt among the buffalo. We call on the military more to preserve peace with the native tribes than to fight them, as it is well known that when a substantial force is in their immediate neighborhood, not infrequently their presence causes the Indians to check their depredations and seek for peace.

[He proceeds to show how much better it is to feed the Indians, to win them over through fairness, and to raise them into civilized circles, than to sink to their base condition—to wage war and spill blood, and that good consequences have proven the fact. He takes note also of the increase of the fortifications built through much of the assistance from the law that was passed in the previous session of the Territorial Legislature. He refers also to the praiseworthy effort of the people in the home manufacture of goods, and to their growth in doing that, and to the growth of the iron works. While the nations of the earth are warring and pulling down, he says that Zion is peaceful and industrious, and that it will flourish more than ever while Babel falls.]

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#### COMMEMORATIVE CERTIFICATE,

*Which was presented to Elder Dan Jones, President over the Welsh  
Mission of the Church of Jesus Christ of Latter-day Saints.*

BY THE PRESIDENTS OF THE CONFERENCES.

DEAR BROTHER,—Since you are about to leave us on your return once again to the bosom of the Church, and to your dear family in Zion, the fullness of our own feelings, and of those over whom we preside, compel us to present to you this certificate, despite how inadequate it is, to demonstrate the genuine respect that we have for you,—our great appreciation for the bounteous and priceless blessings we have received through your ministry, and the infinite trust we have in you as a servant of the Most High God.

The goodness of God to us by calling you when in distant lands by a revelation through our revered Prophet Joseph Smith, and by sending you back to us with the light of the eternal Gospel to comfort our hearts, when we were wallowing in moral darkness, will light in us the flame of love and gratitude due to Him, while the hidden embers of his Holy Spirit burn in our bosoms.

While the memory persists of your having offered your life in Carthage Jail to save those most dear to us, and that in the midst of the heartbreaking scenes surrounding the broken bodies of the best men in Nauvoo, you did not deviate from the path of responsibility, but, unflinching like a magnet to its pole, at the cost of all worldly gain, you continued on your path across Continent and sea, and in 1844 you arrived with your valuable treasure among your compatriots,—in the land of your birth; your incomparable efforts to set up the banners of the Gospel of Peace on the hills of Gwalia; the steadfastness of the righteous purpose of your soul, and your triumph of winning nearly *four thousand* Britons to enlist under its banners during the brief span of five years, despite all the opposing energy of the Press, the Pulpit, and all the combined weapons of the adversary, are deeds that will make your remembrance forever dear, and augment your fame, and cause every lover of the truth to imitate your efforts to win eternal lives.

The clear and powerful arguments demonstrated in the nearly half million treatises, &c., which you sent through the Principality as emissaries of light, have won the trust and obedience to their injunctions of thousands from among every part, and have etched the name of their author on the tables of their hearts, there to remain so long as the inexhaustible fountain of light from which they originate continues to radiate its rays on their understanding.

You had the privilege in 1849 of returning with a tithe of the souls you harvested,—with the firstfruits of the Britons to the place of refuge of the oppressed,—to the threshing-floor in Zion, having been blessed with the faith and trust of every child of God you left in the field of your labor, and the fifteen hundred souls added to the Church in a few months after your departure were an indication of the healthy and strong condition in which you left it. Over the sea and across the

uncharted Continent you led the adventurers of our race triumphantly over all the customary obstacles on a journey of 8,000 miles to the valleys of the everlasting mountains, there to be enlightened by the Chief Artisans of Zion, and your love and obedience to counsel were further manifest by going on a journey of a thousand miles at your own cost through the midst of savages, snow, and the dangers of severe weather. You had nearly three years to enjoy social fellowship, and dearer fellowship with those you love even more dearly, before the Lord, in answer to the prayers of a strong people, influenced his servants to send you once again to their bosoms. Neither home with its thousand delights, nor Zion with all its fascinations, nor wealth with all its offers constituted any obstacle in your way; again, you scaled the Rocky Mountains, you hastened across the Continent and the Atlantic Ocean, and into our midst, and the general thanks given to Him who sent you were but an abject demonstration of the indescribable joy we felt at your return in 1852.

Your tireless zeal to serve God in every way possible is truly praiseworthy; your rectitude in administering justice and mercy until it frightened the doers of evil, and the great success that has crowned your administrations during the three years you have been in our midst on your second mission are clear demonstrations of divine approval. To the one who has shown such philanthropy, faithfulness, and patriotism, he must have a feeling almost beyond delight as he leaves the Church as a whole in a healthy, pure, and successful condition in every way, with not a single division in it; that two thousand have been added to it; that a thousand have emigrated in the meantime, and that five hundred and fifty more await the pleasure of associating with you as you journey toward Zion.

Dear brother, we cannot describe the love we feel toward you for the valuable counsels we received through you,—through “ZION’S TRUMPET;” through its bold predecessor, “PROPHET OF THE JUBILEE;” a *viva voce* in Conferences, Councils, &c.,—all are explained more clearly by the strength of your love in enticing us and the Saints to imitate your virtues,—your honesty, soberness and saintliness; our *future lives* will testify more effectively of the consequences of your Missions of

mercy to us, for which we pray to always be such that will increase your joy, until you receive in the resurrection of the just the prize due you for the priceless good you have done for your nation.

With heartfelt humility we wish for you to receive this Certificate of that which our language fails to describe, and which every self-denial on your part has made it impossible to reward financially; may it be preserved in your family Chronicles as evidence that Brother Jones has served well his nation, his God, and his Brethren; and may your posterity be persuaded to imitate their Father, and may every Welshman who loves his race be persuaded to say—"Well done, thou good and faithful servant," for as long as the world lives in his memory.

Farewell! that you may be escorted by Angels, served by elements, obeyed by everyone and everything on your return, and that you may be welcomed by God's honorable servants; and that the last of the seed of Gomer, with you and your respected family, may achieve victory over all enemies, and even over death, to inherit eternal lives will be our continual prayer.

[Here follow the names of the Presidents.]

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#### A SUMMARY OF THE TEACHING OF PRESIDENT F. D. RICHARDS,

*In a General Conference held in Merthyr Tydfil, on  
the 24th of February, 1856.*

AFTER making a few introductory remarks to get the participants to make themselves as comfortable as they could, and after verifying that the majority of them could understand English, and after promising he would speak clearly and in a manner easy for them to understand, he said—

We have true cause to rejoice for this lovely morning that has dawned on our Conference,—the elements are as if smiling in peace on us, and if our feelings are united and peaceful in proportion, we shall have a lovely and beneficial time indeed. The way for our feelings to be thus is for them to be governed by the same spirit that rules



over and orders the mighty elements by command of the Almighty, to whom we pray for it.

I have so many things to say to the Welsh Saints that I don't know with which one I shall start, or which one will be of the greatest benefit to you who are present, but I wish for the assistance of your prayers for the Lord to inspire me with his Holy Spirit to that end.

You look to me like you would like to go to the land of America and are longing to do so. Although I am not acquainted with you personally, or with your personal matters, yet I know your general needs, without associating with each of you separately, as the father knows the needs of his family without having to call all his children to him to ask them separately. However that may be, I am certain of one thing, and that is,—that all who possess the spirit of the Gospel feel that they are strangers here, and are desirous of gathering to the land of America,—to the place which God has prepared for you to have deliverance.

As regarding this gathering, there are things that are essential for you to understand in order to be able to prepare for the journey. All who intend to go on a journey have the practice of preparing for it, or to send messengers before them to announce their coming. John the Baptist was sent to prepare the way before our Savior. Now, there are preparations for the journey to Zion that are indispensable and of importance for you to know, about which I wish to speak, especially since Conference Presidents, Traveling Elders, &c., are here, and since I wish the principles and ideas I express to be circulated.

The first thing I wish to bring to your attention is.—The importance associated with little things. Although the Gospel of salvation is vast and extensive, yet it is composed of little things. This congregation is large in comparison to one man, but it is composed of *individual* persons; and on the same principle, this large body can be disassembled as it was assembled, if you but take out the small things or the persons one by one. It is the same with the great work of the Lord and the principles of the eternal Gospel. According to the material you saw with the small things,—gathering or scattering,—you will live or you will die. “Do not despise the day of small things.” The Lord said through one of his

ancient prophets, "My people are destroyed for lack of knowledge." There is no need for any of you to wonder how that can be, except for you to consider that the knowledge you possess is the cause of your presence here today, and that because of your knowledge you wish to go to the land of America, so that you will not be destroyed in Babylon. How would you have the desire to go had you not first learned about it? How would you have understood it had not Brother Jones or someone else come over to teach it to you? What would be the consequences had he not come to you and taught you? You would stay here to perish from lack of knowledge. What are the consequences of the knowledge that was taught? Let the fact of the congregation's presence here today answer the question,—you see its effects and workings which have captured your heart and mind—which have taken the leadership over all your operations,—your religious, family, business, and all of your affairs.

You have been blessed with an existence in this small part of creation, and have received the preaching of the gospel which is for a witness or knowledge in your midst, and to the extent you have obeyed some of its requirements you have enjoyed true knowledge. At the same time you are surrounded by friends and relatives, with whom you have become accustomed to the traditions and customs of your country,—you are bound to them through the family and societal ties, and through your language and country. Brother Giles opened the meeting by offering a prayer in Welsh. You and he understand English; nevertheless, if asked why it was done that way, you would say that you love the language of your fathers and your country more than any other language. This is a very consistent feeling with the nature of every speaker and countryman toward his own language: thus it is with me with regard to English. You see that things like this are personal, and encompass all even though they are at odds with one another. But when we obey the Gospel, we are completely governed by it, and not by the customs of one nation any more than by the customs of the other. The Apostle Paul says to every kindred and nation that came into the primitive Gospel that they were no longer to be Jews or Greeks, bond or free, &c., for they were all one in Christ Jesus. After

you come into the Church of the latter days you wish to gather to Zion where there are no Jews or Gentiles, English or Welsh, but all will be “men of Zion,”—people of the Lord, who delights in blessing them. But before you go there, you should have prepared to enter into its blessings and its privileges immediately. The majority of those with whom you associate will speak English. Now, imagine yourselves meeting one of them, and with a heart full of brotherly love you take his hand to shake it, but you cannot greet him or understand whether it is with gentle or cross words he greets you, except as far as you can judge by his look, and he cannot understand any better from you. Would you not be glad to be able to say in English,—“Brother Brigham, I am happy to have this first opportunity to see you.” Would you not be happy were he to bless you, wishing for that God who has kept you, and sustained you, and protected you until then, to bless and prosper you, and when he looked at you the Spirit of the Lord would run through your whole constitution? But imagine on the other hand that you could not speak English and that you would lose such a privilege because of that.

*(To be continued.)*

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## ZION'S TRUMPET,

OR

### Star of the Saints.

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SATURDAY, MAY 10, 1856.

THE present emigration and preparations for the coming emigration.—No doubt the Saints in Wales have been informed of that which is in the Notice of President F. D. Richards, for April 26, if the Presidents have properly carried out their responsibility in this. To be more certain we say again that the ship “Horizon” is to

sail from Liverpool for Boston on the 23rd of this month. This will be the last company that will go through to Utah this year, and if there are some who wish to go, or who have not been advised after asking, let them send knowledge of that to us before the 15th. The remainder of the emigrants to the States will be sent out within about a week after that.

There is something else we are certain of, namely, the question that some will have afterwards,—How can we go the next time, and what preparations are we to make for that? We say to those to reread the answer to the same question in number 21 of the previous volume. Dear Brethren, the Presidents, read those directions again, and pray for the strength and the fullness of their spirit—you have not yet half completed them! We have heard and we know that baptisms have begun again in a lively fashion in several places, which is proof of the effect of the “last sermon” which was mentioned before. Now is the time to prepare for the next emigration. From County to County, from neighborhood to neighborhood, and from door to door, let the Saints be seen with the testimony of God in their mouths, soberness in their faces, and tracts in their hands warning their neighbors, until they expect the dread day to come. Let us work while it is daylight, as do the servants of God in Zion. They call earnestly for the Saints to flee somehow on the way toward Zion instead of staying in Babylon. The departure of nearly seven hundred of just the Welsh Saints this year in obedience to the call, with over one hundred of those poor and completely destitute, is proof that the storm is nigh. Oh! you say, Who were those who got the privilege, and how did they manage to go? We answer that some went from the south through Cardiganshire to Anglesey, and various counties of Wales, making the necessary preparations to which we have referred. Others have with all their might taken on the task of clearing the debts of their branches and their conferences. Others, although destitute widows, have fought the world for years, keeping a roof over the heads of the servants of God to keep them from inclemency of the weather and the merciless world, and providing something for them to eat to keep them from going hungry, and others have been so diligent in looking after the Priesthood that they could say, “Practically all that we could do, we have done.”

The last word we heard from President Richards in Liverpool when accompanying the last shipload was, "This year's emigration is nothing in comparison to what it will be. It has annual increases ahead for as long as it lasts, and it will not stop until Israel is gathered out of these countries. Increase is what it has done from the beginning, and increase is what it will continue to do. To the extent that the rest of the Welsh Saints are faithful this year they will see many more than this of their poor who will get to go next time."

Summer is at the door, and we have been ready for a long time to receive the names of volunteers to fill the places of those who have gone happily to Zion, who have won eternal distinction in the army of Jesus. Who will go? Places are available to work or to travel as the need arises.

We see from the *list* of debts that £326 10s of book debt remains, despite the praiseworthy effort that was made from the end of the year forward. In light of this let us rejoice in the expectation that the old remaining Welsh giants, with the good news that is now stirring, double their diligence until this small amount amongst other things disappears quickly. The task will be made easier with the decrease of five hundred in the number of TRUMPET that are distributed, which will make it impossible for us to keep going for a penny per issue without full and regular payments, as we pointed out before. Let us transfer such a thing as "book debts" to oblivion from now on.

With the other things that are afoot, we see that there is plenty to do for yet a while, which will require diligence, generosity, and the unwavering determination of the Saints, and which will give us proof of the worthiness of the current Presidents.

The sooner the better that all begin on the proper and nearest way to Zion.

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FEAST.—The First Presidency in Zion held a feast for the returning missionaries with their wives in the Social Hall, G. S. L. City, November 29, 1855. President J. M. Grant and five of the Apostles were present. The table was overladen with the best delicacies of Zion. They had a delightful and happy afternoon and evening of dancing, speaking, and singing, until the break of

dawn. The women of Zion, who had to be content for several years before that without their dear husbands, while they were preaching the gospel of salvation and determining the fate of the nations of the earth,—never before had they seemed fairer, happier or livelier. Fatigue did not seem to affect anyone. Let the reader imagine the feelings of our experienced brethren, after being faithful in trials and tribulations on land and on sea, and then returning pure and spotless from the evils of Babel and being welcomed to Zion by Prophets and Apostles, and of hearing the splendid phrase,—“Well done, thou good and faithful servants, &c.”

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COMMEMORATIVE CERTIFICATE.—Upon receipt of advance payment of one shilling, we will send to the applicant a splendid copy in English of the “Commemorative Certificate,” which was presented to our worthy and late President Dan Jones, made on blue silk in golden letters. We shall attend to the Presidents of Conferences first. Many will no doubt be disappointed since we have but 80 of them. Do not send for them without advance payment since they are not associated with the books of the Office. Send for them through the Conference Distributors.

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#### LETTER OF RECONCILIATION TO PRESIDENT DANIEL DANIELS.

*Swansea. May 3, 1856.*

ESTEEMED PRESIDENT DANIELS,—As you know, there was a loving and reconciling conversation that took place between me and President Jones a little before his departure, where you, President Thomas Harris, and others were present; for such an opportunity I greatly rejoice.

I wish to remind you again through this letter, that I feel kindly from the bottom of my heart toward President Dan Jones. And allow me to say, there is neither peace nor ease for my spirit night or day outside the Church of Jesus Christ because I *know* that only within that Church am I able to work out my salvation.

With sincere repentance I acknowledge my many failings, and my awful offences of saying or doing the least thing in detriment of President Jones, and for that matter against you also, as authorities of the Church in Wales. Therefore, as you know, I requested clemency and forgiveness, which favor I have enjoyed.

Freely I can say that I was outside the Church in accordance with justice; and that President Dan Jones has behaved toward me in all his dealings with me in as just a manner as he could.

I have a free spirit and a pure heart towards all Saints in the West Glamorgan Conference, and all others, and I trust I shall find them, from now on, kind, loving, and forgiving, and that I shall have a larger share than ever of their frequent prayers on my behalf.

My heart is full of a desire to benefit all men in all places. I have confidence that God, the perceiver of my heart from the beginning, will bless me so that He will count me worthy of receiving all things, and all circumstances to work together for my good, which is what I love; and so that I shall learn perfectly to respect and appreciate all the advice of his servants, and to be thoroughly obedient to the eternal Priesthood in *all* that it asks of me.

With a sincere desire to be faithful in Christ's vineyard, and to build up His kingdom, and bring about much righteousness, so that I and my family, and my kindred, may be delivered quickly out of Babylon to the land of "Zion,"

I remain,

Genuinely yours,

In the name of Jesus Christ,

DEWI ELFED JONES.

P. S.—Before concluding allow me to sing a little of my troubles away, as follows:—

#### HYMN OF TRIBULATION.

Building up the Church,  
Is the instinct of my heart;  
My spirit rests in it,—  
Longing caused my cheeks to flood;

Night and day my prayers,  
Go to my Father in Heaven;  
He hears my groans,—  
I can enjoy His gifts.

Being deprived of blessings,—  
The huge privileges of today's children,  
Weaken and soothe the heart,  
And overpower the free spirit:  
Doors closed on life's paths!  
A severe dam against the light!  
A cold cascade on fiery love!  
Grief where I once gave praise!

Like the wave battered by a hurricane,  
On the wild turmoil of the watery depths,  
Was the dreadful calamity of my troubles,—  
My words fail to describe it.  
Oh! my God. Thou alone,  
Knowest the nature of my heart;  
In the hazy mist and fog,  
Thou hast been my strength.

Like a child crying yonder,  
For a second look at his father's house,  
Groaning in my tribulation,  
With not an hour of solace,—  
A thousand and more memories,  
Thronged in my mind,  
With thoughts of *home* in my breast—  
Hard not to lose heart.

I never thought when starting,  
That this would be my part,—  
In the deep I do not murmur—  
God still raises me to the shore:  
This for me is a new test,  
To purify me on my journey,  
To a more glorious splendor,—  
Again my eyes will be wiped of tears.

A strong hope anchored,  
In the capacity of God's bosom,  
Was to hold me through all hardship,  
I experienced this—how strange it is;  
This is what brought a song to my lips,  
For all the force of my great affliction,  
Yes,—in the midst of oppression,  
I rejoiced many a time.



Through the confusion of my troubles,  
 I bore witness to the best of my ability,  
 About the *truth of the principles*  
*Of the pure gospel*—of great worth;  
 Steadfast like the rock,  
 I withstood the swell of the world's deceit,—  
 An order to save man from damnation,  
 Was my great preoccupation.

This took root so deep in my heart,—  
 It spread throughout my soul,—  
 It vanquished, despite all tribulations,  
 The customs of the ways of the damned;  
 Violence and enticements failed,  
 To take this from my living spirit;  
 The world and its temptations failed,  
 To kill my love for my God.

DEWI ELFED JONES.

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TO PRESIDENT DANIELS.

*Swansea, May 8, 1856.*

VENERABLE PRESIDENT,—Since I know, to a greater extent than others, perhaps, concerning the case of Mr. Dewi Elfed Jones, and also because I came out against him when I saw him unworthy, I consider it my duty to him, and to the Saints in general, for me to make known my feelings in light of his return to the Church. After speaking to my satisfaction in private with Dewi Elfed Jones, and also after seeing him weighed carefully in the scales of the Presidency of the Church in Europe, and by the Presidency of the Church in Wales, I testify with a free spirit and forgiving heart, that I am completely satisfied at the humility and repentance of Dewi Elfed Jones; and I say to him that my soul is wide open to again receive him as a dear friend. May the Lord, who helped him to be so courageous and brave as to fight on behalf of the true principles when he first came to the church, now enable him once more to be faithful and useful on her behalf now and forever more.

That is the true wish of,

THOMAS HARRIS,  
*President of the West Glamorgan Conference.*

---

RESPONSE OF PRESIDENT DANIELS.

WITH great pleasure and delight I can reveal publicly my warm acceptance of the letter of Dewi Elfed Jones. The good feelings, the full spirit, the humbling trial, together with the sincere repentance that are manifest in him provide not slight satisfaction to me. It always causes me joy of heart to witness worthiness for forgiveness and trust, and I can say on solid ground that I witness such worthiness fully in Dewi Elfed Jones.

That which President T. Harris said about him is true: Dewi agreed willingly with all things that were required of him; he has emerged from this like a man, and has proved to me and to all present that his chief purpose and his first delight is the building of God's kingdom. It is also right to declare my understanding that he continued to maintain and defend with vigor the principles of this religion the whole time he was on the outside; and a time is coming when he shall feel that this will be of greater benefit to him than his heart ever imagined. He has taught himself a lesson of experience of greater value than ever gold or silver could buy, and I wish for it to be a blessing to him forever. May the Lord give to him his Holy Spirit in great abundance, and strengthen him to overcome every evil, as he does his part to build the kingdom of God, and bring down the kingdom of darkness. I recommend him from my heart to the attention, goodwill and trust of the Saints, and pray for him while burying all that was, without further mention of it, so that we may be of one heart in supplicating in his behalf, that he shall have the strength to redouble his diligence until the gap caused during the time we have lost is fully made up.

DANIEL DANIELS,

*President of the Church in Wales.*

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SWANSEA:

PRINTED AND PUBLISHED BY D. DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 11.]

MAY 24, 1856.

[VOL. IX.

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### THE MILLENNIUM.

BY THOMAS HARRIS, FORMERLY OF GEORGETOWN.

[Continued from page 135.]

HAVING shown a little about the nature of the Millennium, we shall now go further to search for the signs of the times, in order to understand when that glorious period will come. And for that purpose we shall compare the present condition of the world with the future happenings according to the *prophecies* and their *fulfillment*. In this way Jesus said we could recognize when his coming would be nigh, even at the door.

Some of the early Saints in the apostolic age expected that this period would dawn in their own time; at least, Paul feared that some would deceive the Thessalonians, and lest that happen he wrote to them, saying, "Let no man deceive you by any means, for that day *shall not come*, except there come a *falling away* first." It was vain for them in that age to expect the Millennium or the Second coming of the Son of Man until the Gospel had *left* the earth. What, was the gospel to be taken from the earth after Christ had established it before He could come in his Second coming? Yes; and the need here is to quote some of the prophecies that prove that before going any further, so that the honest reader will have the opportunity to perceive that their fulfillment has *already*

taken place.

When the disciples of Christ asked what signs there would be of his coming, &c., he said, among other things, that they would be delivered up to be afflicted, and in the end they would be killed. Then since they were the vessels which contained the treasure, the power or the authority of preaching and administering the ordinances of the gospel, it was necessary, after they had been killed, for this power or authority to return to the heavenly Court from which it came.

Some of the prophecies which prove that the gospel would be taken from the earth before the second coming of the Son of Man are as follows:—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"—Acts xx, 30. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy," &c.—1 Tim. iv, 1, 2, 3. These are prophecies whose fulfillment is to take place long before the Second Coming of Christ or the Millennium. The unbiased reader will see that the fulfillment of them has already taken place. The primitive Saints had faith to listen to "every word that *proceedeth* out of the mouth of God"; but men have left that faith now, being satisfied with some words, or selected parts that *proceeded* out of the mouth of God earlier instead of that. The primitive Saints had faith to receive "these signs that follow them that believe, namely casting out devils, &c."; but men have *left* that faith now, shouting, "they are not needed." The primitive Church had faith to receive the laying on of hands to receive the Holy Ghost, after being baptized for the remission of sins, but men have *left* that faith now, and they say without any foundation, that such practices have ceased, and they, like their fathers, are "always resisting the Holy Ghost." The primitive Saints had faith to receive the gospel, not in word only, but in power and in much assurance in the Holy Ghost, but they have left that faith now, embracing "other gospels" which are in word only in its place. The

primitive children of God had faith to receive the gifts of healing, working miracles, prophecy, discerning spirits, divers kinds of tongues, and the interpretation of tongues; men have *left* that faith also now, mocking and scorning those who profess to enjoy them. The primitive had faith to seek wisdom from God, but men have *left* that faith now, searching for wisdom in the colleges, &c. When the children of God were sick in the primitive days, they had faith to call the elders of the church to them, for such to anoint them with oil in the name of the Lord, believing that the prayer of faith would heal the sick, according to God's promise; but men have *left* that faith also, calling to them doctors instead. I believe that is sufficient to prove that the previous prophecy has been fulfilled, namely that men have left that faith which was once given to the Saints, and are giving "heed to seducing spirits, and doctrines of devils," because they do that by giving heed to any doctrine that is contrary to the word of God. Perhaps the reader is ready to ask—Is *that faith* necessary at the present time? I answer that it is necessary, for "without faith it is impossible to please God," says the apostle. And in another place he says—"Remember them which have the rule over you [the apostles], who have spoken unto you the word of God, whose *faith* follow," &c.

Another prophecy we shall quote here is,—“This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof”—2 Tim. iii, 1–5. There is no inquiring reader who will doubt that this prophecy has been fulfilled to a great extent, so that there is no need to go into detail about each item contained in it. When many are stirred up to affiliate themselves with a religion, they search for the numerous congregation, and the beautiful chapels or synagogues, without looking for the correct principles or the consistency with the word of God, but being content with their

religion if the walls of the synagogue have been beautifully adorned, and the due respect given to the gold ring, and that because they are *proud*. The hired leaders of the people are so covetous that they leave one denomination for the other if they understand that they can receive a higher wage, despite “breaking their truces” by so doing, thereby fulfilling the prophecy by being *covetous*. Let the reader understand that the apostle does not refer to those who are non-believers, but to those who “have a *form* of godliness,” or some kind of religion of the work of men, “denying the *power* of godliness,” namely the gifts of the Holy Ghost, or the power of God, “heaping to themselves teachers.” The apostle also prophesied that they would be “ever learning, and never able to come to the knowledge of the truth.” Thus it is in our days: I am acquainted with preachers and priests who have spent their entire lives learning, and yet they have not come to a knowledge of the truth, which is a literal fulfillment of Paul’s prophecy.

After Jesus had set up his kingdom in the former days, the Saints had to “walk according to this rule,” or to “observe all things whatsoever he had commanded them,” but Jude said, when he was repeating the prophecy of Enoch about the Lord coming with ten thousands of his saints, that there should be “mockers in the last time, who should walk after their own ungodly lusts.” All the different religious sects refuse to walk according to the plan and the apostolic teachings, thus fulfilling the prophecy of Jude by walking according to their own innate desires, *having not the Spirit*.” All the religious denominations have “separated themselves,” and they deny that they do not have the Spirit, or that it is lacking.

Having proved that the apostles would be killed, that grievous wolves would enter into the church, that the people would turn away their ears from the truth, and turn unto fables, and that the gospel would be taken from the world because the earth was not worthy of it, that all prophecies would be literally fulfilled, as they were spoken, we see that Paul has told the truth, namely that neither the Millennium nor the Second coming of the Son of Man would take

place except there come a *falling away* first.

Next, to the signs of his coming; and I trust that the reader will read without bias, lest that day come when he is in his unbelief, and be punished for that as were the antediluvians of old, for “as it was in the days of Noah and in the days of Lot, so shall it be also in the days of the Son of Man.”

*(To be continued.)*

#### WEST GLAMORGAN CONFERENCE.

THE above conference was held in the Saints' Hall, Swansea, on the 11th of this month. At half past ten the morning meeting was called to order, and it was begun with singing, and Elder D. Davies, Llanelli, prayed. Then the numerous congregation was addressed by President Thomas Harris something like the following:—Brothers and Sisters,—With joy I can report that I have pleasant feelings this morning, in light of how all things have agreed to be favorable to our Conference,—the summer-like weather,—a large gathering of Saints and Officers have assembled,—several Conference Presidents, together with the Spirit of a gracious God warming every heart, and cheering every face even at the beginning of our Conference, &c., &c.

Then he called on the following Presidents to report the condition of the various districts of the Conference.—

Elder John Jones, St. Brides,—Penybont District,—The Saints and Officers are in good condition. They possess godly zeal for the cause of God, which motivates them to the determination of willingly doing all that is asked at their hands by the servants of God. We preach out-of-doors almost everywhere in our area, and there are signs that our labors will be blessed with success.

Elder Rees Jones, Cwmafon,—Aberafon District,—I understand that there is unity and love among the Officers and the Saints in every Branch of the District; the experience we have had in the past is now effective power in our midst to stand against evil and enjoy our activity in goodness. With joy I can assure you today that there are satisfactory signs of growth in our midst in every sense.

Elder John Evans, Treboeth,—Swansea District,—The Saints in general feel good in this District,—many have emigrated, and several have been baptized in their place, and some of these have been called to the Priesthood, which is proof that the work is increasing. They are lively and going forward in the Morriston Branch under the leadership of Elder Hopkin Jones; there was a public baptism for one of the leaders of the Wesleyans last Sunday.

David Davies, President of the Welsh Branch in Swansea,—I can cotestify with Brother Evans about the condition of this District. Six were baptized in this Branch lately, and the officers are seen frequently and enthusiastically preaching in nearly every corner.

Elder Wm. Lewis, Alltwen,—Alltwen District,—There is a pleasant feeling in our midst as Saints, with a few exceptions, as can be expected among so many. Not as much attention as we would like has been given to preaching; therefore, we have taken books from house to house, and have had excellent success in that way.

President T. Harris,—I am highly satisfied with the current condition of the Conference. Not many of the “wise” have been called, still God has prospered the work remarkably in the hands of weak instruments; let none of us be discouraged because of our weakness, but let us take strength in our God, so that we may be stalwarts in Israel, for the work we have is great, yes, greater than anything that has ever been on the earth since the Creation until now, and it will succeed. If the world knew the thousandth part of its greatness, they would come, with the greatest willingness, with their valuable treasures to assist it, &c., &c.

The authorities of the Church were presented to the attention of the Conference, and all of them were received with the warmest approval, without one exception! President Harris remarked that the UNITY of the Saints is a wonder to the world, &c.

President Thomas Harris was approved to continue in the Presidency of the Conference, and it was voted that Elder John Davies, formerly of Meirion, be his Counselor.

President Israel Evans,—We should consider, when approving the Presidencies of the Church, that carrying out their counsels will



make us worthy, and not just raising our hand; and if you disregard any Officer in the Church, by so doing, you disregard the one who sent him.

Elder Wm. Lewis was released from being the Distributor and Scribe of the Conference, and Elder John Davies was appointed in his place. Then the various statistics were read to the satisfaction of everyone.

After understanding from the reading of the Report that 20 were baptized during the quarter and after receiving strong exhortations from President Harris to be kind to strangers, the meeting was dismissed under the blessing of President Daniels.

At two o'clock, after singing, Elder Abednego Williams, Merthyr, prayed. Then President T. Harris announced that the greater part of the meeting would be spent preaching in English (since a great many gentlemen there had come to the meeting to listen), and he encouraged the Welsh to be patient.

President B. Ashby,—The world looks at the Saints as some who believe some strange or even anti-biblical things, but not because the Bible says the one thing and the Saints preach the other, but because they were sent by God. Yet this is what we can say about the various denominations,—It is not possible for their several doctrines and the Bible to be true, for they contradict one another. But we know that the Bible contains principles which must be followed before salvation can be obtained. Just having historical faith in Jesus Christ will not be sufficient, rather one must have firm belief in his words now before eternal life can be obtained.

He weighed the principles of the Saints, and those of some of the sectarian world, in the scales of the scriptures, and those of the sects were found wanting by more than four ounces per pound. Then he went forward by preaching the principles that begin a man in Christ, very effectively, and he concluded by bearing a strong testimony of the truth.

President Israel Evans,—The foregoing observations by my brother are true, if the Bible is true. If any sect had more or better principles than we, we would go to them to learn with the greatest

pleasure.—It is judged that our principles are new or strange, but that is not the case, for what we believe is none other than that which was believed and practiced by the primitive Saints of God. We do not consider the Bible to be sufficient guidance, and in regard to belief we do not differ from our contemporaries in general, except that we believe that “revelation” from God is also needed, while they believe that the “*Common Prayer*,” “Profession of Faith,” and “Commentaries” are what is needed.—Who has seen time changing truth into lies? No one. How can our principles be erroneous now while they were true in days of old?

Then he referred to different scriptural promises, asking—Who has the substance pertaining to those promises now? . . . . .

President Daniels.—Important truths have been put before the congregation today, and our duty as Saints is to be diligent always in seeking to get our fellow men into the Church of God, by distributing tracts, preaching, or speaking in private; for the world will not be saved by looking at it, but it is necessary to make genuine efforts. All who do not preach in accordance with the Bible are not of God, and we know that no one in the world but the Saints are preaching in accordance with the Bible. Therefore, all who recognize that the Church of God is to save the world must be engaged in tireless efforts. I trust that all who are present have received sufficient exhortations in this Conference to stimulate them to be more diligent and relentless in their duties, for it is a short work the Lord will make on the earth. Therefore, may our works be found worthy of God’s approval so that we may be delivered promptly from Babylon.

I can testify that Joseph Smith is a Prophet of God, and that it is a good people, under the protection of heaven, which lives in Utah.

It was then approved that the Presidents who preside over the Branches continue thus in the three coming months.

A mission was given to William Richards, Cwmbwrla, to go out to preach and make sure that the inhabitants of the Browyr area receive an offer of the Gospel of Christ in the fullness of its blessings. May the Lord prosper him to bring many to embrace the truth soon.

Also Jenkin Davies, Abercenffig, was called to go to Trefnewydd, near Penybont, to proclaim the good news, and bring the honest in heart to the Church of God. May the blessing of heaven be on his labor.

Elders Emrys Davies, Aberafon, and John Jones, St. Brides, were approved to be auditors over the various accounts of the Conference.

After starting the evening meeting in the usual manner, Wm. Jones, President of the Carmarthen Conference, was called on to speak; he remarked that the people of old practiced religion conscientiously and at the same time shed the blood of the Saints. He bore witness of the divinity of this work, explaining the principles of the gospel.

Abednego Williams, President of the Merthyr Conference, said,—You can understand Mormonism here better than in any other chapel in town. We believe the Bible completely, and despite that others say that we do not. Then he compared the plans of the world with the plan of the Son of God, and proved clearly that they are opposed to one another, &c., &c.

David Davies, President of the Llanelli Conference, showed the excellence of the Gospel of Christ over the gospels of the world. He said that the people complain that we preach the same thing, but, he asked,—In the name of reason, what shall we preach? if we were to say something other than what Paul said, “anathema maranatha” would pour its contents out upon us, &c., &c.

Then President Ashby presented some excellent teachings which showed that by doing good to his neighbor, man will gain happiness in his bosom, &c., &c.

President T. Harris thanked the congregation for their attentiveness in listening throughout the day, encouraging them in soberness to be obedient. The meeting was concluded with prayer by

JOHN DAVIES, *Scribe.*

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, MAY 24, 1856.

THE work of the latter days is great, and the workers are few; there are towns and villages, and many entire parishes in Wales

without one of the servants of God to offer the gospel of peace to the people. God has called,—Who will go? and many have answered this year,—Here am I, send me! and because of that we have great reason to rejoice, for many of the deficiencies have been made up by our brethren,—but, there is still room. There are many who stand up to preach Mormonism, they say, but who have no connection with us, or with any other denomination either; it is sad to think that many in Wales are so far into tradition and prejudice that they believe that plan to be reasonable and orderly. They open their synagogues to enemies of the truth, and they permit such to ascend into their pulpits to blaspheme God and curse his people; and the eyes of the believers become cheerful as they listen to the lying stories of such, when they refuse to lend their ears to listen to the truth. All this is a loud call for soldiers of Jesus to come to the field in the strength of their God, and then they will make power—through their faith and their bravery, they will disperse the black mist until the honest in heart see the clarity of the gospel of our Lord—they will embrace it, and they will obey it, and they will obtain a testimony of its divinity, and then the foolishness of its blasphemers will become clear to all of them. Now, dear brethren, is the time to strive.

---

NOTICE OF THE BRITISH PRESIDENCY.—“In view of our approaching return to Utah, and the transfer of the business of our presidency, we call attention to the following Notice—

It is requested that the Presidents of Missions, and the Pastors and Presidents in the British Mission, will forward to us, prior to the 30th of June, all tithing collected, and the donations to the P. E. Fund, and Temple Offerings, for the quarter ending June 30, from the Saints under their respective jurisdictions.

Also that the Pastors and Presidents in the British Mission will see that General Book Agents forward to us all the funds possible to the credit of their respective Conferences prior to the same time.

All persons who have money on deposit at this Office are requested to communicate with us, stating the amount.

It is desirable that all individual obligations, whether for goods, cash, or postage, should be cancelled previous to the 30th of June, that we may not be under the unpleasant necessity of transferring such items to our successor for collection.

It is particularly requested, that all the remittances above contemplated, reach us before or not later than the 30th of June, as our accounts will be closed on that day.

F. D. RICHARDS."

We wish for the Welsh treasurers to send the above things to arrive here by the 27th at the latest.

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THE ship "Thornton," Captain Collins, sailed on the 4th of this month toward New York, with 764 souls on board, of which there were 163 from the Scandinavian Mission.

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NEW DESERET ALPHABET.—We understand through a letter from President Brigham Young dated December 24, 1855, that a number of books will be printed at the Liverpool Office in the New *Alphabet*, in which there is a letter to correspond to every sound, and no two letters of the same sound, and the new way of spelling will be taught throughout all the schools of the Territory; then one will be able to spell correctly according the sound of the letters, which will give a great advantage to the children, and also to speakers of other languages to read the English language easily. This is a strong encouragement to the Welsh to devote themselves to learning English.

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CONFERENCES.—"The Brecon Conference was held on the 27th of April. The church part of the work of the day was done in unity and success, and I understood that they had carried it forward with their meetings and with their efforts in the past quarter.

In the evening the room was full of cheerful listeners. Those who spoke during the day were Elder J. Thomas, Conference President, Elders Evan Rees and Thomas Parry from Blaenau, together with your

Humble brother,

ISRAEL EVANS."

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MONMOUTH.—We say the same concerning the Monmouthshire Conference in Tredegar the following Sunday, where we had the

privilege of being present and seeing the same determination to consecrate themselves, their time, and their means to the work of the Lord to the extent required of them, for which He who owns the work will supply them with the ability and means to do so.

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### THE INDIAN WAR.

A LETTER from Joel Palmer, Superintendent of Indian Affairs in Oregon, says the following:—

“The present difficulty in Southern Oregon is wholly attributable to the acts of the whites,” adding, “I cannot but feel it is our duty to adopt such measures as will tend to secure the lives of these Indians, and maintain the guarantees secured by treaty stipulations. The future will prove that this war has been forced upon these Indians against their will, and that too by a set of reckless vagabonds, for pecuniary and political objects, sanctioned by a numerous population who regard the Treasury of the United States as a legitimate object of plunder. The Indians in that district have been driven to desperation by acts of cruelty against their people. Treaties have been violated, and acts of barbarity committed by those claiming to be citizens, that would disgrace the most barbarous nations of the earth.”

This is confirmed by a letter of Major General John E. Wool, who says that some people and soldiers have decided to drive the Indians out of the land, and two newspapers are advocating the same. That was begun without discriminating between enemies and friends, women or children, as long as they are red or Indians! They have stolen their animals, they have made all Indians a target for their arrows, to the point that the friendly Indians have become indignant, and have joined with the others in self-defense, and additional soldiers from the United States are being requested to withstand all these warring tribes. Through it all, one of the Indian chiefs, under a flag of truce, declared that he was for peace, stating that neither he nor his people wished to fight, but were forced to against their will, and if any of his young men had done wrong, he would make restitution: and he offered animals as food for the

volunteer soldiers, who took advantage of his defenseless condition, and they killed him. They scalped him, cut off his ears and hands, and sent them to their friends in Oregon!

Time will tell what the Indians will do; they have begun to retaliate. The behavior is the same toward them in California, where there is another Indian war also. The account is found in the "New York Herald" for April 2 as follows:—

"On the morning of the 23rd of February, some of the Indians suddenly attacked the farms on the bank of the Rogue river, where ten or twelve of Captain Poland's soldiers were encamped, while the remainder were absent attending a ball four miles down river. It is said that the fight lasted nearly the whole of Saturday, and only a few of the white people escaped to give the account. All of the farmers were killed, and there was a terrible and general slaughter of women and children."

Let the Saints be thankful that such is not the case in the peaceful Territory of Utah, though it lies in the middle between the two places, . . . . Travelers are amazed at such influence the Mormons have over the Indians, so that only peace reigns between them. The Saints have clothed them and fed them, washed them and groomed them, teaching them skills, and in that way they have become peaceful and content.

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"HYMN OF TRIBULATION."—*THE SECOND PART.*

ESTEEMED EDITOR,—As I had the time and opportunity the other day to sing away my "tribulation," please allow me again, this time, to sing Welcome Rejoicing, in the Church of Jesus Christ of Latter-day Saints, and here it is:—

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"The pure breeze sings  
Between the trees and the pleasant woods."

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THE night recedes!—it had formed a mantle,  
Sadness and oppression for me,  
See the fog is clearing!  
The storm flies away quickly;

Having reached the intended goal,  
 Freedom came to my part;—  
 Thou my God, art guiding everything,  
 For my welfare everywhere!

Our Lord's ways are above understanding!  
 Above every order is, Heaven's Order!  
 "The one thing for another,"  
 Is the order of His dispensation!  
 Without the bitter, what is the sweet?  
 Without the night, what is day?  
 Without the enmity of a confining world,  
 What is the peace of free privileges?

Let pain be given for pleasure,  
 Let evil be given for goodness,  
 Leaving evil completely, restores  
 Man to the bliss he enjoys;—  
 This explained the strength of Justice,  
 In the First transgression.—  
 That Compassion from the heavens,  
 Smiled lovingly upon us all!

Gold and silver must, to be purified,  
 Be molten in the fire,  
 I must have Satan's temptations  
 To be purified in turn!  
 After degradation, there is exaltation;  
 After binding, there is liberation;  
 After crying and weeping  
 There is rejoicing to enjoy!

A storm shows the strength and growth  
 Of a root, once it is spread in the ground,—  
 Affliction shows the value of the pleasure,  
 Which now is in my heart!  
 "Prove all things, hold fast," nevertheless,  
 "That which is good,"—and disown the false;  
 God himself will carry me up,—  
 He causes my heart to rejoice.

How sweet to encounter a fountain's source,  
 After suffering prolonged thirst!  
 Happy respite, *from a foreign land*  
 For the weary traveler!  
 Like a break in the cloud,  
 Where I find sunshine's brightness—  
 Is the little rest for the mind,  
 To feast joyously on endless fruit.



The wide doors of the light of life,  
 Have opened in front of me!—  
 The delightful healthful breezes,  
 Are winged, all spread out!  
 There the pale dawn is fading!  
 Daylight spreads all about!  
 There the sun with its pure light,  
 Gilds the distant hills!

Melodious songs are on the branches,  
 Warbling among the leaves;—  
 Morning praise in anthems—  
 Is not surpassed by my experience!  
 Living praises fill my heart!  
 I give thanks with a free soul!  
 Peace flows into me like a river,—  
 I have the light of “midday”!

May my virtues sprout into life,  
 Above the growth of the fertile valley;—  
 Unmixed truth is what I embrace—  
 It stays one color,—like a blue sky!  
 In its presence disappear completely,  
 The world's greatness and glory!—  
 Riches, dignity and honors,  
 Retreat like “the shades of evening”!

O! my God, I rejoice,  
 In thy love—which endures;  
 Day and night I celebrate  
 Truth which sets us free!  
 Every situation I encounter,  
 Increases its worth for me,—  
 Its comfort in every weather,  
 Gives me greater strength.

The old *dead religions of Babel!*  
 Are all insufficient,  
 To give life securely,  
 For one short hour!  
 False, all false—all their influence—  
 Nothing at all, just full of vanity!  
 Sound without substance—devoid  
 Of spiritual divine gifts!

*Pure Religion* is now culling,  
 The world's traditions very nearly!—  
 The nations are driven mad  
 Before the day of its winnowing!

The eternal power of the Great  
 Priesthood of Heaven now shatters  
 The strong castles of unbelief!—  
 All the glory of Great Babel!

That I am one of the subjects  
 Of Jesus's kingdom, gladdens my heart,  
 And lights my whole soul.  
 In fiery zeal throughout it!  
 Shattering the enemy's fortresses of deceit,  
 Is the energy that fills my heart.  
 Having God's Governance to follow,  
 And live forever in its peace.

While my feet are on slavery's soil,  
 I shall not rest—I shall work,  
 Under God's power, and his protection—  
 Then shall I have salvation;  
 Daily I shall ask for the strength of his Spirit,  
 I shall testify for him at every step,  
 Here is the main comfort of my life—  
 Love, for him, burns like a flame!

*Swansea, May 22, 1856.*

DEWI ELFED JONES.

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BOOK DEBTS FOR THE VARIOUS CONFERENCES FOR THE  
 QUARTER ENDING, MARCH 31, 1856.

Monmouthshire, £30 4s 8c; East Glamorgan, £50 19s 10c; West Glamorgan, £101 1s 3½c; Llanelli, £46 11s 11¼c; Carmarthen, £22 18s 5c; Pembroke, £4 7s 4c; Cardiganshire, £15 14s; Merioneth, £11 1s 1½c; Flint, £15 3s 0½c; Denbigh, £11 5s 6¼c; Conwy Valley and Anglesey, £10 3s 11c; Liverpool Branch, £3 2s 5½c; Liverpool Office, 6s 9½c; Hereford, £1 13s 6c; Brecon, £1 17s 2c; Total,—£326 11s.

RECEIPTS FOR BOOKS FROM APRIL 25 TO MAY 23.—G. Roberts, £1 9s 6c; J. Treharn, £1 10s 6c; John Davies from Wm. Lewis, £4 5s 7½c; Hugh Roberts, £1; Wm. Jones, 15s; T. Stephens from Wm. Lewis, £18 7c; T. Rees, 10s 6c; John Gibbs, 1s 1c; Thomas Jones, 5s; T. Stephens, £4.

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SWANSEA:

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 12.]

JUNE 7, 1856.

[VOL. IX.

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### MARRIAGE AND MORALS IN UTAH.

*An address written by Elder Parley P. Pratt, read in a Session of the Utah Legislature by Mr. Thomas Bullock, chief clerk of the House, in the Representatives' Hall, Fillmore, December 31, 1855. Members of the Legislature expressed their gratitude to the author by unanimous vote, and by a similar vote they requested that the Address be published in the "Deseret News."*

*(From the "Deseret News.")*

MR. President and gentlemen,—At the opening of the present session of our annual Legislature, I had the honor of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honorable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in molding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory,—our nation, and the world.

As our young and rising Territory is preparing to enter upon

her sovereignty as a free and independent republic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people—establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual, and physical development.

No time-serving or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who doubtless will be influenced by our institutions, and mold their morals, manners, precepts, and even their consciences more or less after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by the Spirit of Truth are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The all-wise Creator, the God of Nature, has implanted in the human heart certain affections, which, under proper culture and direction, give rise to family ties; hence the necessity and importance of the moral and social relations and the institutions for their proper direction and government.

'Tis Nature's universal law, and the just and great commandment with blessing; that each and every species should multiply and fill the measure of its creation. Hence the growth of families, the germs of nations; and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short,—moral and social affections and institutions are the very foundation of all government, whether of family, Church, or State. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self-evident, but are

according to all experience: being exemplified in the decadence and dissolution of nations and empires of old; as well as in the general weakness and corruption characteristic of men and things in more modern times.

The Prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims: Isa. xxiv, 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We here inquire: What laws were transgressed? What ordinance was changed? and what everlasting covenant was broken,—the effect of which would defile the very earth under its inhabitants? This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents or record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations—if we find these have to do with exceeding multiplicity of the race, and with family and national organization and increase—if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the prophets Jesus and the Apostles, then it will appear evident that they were intended to be perpetual: and that no merely human legislation or authority, whether proceeding from emperor, king, or people, has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed or perverted: the direful effect of such change upon the nations, and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of at least one state or government of our earth to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God: that her citizens may be purified and preserved by the same, and her

institutions, being founded in truth, may be perpetuated forever.

I beseech, therefore, honorable gentlemen to hear me patiently. Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tablets of stone, or thundered from Mount Sinai.

To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him, Genesis 12th, v. 2nd, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed."

And again, Genesis 17, verses 1-8. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face; and God talked with him saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

In the foregoing promises it is evident that there is an everlasting covenant, touching the multiplicity of our species, government-making, or the raising up of families and nations, and their exceeding prosperity and increase: a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all.

In connection with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and

virtuous posterity.

In the precedents recorded of Abraham and his posterity, two principles are conspicuous as being subservient to the carrying out of these ends, namely,—

First: a plurality of wives—

Secondly: An entire prohibition of all sexual intercourse, except upon the principle of marriage: a breach of which was considered a capital offense, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations, and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives: namely, Leah, Rachel, Bilhah, and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the Book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony, Genesis 26:5, saying:—"Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Here then, we have demonstration that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here then, the matter is set forever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God: and that, under proper regulations, it is an institution holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our States, which recognize polygamy as a crime, are at once both unscriptural and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence: and the Constitution of the United States,

and of each State guarantees the liberty of at least an enlightened conscience, founded on the moral law of God as found in that Holy Book. Hence, should an individual, or a community, in all good faith regulate their marriages by the laws of God as given to Abraham, no State law can harm them while the civil courts are bound to abide that holy and sacred guarantee of the Constitution: namely, "Liberty of Conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will not inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice of this subject is found in Genesis 20, as follows,—“And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my Sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night and said to him, Behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: in the integrity of my heart, and the innocency of my hands have I done this. And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore, restore the man his wife; for he is prophet, and he shall pray for thee, and thou shalt live: but if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.” Here we have the law of God revealed by his own mouth, about four hundred years before the law of Moses was given; making death the penalty of adultery.

This penal law then, was part and parcel of the laws, statutes, and covenants under which Abraham and his neighbors lived, and it seems to have been an ancient and general law handed down by the fathers,



to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34, records a case of fornication, committed by Shechem the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham, and how he was punished. Two of the sons of Jacob, Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto, and they took their goods for a spoil. They may in this case have superseded the bounds of the law, but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances out of many, illustrative of the subject.

But first of all we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, and 14th through 18th verses inclusive, which read thus—"That the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

"Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth it, or addeth thereto. Now to Abraham and his seed were the promises made, he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law (of Moses) which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses), it is no more of promise: but God gave it to Abraham by promise."

*(To be continued.)*

### OPENING OF THE "SAINTS' CHAPEL," ABERAFAN.

MR. EDITOR.—I am happy to let you know that we, through the blessing of God and the instrumentality of President Thomas Harris, have secured a convenient place to hold our meetings in the town of Aberafan, in a chapel that belonged lately to the Wesleyans, the owner of which is John Richards, Esq., of the Court. After the enemies of the truth heard that the Saints had taken the Chapel, they went and tried to influence the gentleman not to give it to the Saints in any way. But all their efforts were in vain.

We opened the Chapel on the 18th of May, when we were able to see the kindness of our brothers and sisters from the surrounding Branches as they visited us on the occasion. Some of the Saints of Swansea hired a carriage to come here, because the schedule of the steamer would not get them here in time, and I venture to say that they were not disappointed, for they received excellent sermons from the brethren which took place in the public meeting of the day.

The morning meeting was begun with singing and prayer, and Elder John Davies, formerly from Machynlleth, preached; also Joseph Tuckfield, Swansea. In the afternoon the following persons preached: Elders Williams Lewis, Swansea; David Rees, former minister of the Baptists in Aberamman; and President B. Ashby from Salt Lake City. In the evening the following persons preached: Elders John Davies, Joseph Tuckfield, and Thomas Harris, Conference President, and the work of the day concluded. There were present many in attendance who listened politely and attentively. I say that the brethren preached in a splendid and edifying way, and my prayer is that He who owns the work may crown their labor with success. And as Bro. Tuckfield said in his sermon, that "This day is salvation come to this house," I am confident that the diligence and godliness of the Saints here are such that they will be worthy of their religion, and it will not be long before the "Saints' Chapel" will be overflowing with faithful Saints.

This is the wish and determination of your fellow servant,

EMRYS DAVIES.

P. S.—We would like to notify the Saints in this Conference that our greatest delight will be to pay them a visit for a similar circumstance.—Emrys Davies.

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, JUNE 7, 1856.

TO THE SAINTS.—Brothers and Sisters,—The long dark night of tradition has traveled far—the truth has been revealed in its original simplicity and purity, like the morning star of the horizon, until the daylight dawns, and its rays of light spread, to distant degrees, across the dark frontiers of the universe, and soon the knowledge of God will have filled the earth as the waters cover the sea. The Lord has seen fit to send his Holy Angel to bring back the eternal gospel in the fullness of its blessings as in ancient times, to gather the scattered sheep of Israel into the same fold, and to restore to them “that faith which was once delivered unto the saints,” and to send out his servants in these latter days with a message intended for all the nations of the earth, in order to prepare all who will listen for the Second coming of the Messiah, which is now at the door.

This magnificent work has been entrusted to us, dear Saints; we cannot complete it by our own strength—we must receive strength and life from God, and before receiving that, the heavens must see worthiness in us. Perhaps some may think and be content to receive membership in the church of God, and receive knowledge that this is the true religion, without doing anything further, except that which they see fit. We say to such,—that it is not by doing only that does man live, nor by doing only that will one get enough strength to do his part in the great work of the latter days, rather it is by listening to and obeying “every word that proceedeth out of the mouth of God.” Dear Saints, are we mindful of that? Yes, say all. But, in some places, the fruits prove to the opposite. God has revealed in this age new and old things, and commands his servants to transmit them to the world. Do we, dear Saints, receive every principal taught to us through the appropriate transmission by the servants of God? If we

find ourselves disputing and opposing such measures and principles, remember that we are doing that with the "words of God," and that we are on the way towards destroying the commandments of God by our own traditions and imaginations.

All the "words of God" which we possess have come through his servants, and the "words of God" through his servants now are as important to us as were those of his servants of old to the saints at that time, it is as necessary to 'hear every word' now as it was back then, for God desires that of us through them. Solomon says,—“Every word of God is pure; he is a shield unto them that put their trust in him.” If we trust in the word of God through his servants, we will succeed. God is jealous of his word; in the days of old He commanded that all who even disregarded His word should be completely cut off. Because the children of Israel opposed the word of the Lord through Moses, the great God became angry and swore an oath, saying,—“Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers.” It would be good for us as Saints to ponder this, and remember that none of His words fall to the earth, and that membership of the church without obedience to every word is merely like incense without blood, or a censer without a sacrifice. He who receives these suggestions will be supported in the strength of God, and His word will be a shield to him, while he who disregards the word of God will have his knees knocking, and every joint of his body shaking, when the golden ligature of his knees breaks from the intensity of his agonies, for refusing to listen to the voice of God through his servants, and bend his ear to their teaching.

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#### LETTER FROM THE VALLEY.

*G. S. L. City, November 30, 1855.*

MY DEAR RELATIVES,—I write to you this sixth time, trusting that I shall receive an answer that you are well, and enjoying your usual comforts, and even more. Now, I shall give you a little of my story to you. I suppose that you have heard so many stories about us that you

have decided that you will not see me or hear from me ever again. Thanks to that God who has kept me, I am alive, and healthier than I have ever been. In my previous letters you received my story across the ocean and rivers to Mormon Grove, where I stayed for six weeks before starting across the Plains. On July 28th we got started under the presidency of Elder C. E. Harper, Thomas Jeremy, and others. They had charge of 43 wagons, and close to 500 people. We crossed the lands and waters very successfully, except for the occasional time when the wagon would be upside down because of the ineptness and carelessness of some among so many kinds of *drivers*. I had the honor of taking the wagon that was under my care without any misfortune to the end of the journey, for which I was given a rifle worth between three and four pounds.

On our journey we saw many Buffalos; we killed one. We saw many Indians; they were all very favorable to us; they had just had a battle with the soldiers of the United States, during which some on each side were killed.

Next, I shall give you a brief account of this place. On the 29th of October we came into view of this city and entered into it. My heart swelled with amazement upon seeing the excellence of a place built in so little time. The city is as big as the town of Swansea, and contains thousands of people. There is a big difference between this place and the towns of Wales and England, since there is but one "tavern" [*Commercial Hotel*] in the entire city! and no one [except travelers, &c.] pays much attention to it; each one is diligently at his work, with his mind on worshiping his God in soberness, and edifying himself. Neither does the law restrict anyone from drinking liquor, &c.,—each one is a free agent in this, and responsible to God for his work. A man who is sober, truthful, honest and hard working is the man who is respected here,—it is not money that elevates a man here, rather virtues. He who does not respect himself does not respect another, and can bid farewell to being respected by another. All who have been diligent here for two or three years live very comfortably in beautiful houses, [of their very own,] and have an abundance of every kind of food, and many animals. Sam, Grey House, has 2

horses, 4 oxen, 8 cows, some little calves and also a pig. Neli formerly from Esgerhir has 6 cows, 8 horses, 4 pigs, and 6 little calves, and she has married and lives in her own house, and has an abundance of food. Daniel lives in the north, and is the owner of cattle, horses, &c. It would take too long to name the riches of Zion,—in short, there is room here for all to live in happiness without being in debt to anyone, except to God himself, for anything. I have been in the Tabernacle twice. It is a beautiful place, and can hold from three to four thousand people, and each person can hear the preacher speaking. I have seen and heard the Prophet Brigham Young. He is a handsome man in appearance, having a great influence, and speaks as one having authority. All who listen to him will live. Even though he is the most prominent man here, yet the ungodly acknowledge his humility,—he humbles himself to be a servant to all, warning them of the evil and the good before they appear, and proofs of that are what have created so much trust in him.

I shall say a word about the farmers here. They enjoy the fruitfulness of as much of the beautiful land of this valley as they can cultivate. They raise wheat and India corn an hundred fold, and all kinds of fruit practically too numerous to name them. Looking at them is sufficient to fill a man's heart with wonder as he thinks of all the mercies that a little piece of land gives. The houses of the dwellers of Zion are filled with food. They pay tithing on all they own, but not for the personal benefit of anyone; rather for the general requirements of the Church, [such as building the temple, &c.]. The best land that is closest to the city has been taken. Land will be given out next year again from within 6 or 7 miles to the city: I put in my name for 30 acres in that place, since it is not too far for me to be able to come every Saturday to market, where we can sell our butter for 10c., and our cheese for 4c. per pound, our wheat for 8s. per bushel, bacon for 6 or 7c., and our beef from 4 to 6c. per pound. We can pay part of our tithing for this land by working on it to get water along it. That is not much, since there is a great difference in the prices of the lands here and there. You have to pay in addition to tithing [which is used for such a different purpose!] the poor tax, the road tax, the main tax, the *Income Tax*, &c., and the next day perhaps you will have to pay the rent,—things that are not

to be found here. In light of the advantages of living here, I think I myself shall possess some wealth before long. At present I work on a farm, and I receive 4s. per day in wages, in addition to my food. One earns 8s. a day including food. A craftsman earns 12s. per day. If my brother-in-law Thomas were working here now, he would earn from 12 to 15s. per day. There is a place for my brother Dafydd to earn from £1 to £1 5s. for making a coat, and he will do better by farming. The wage for maids is from £15 to £20 per year and they do not have to work outside. \* \* \*

I greatly wish to see all of my friends here; but no one more than you, of course. Do not worry about me, for I am healthy and content. I have not missed a meal ever since I left Esgerrhydd. I was received warmly by Mrs. M. Daniels: I have slept there and eaten there,—when I was without work she was very kind to me. Please show love to Brother Daniels, and give my fond regards to him. Brother Jeremy has been especially good to me, and also Sam Grey House and Ann.

Remember me to all of the Saints of my acquaintance. [He gives a list.] All the Welsh came across the plains safely, except for one, a child of Dafydd Williams.

D. F. THOMAS.

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### CARMARTHEN CONFERENCE.

THIS Conference was held in this town on the 25th of May. After beginning in the usual manner, the President called on the Branch Presidents to give the condition of the branches, together with the signs that are in their midst. All testified that the work is increasing, and that all are doing their best to carry on. They preach in the houses and outside the houses at every opportunity they receive.

All the authorities of the Church were sustained in the warmest love, recognizing that it is a privilege for them to be able to show their satisfaction and their pleasure by so doing.

The Representation shows that 44 have emigrated, and 3 have been baptized during the past quarter, and that the total is 90.

Elder Evan Morgans was set apart as first Counselor in the

Presidency of the Conference, Elder Dafydd Evans as Treasurer for the money of the P. E. Fund and the Temple, and Elders Hugh James and Isaac Jones as Auditors of the Distribution of books.

Useful and beneficial teachings were given by Presidents Daniels, Evans, and Ashby, and Elders D. Davies, Llanelli, T. Jones, Aberystwyth, D. Evans, Talog, and several others.

The kindness of the Saints of the town to our visitors was beyond my expectation; thanks to them from my heart. The Saints testified that this has been the best Conference yet.

WM. JONES, President.

### LONGING FOR ZION.

(TUNE—"Sweet Home.")

I was a long time in Babel enjoying myself,  
Where I learned from experience the world's twists and turns,  
Where I loved friends and loved ones sweetly,  
Now I am bidding farewell to it all.  
My home, O my home,  
Daily I long for Zion my home.

For all the glory and splendor of the world,  
The poor are crushed to maintain it all;  
The great oppressors ride over the weak,  
To keep up unjust ostentation.  
My home, O my home, &c.

The earth groans under burdens like these,  
Is it any wonder my tears form a lake?  
I live in captivity and daily under a burden,  
O who will be my deliverer from this?  
My home, O my home, &c.

It's easy to read my longing by seeing my mien,  
I could not hide it now if I tried;  
My whole constitution sadly bears witness,  
That longing for Zion is increasing each day.  
My home, O my home, &c.



The heart that never felt anything but courage,  
Is now transformed—Oh! the wheel has turned.  
The feeling that once was indifferent has come,  
In daily longing for Zion I'm trapped,  
My home, O my home, &c.

I'll desist, I'll desist from further yearning,  
As I see no sign of a cure for my malady.  
I cannot persist in such great longing,  
For longing for Zion has overwhelmed me!  
My home, O my home, &c.

Hark! what whispering do I hear now?  
O, Zion leaps forward—the day has dawned.  
Listen! hear the command—Gather for home,  
Again I am hoping to go over there.  
My home, O my home, &c.

There is a secret thread that the world has not felt,  
Winding my heart to Zion all the time;  
I trust, friends, that you will not blame me,  
My longing for Zion is ever increasing.  
My home, O my home, &c.

The enemies persecute embracers of the truth,  
Those who suffer injustice through the land,  
The time draws near, what bliss if it were now,  
For me to be delivered to Zion's fair dawn.  
My home, O my home, &c.

Justice and peace are in fair Zion,  
And abundant blessings for the children of faith,  
Glory and magnificent delight, a fine world,  
And the Lord's wise men together in Council.  
My home, O my home, &c.

There's the ship that has sailed with a host in her bosom,  
Far out of sight I am crying for her going;  
May her sails be filled up—all hail to her journey,  
While I remain with tears in my eyes.  
My home, O my home, &c.

Let us all now strive to finish our work,  
So we may be worthy of joining the journey;

And arrive from the midst of old Babel and its plague,  
To the Lord's Temple—O to have that honor.

My home, O my home, &c.

JOSEPH PROSER.

THE VOLUNTEERS.—Several of the brethren have gone out into the field, and we trust that more will yet go. We are glad that brother Noah Jones failed to feel at peace without returning to the field again: we shall give space for his verses—

What, what do I hear?

A quiet voice that says,—

“You must go back again,

Now hurry, and return.”

The voice says—“There is a multitude

Remaining in darkness,

Waiting to hear about the truth,

Therefore, go and shout.

You who are young in every place,

Rise up in strength,

With the Holy Ghost's valiant help—

Go and show your courage.”


NOAH.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held June 15th; Denbigh, the 22nd; Conway Valley and Anglesey, the 29th; and Merionethshire, July the 6th.

CONFERENCES OF THE SOUTH.—East Glamorgan Conference will be held June 29th; Brecon, July the 6th; Monmouth, the 13th; West Glamorgan, (in the Saints' Chapel, Aberafan,) the 20th; Llanelli, the 27th; Carmarthen, August the 3rd; Pembroke, the 10th, and Cardiganshire, on the 17th.

RECEIPTS FOR BOOKS FROM MAY 24 TO JUNE 5.—E. Morgans, 7s 3c; J. Jones, 10s; W. Jones, 10s 6c; T. Rees, 3s.

 The Llanelli Conference account came to hand when it was too late to include in this issue. Sending everything promptly is best.

 The article of Elder Wm. F. Williams, Alltwen, came to hand, and it will appear in our next issue.

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### MARRIAGE AND MORALS IN UTAH.

*Continued from page 183.*

Again, in verse 29, (Gal. 3rd,) Paul says to the Gentiles—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as a penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present, and that of right it should be of force among all truly Christian nations: that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation; and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations. In chapter 25 of Numbers we have an account of Zimri, a prince in Israel who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas, the grandson of Aaron, the priest, took a javelin and thrust them both through the body, and slew them; and how the Lord staid the plague on account of this act;

and rewarded Phinehas with an everlasting covenant of priesthood, for his zeal in this punishing the crime of fornication.

We should remember too that Moses, who was himself a polygamist, both in practice and as a legislator, was the Prophet and legislator, under whose administration this crime was thus severely punished.

In the first book of Samuel, and the first chapter, we find an account of Elkanah, and his two wives, Hannah and Peninnah; and of Samuel, the son of this pluralist, who was a promised child, devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the priest, saying, (1 Samuel, chap. 3, verses 11–14.) “Behold I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day will I perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons make themselves vile, and he restraineth them not. Therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.”

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapter of 1st Samuel. They, as Priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle; this they did repeatedly and would not repent. In the 4th chapter of said book we find the record of the fulfillment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two Priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy. Their father Eli, on hearing the news, fell backward, and his neck brake; and the wife of Phinehas died on hearing the same news. Here we have a most striking illustration of God’s blessing on plural marriage, and of his curse and death, attendant on adultery and fornication.

Samuel, the son of Elkanah, the polygamist, was blessed as a holy prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how he was punished. 2 Samuel, chap. 12, ver. 7 to 14,—“And Nathan said to David, Thou art the man. Thus saith the LORD GOD of Israel; I anointed thee king over Israel, and I delivered thee out of the hand of Saul: and I gave thee thy master’s house, and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and has taken the wife of Uriah the Hittite to be thy wife.

“Thus saith the LORD; behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also hath put away thy sin: thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.”

Here again we find death the penalty of adultery; but in this instance God in his mercy spared his life because it was a first offense, and because he sincerely repented. But He punished him very severely, in the death of his child, in taking his wives from him, and in denouncing rebellion and war in his own house.

In this instance as in all the former cases the same God who punishes adulterers with such severity declares in favor of polygamy, and expressly reveals the fact that he himself gave unto David’s bosom the wives of his master, Saul.

These few instances must suffice to show that Moses and the

prophets did not alter the law of marriage, or the penal laws against adultery, etc., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. The 8th chapter of John, ver. 3–7, reads as follows—“And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you let him first cast a stone at her.”

If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity,—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law; but as none were found in that age of degeneracy, she went unpunished; but she was strictly admonished to sin no more.

Again, 1 Corinthians, chapter 5, ver. 5. The Apostle Paul in reference to a person in the Church who had committed fornication, exhorted the saints “to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And “the spirit being saved in the day of the Lord Jesus,” must have had an allusion to the great day of his second coming; thus showing that the fornicator, under the light of the Gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse

appears to be the same, growing out of a fixed and unchanged law of God—a wise provision—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true that Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons,—Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them an evil and adulterous generation, who had made void the law of God by their traditions. But one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac, and Jacob, and the holy prophets of old, and bore testimony of their virtue and faithfulness, and represented them as honorable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews, “If ye were Abraham’s seed ye would do the works of Abraham.” On another occasion he said, “Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; but ye shall be thrust out.”

Paul and the Apostles exhorted the saints to be like Abraham, the father of the faithful, whose children they were through the gospel; and if children, then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament Saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same.

But lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it forever at rest. He says in Luke chap. 18, ver. 29 and 30, “Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting.”

Men, brethren, and fathers—In this review we have proved—

First: An everlasting covenant made with Abraham, in which all nations should be blessed.

Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity, and growth of families, nations, and kingdoms.

Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage.

Fourthly: That the covenant and laws pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the prophets, Jesus Christ or the Apostles; consequently, that this covenant, and the laws, penalties, and promises there unto pertaining, are, or by right ought to be, still of force.

Fifthly: That all nations were to be blessed in these covenants and institutions; and that the gentiles were to become fellow heirs of the same by the gospel; through which they became the seed of Abraham.

And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah the Prophet, "defile the very earth, under the inhabitants thereof." We next inquire: What power has been guilty of such innovations? "Who has transgressed the laws, changed the ordinance, and broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron": "She made war with the Saints and overcame them": She changed the laws and institutions of both Jews and Christians: by her sorceries were all nations deceived: She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, namely, the clergy, none at all.



Every so-called Christian nation, including even Protestant England and the American States, has retained, at least this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a crime unto death; and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, Prophets, or Apostles. Yea, fellow citizens, the laws of some of our States, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy patriarchs, themselves, to hard labor and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity; and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one-third of the children born there are said to be illegitimate.

Look at the census of Europe, and even of our older States of this union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honorably to answer the end of their creation as wives and mothers. Nor is this all; under the present institutions men are trained to feel little or no obligation to marry; many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigor of life—candidates for

the sacred offices of husband and father: by which means the same number of females are, by the monogamic law, added to the prohibited list. All the surplus female population arising from these and other causes are, by the one-wife system, utterly prohibited marriage: and thus compelled to break the first and great command of God, namely, "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities, with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn, having no husbands; the virgins mourn, having no bridegrooms; children mourn, having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters and is ready to yield to the cries of justice for vengeance on the earth.

What then, shall the righteous do? We reply, Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age: bless them and say—"Be fruitful and multiply." Make death the penalty for fornication and adultery, thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, deductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous and highly intellectual seed, whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the Gospel; let His law be indelibly engraven on the tablets of their hearts; let them be indoctrinated in every principle of virtue and honor: that each may be a conservatory of chastity, and wield a savory influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God, and the other sex as sisters—daughters of the Highest—holy vessels,

eternal beings, destined as companions and coworkers in the great science of life. Let them be taught to aspire, by every principle of honor and integrity, to the Patriarchal throne, as heads of families and Saviors of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection. Let them early understand the true relationship they are destined to sustain to the other sex. Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their savior and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother; to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report; let us gradually and carefully develop in them the true affections and attributes of their nature; let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation: that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

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## ZION'S TRUMPET,

OR

### *Star of the Saints.*

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SATURDAY, JUNE 21, 1856.

GOOD NEWS. Dear Brother and Sisters,—We have good news, this time again, which will bring you great comfort, by announcing that the Kingdom of the “Little Stone” is going forward,—the Kingdom which Daniel prophesied that God would set up in the last days, and

which would never be possessed by any other people, but that the Saints of the Most High should receive it forever and ever.

Brother Israel Evans just returned from Pembrokeshire, where he preached the Gospel as a witness in practically every town and village. He lectured on the geography, the yield and the fruitfulness of the land, as well as the morals and customs of the people in Utah. He had numerous crowds listening to him, and he caused a considerable stir and inquiry among them.

We and he had the pleasure of being present in the Pembrokeshire Conference on the 1st of this month. The account of it, which was sent here, shows that 4 were baptized, and that 25 emigrated during the last quarter. Appointed as Traveling Elder was Brother Dafydd John, who has been in the Academy for years, until he was baptized by the Saints at a time when he was about to be ordained a minister for the Baptists. He received a confirming testimony of the divinity of the Church, and instead of a pile of old traditional sermons out of books, he has a Gospel which is strong and has the Holy Ghost. He is solid in the faith, as well as being meek, diligent and courageous in its defense.

We expect great success for the cause in Pembrokeshire, under the presidency of the faithful brother E. D. Miles, inasmuch as the love and devotion we observed there continue.

President Abednego Williams, Merthyr, says that there is an unusual enthusiasm there,—that they have, very recently, baptized over twenty as a beginning.

The account of the Llanelli Conference, D. Davies, President, shows that 107 have emigrated from there also with the most recent emigration. He says that the last Conference was the best yet.

WEST GLAMORGAN.—We quote the following good accounts from the letter of President Harris:—

“Dear Brother Daniels,—Sunday, the 15th of this month, I went to a District Council, where I found the brethren in good condition and determined to go forward with the work of God. They had advertised throughout the area that there would be preaching in the open air, but because the weather was unpleasant, we received permission to go to the hall of the “Dynevor Arms,” Pontardawe, which was overflowing at a few minutes after two o’clock, with

attentive and polite listeners, and at 6:00 o'clock, despite the large size of the hall, it was too small by half to hold the listeners. The Brethren who preached with me were Elders Thomas Evans, Cyfyng, Wm. Lewis, President of the Alltwen Branch; David and W. F. Williams, Alltwen; and judging from the look of the crowd, it can be said that much good was done that day for which the beneficial consequences will yet be seen. The brethren have determined to double their diligence in this place.

We had a lovely time last Sunday in Neath. At about 10:00 in the morning, hundreds gathered at the water's edge, when Brother John Jewry and I preached. Then I baptized in the crowd; and others promised to be baptized soon. At 5:00 o'clock in the evening, Bro. Jewry and I preached on the Quay to a large and polite crowd, who were surprised to understand that the doctrine of the Saints is completely different from what is published through the newspapers about it. The brethren and the Saints in the area have determined to increase the godly fire which has been lit in the town of Neath.

THOMAS HARRIS."

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### FULFILLMENT OF PROPHECIES ABOUT ANCIENT BABYLON.

THE PROOF which rises from the godly fulfillment of prophecy is that God is the same today, yesterday, and forever; and all his words will be fulfilled which were spoken and which will be spoken in every age through his servants the Prophets.

Babylon was the chief city of the old Babylonian empire, which was established by the first descendants of Noah, soon after the flood. It was expanded by Nimrod about two thousand years before the birth of Christ. It was added to greatly by Queen Semiramis, and it was strengthened and made more splendid by several queens that followed; but Nebuchadnezzar, and his daughter Nitocris, completed it as one of the wonders of the world, in incomparable splendor and glory.

Babylon was situated at the center of some broad and fruitful flatlands. It was divided into two parts, by the river Euphrates, which

ran through its center, from the North to the south. These two parts were surrounded and enclosed by the same wall, which formed a perfect and complete square, sixty miles in circumference. It was remarkably strong—eighty-seven feet wide; and wide enough at the top for six carriages to run side by side along it, and three hundred feet high.

There were two harbors in it, one on each side of the river, and for each one a high wall, of the same thickness as the wall which surrounded the city. There were one hundred gates, of huge sizes, to go into the city, all made of brass.

The two parts of the city were connected by a stone bridge across the river.

To prevent devastation by the overflow of the river, two canals were made that conducted the excess water to the Tigris river. Large dikes were also made to keep the flood waters contained lest they break through and cause damage and destruction. The place from which the greatest part of the materials for this huge task was from the western side of the city, where an extraordinary lake was dug, which was thirty feet deep with a circumference of forty-five miles.

At each end of the bridge was a splendid palace; and from one to the other was an underground passage, which was dug under the body of the river. The size of the old palace, on the western side, was about thirty furlongs (close to four miles) in circumference, and it was surrounded by three different walls. Within the confines of this palace there were ingenious hanging gardens, and in them large walkways: one reached above the other until they were level with the wall of the city. They were intended to imitate a wooded land, to which end trees were planted in them in a sufficiently deep layer.

Near this palace stood the temple of Belus, the shape of which was four-cornered, and it was close to three miles in circumference. In the middle of it there was a huge tower—six hundred feet in height. This huge structure contained eight towers, each one of which was seventy-five feet high. There were steps around the outside of them going up to their highest point.

At the end of the temple there was a large golden idol forty feet high, and it was worth three-and-a-half million pounds. In it were a great many other idols, together with furnishings that were

considered sacred. It is estimated that everything that pertained to this temple alone was worth forty million pounds.

These things showed something of the great power and wealth of the Babylonian empire, which, no doubt, was the strongest of the work of mortals. Babylon was called the golden city, the glory of kingdoms, and praise of all the earth. But, nevertheless, complete destruction was visited upon its pride, its wickedness, and its idolatry, according to the predictions of the holy Prophets.

*Alltuen.*

WILLIAM F. WILLIAMS.

*(To be continued.)*

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### LETTER FROM PRESIDENT JONES.

*On board the "S. Curling."*

*Boston, U. S. A., May 1856.*

Dear brother Daniels,—May the fatherly goodness of our God enable me at last to fulfill my promise, namely, that we would write to you when we reached this port; and that you should learn something of our affairs while on this voyage.

Dear brother, believe me, that despite the multiple duties that rested on me, and the opportunity I had to do good, the memory of the pleasures we enjoyed together in former times inundated my mind nearly every day or night, and it would be a task too difficult for me, if I tried, to forget the Saints I left behind in Wales. I believe that they would be desirous, probably, especially the relatives of my fellow emigrants, of hearing about our experiences.

We were towed out of the river at Liverpool by a steamboat, April 19th. We had three days of calm weather and light wind, which was very favorable to allow the emigrants to get used to the sea gradually, secure the chests, &c., in their places. There are 707 of us, or I should say that as many as that started off, of which 560 are from Wales, 20 from Ireland, and the rest from England. We organized the ship into 11 groups, with a President over each one, whose duty was to see that men, but not women, arose at 5 o'clock in the morning to scrub the deck, so that all could arise to pray at 6 o'clock at the sound of the trumpet; I don't mean "Zion's

Trumpet," but the great brass trumpet that would practically wake the dead with its sound. A definite time was set for each group to cook in rotation, and in the evening, at the sound of the trumpet, all would come down to pray, that is, to worship our God. Every Tuesday and Thursday nights we would hold prayer meetings. Every Sunday morning the presidents would meet together in a Council to organize all matters pertaining to the circumstances. At three o'clock in the afternoon, sermons were given on the deck, and at 7½ in the evening, meetings of the Saints were held, and the Sacrament was distributed. In this manner we spent our time, or the devotional part of it, and we had great pleasure and benefit in this, and more blessings than would pay the cost of that. We frequently had fair wind in answer to our prayers, and I don't believe that so many people have ever before lived so happily united, gentle and devout for so long under such circumstances. There was hardly ever a cross or complaining word about anything during the time. It is a pleasure for me to be able to say this, and I love them all the more because of it.

With respect to our health I cannot offer so much praise; yet there is no room to place much blame: the greatest cause of sickness was eating too much of the good and strong food with no work to do to digest it. But the threatening consequences were anticipated from the beginning through the instrumentality of castor and olive oil mainly, together with the administering of the means which God set up for this purpose in his Church. The emigrating Conference Presidents from Wales, and other elders, were of great benefit through their faithful and constant administrations. Two children were born on the sea, one son to Thomas Dee, formerly from Llanelli, who was named Dan Curling Dee, at the request of his parents and the emigrants, and a daughter was born to a brother from England by the name of Reynolds, and the children and their mothers have improved exceedingly well. I had considerable trouble in getting parents to look after their children, especially the mothers to care for their infants, and bring them up to the fresh air: for negligence in this made the majority of the infants sick, and although I prepared a *mutton* and *beef* broth for the mothers, and arrowroot for the children almost every day, and despite every effort that was put forth, 5 of the infants died, at least three of which had no hope of getting better before leaving home. They were children of G. W. Davies, Jno. Lewis, Evan Davies,



John Basset, and Wm. Thomas. Because they confined the children too much in their beds, the “chicken pox” broke out among them, and it ran through the ship practically one after the other; but through the blessing of God on the administrations, and the treatment they received, no one died because of it; but we have cause to be grateful that it was not smallpox or worse. Eating too much meat and oat flour caused some to have diarrhea, but nearly all of them, by doing better, have recovered from that also.

The weather: After the first three days we had a strong tail wind which blew us close to 300 miles per day for 4 days. After that we had crosswinds for nearly a fortnight despite everything, and because there were 2000 tons of iron at the bottom of our ship it shook like a crow’s nest on the top of a tree in a storm, and there is no one grumbling that they did not get their £5 worth of shaking. We had two days of summery weather, sunny, and warm, while the women were as busy washing their clothes and the men carrying water, and hanging them out to dry, as you’ve seen bees in Carmarthenshire gathering honey, and it’s doubtful that so many sails on a ship have ever been up, or that there has ever been a sailor who knew the name of all of them. After the clothes had dried sufficiently, a fair wind came to push us gradually forward.

I had two faithful and able brethren as Counselors, John Oakley and Grant, brethren who had come with us from the Valley, as you know. Besides being President, I was unanimously elected to be *General Complainer* for everyone on the ship, and all promised not to try to steal my office from me; and as praise to their truthfulness and their honesty I must say that I was able to fulfill the office too well for anyone else to desire it anymore.

We were so fortunate as to get a good ship and a very kind and fatherly Captain. Thanks without exception were given to him by all and I hope that you yourself will have the privilege of getting one so philanthropic to carry you and your hundreds with you when you come after us.

It is considered practically a miracle that among 750 people during a month’s time, no accident or injury happened to anyone, rather the tender and fatherly care of our God surrounded us against harm continually.

Now, dear brother Daniels, and all brothers and sisters—Behold

the great sea that separates us; behold us where you would like to be, and on our way to the same place where we yet expect to meet you; therefore, let me testify once again from this distance that "Mormonism" is getting better all the time, the more we know of it; that the God whom we served while there with you, is here with us also, and that man's welfare, comfort, success, and happiness depend on obeying all his commandments. I am delighted to be able to believe that you, my dear brother, merit and have an abundant part in the faith and prayers of the Saints, and thus you are enabled to properly guide them in the ways of God, the walking of which will bring them safely and promptly to Zion.


My fond remembrance to you always and everywhere; to your Counselors, Evans and Ashby, to Thomas Harris, Wm. Lewis, and all in the house, and my old fellow laborers in the vineyard—the Presidents, and all the Saints.

Your Fellow Servant,

D. JONES.

#### MISCELLANEOUS, &c.

THE LIKENESS OF PRESIDENT SPENCER is available in this Office. We know that all of the Welsh Saints desire and will have the privilege of recognizing the person from the likeness of him to adorn their libraries and their walls. We have purchased the number requested for the Welsh Saints to receive, in order to have the honor of assisting him to return home. The kinds, prices, and the profit are the same as the others.

 Let the presidents remember the collections, &c., by June 27. A bit of money for the P. E. F. arrived without naming the branches, &c.!

Payments from June 6 to 19.—G. Roberts, 10s; T. Stephens, £5; C. Harman, £1 6s; J. Gibbs, 10s; T. Jones, 8s.

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SWANSEA:

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 14.]

JULY 5, 1856.

[VOL. IX.

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### THE MILLENNIUM.

BY THOMAS HARRIS, FORMERLY OF GEORGETOWN.

[Continued from page 165.]

It is true that no one knows the *day* or the *hour* that the Son of Man will come; nevertheless, our blessed Lord has been so merciful as to give indicative signs to the wise, those who are waiting for him, so that they would know the age and the generation in which he would come, and when the millennium would begin in which he would come, because “to you,” he said, “it was given to know the signs of the times.” His followers asked him what would be the signs that would foretell this lovely period, and he answered—“And *this gospel* of the kingdom shall be preached in all the world for a *witness* unto all nations; and then shall the end come.” I have proved clearly and scripturally that the gospel of Christ, or “this gospel” which He preached, was taken from the earth after His time. Now the question rises in someone’s mind that if it was taken from the earth, how did it come back afterwards? In response I say that John told of having a prophetic vision, which he received during his exile on the isle of Patmos, after receiving revelations previous to this vision, reporting that the earth would be destitute of “this gospel,” following which he saw—“another angel fly in the midst of heaven, having [this] everlasting gospel to preach to every nation, and kindred, and tongue, and people

which dwell on the earth," which proves the statement that we examined previously, namely, that "every kindred, tongue, people, and nation" would be destitute of the eternal gospel; if otherwise, it would be a completely unnecessary work for a wise God to send an angel to the inhabitants of the earth to transmit to them that which they already possessed.

Now, I call the attention of the reader to the parable which Jesus spoke—"Now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Presently, let us search to find out what these indicative signs are of the approach of the Millennium, and the Second Coming of the Son of Man, as the leaves on the fig tree are indicative signs of the approach of summer. Jesus said that "wars, and rumors of wars" would be heard of shortly before the end. What have we seen and are now seeing? Wars and rumors of wars from one corner of the world to the other practically. What else but the rumor of wars is heard from the extreme freezing borders of Kamshatka to the snowy mountains of Tierra del Fuego, yes, something that strikes fear and worry into the hearts of the inhabitants of China, India, Persia, Afghanistan, Greece and Turkey, &c. Also Jesus said that "nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places," and that there would be "great tribulation." The facts that our reader knows about are sufficient to prove that nation has risen up against nation, and that the kingdoms of the world are in contention with one another: are not the horses of war being ridden into battle; does not the blood that colored the banks of the Danube prove that the words of Jesus are being fulfilled; are not the dead bodies that fill the trenches of Russia, the moan of the widows, and the cry of the orphans, who have lost their husbands and fathers on the field of battle lately, so many irrefutable facts to prove that peace has been taken from the earth, and that nation has risen up against nation, and kingdom against kingdom: in our days oxen are being slaughtered to feed the fighters—the common people are being starved so that avengers can be fed, and machines of destruction are

being devised to send the inhabitants of the earth to their death in their thousands. War, wars, and rumors of still more fill the columns of the newspapers of the world; killing, burning, and murders of men, women and children, and new inventions to destroy human life with greater speed is the most frequent news I hear from practically every corner of the earth; the bloodhounds of war are howling, and the drinking horns of battle are at the mouths of kings and orators in the various senate houses of the kingdoms of the world; all this, with the sufferings of the starving poor, and the mourning for the deceased because of oppression prove that the great tribulation of the latter days has begun. The inhabitants of the world often shudder at the frightful earthquakes; frequently the earth is shaken and divided suddenly in various parts, by a series of turbulent shakings following one after the other with rapid thrusts, their sound spreading like the cracking of thunder in the atmosphere; frequently the earth is split into huge fissures, and castles are shattered into pieces, and cities broken into rubble, and men by the thousands are swept into another world without warning; plagues and deathly disease are bustling throughout the countries, suddenly moving numerous throngs of the earth's inhabitants to the world of spirits. The reader knows of a host of facts concerning these happenings with no reason for me to give further examples at present.

Who does not see that the facts noted are like a number of indicative signs of the coming of the Millennium, as the leaves indicate the coming of summer? But possibly someone says that the things I noted are those that were to take place in the days of Christ, but let such remember that which Jesus said,—“*Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;” in another place, when reference is made to the same period, it is said, “And the sun will turn dark, and the moon will become as blood;” &c. All reasonable men believe that these things have not taken place, and thus they must acknowledge that those noted pertain to the last days, and not to the age in which they were spoken.

Another sign is, that “this gospel of the kingdom shall be preached.” Many different false sects were preached in past centuries,

but they were “other gospels”; Christ said “this gospel” because he perceived through the spirit of prophecy that over six hundred “other gospels” would exist during that time. He said very clearly that “*this* gospel,” namely the gospel and “these signs” that would follow its believers, was the right one. He could say that the gospel which He preached contained apostles, prophets, miracles, gifts of healing, speaking with tongues, and faith to come boldly unto the throne of grace, nothing doubting, and seeking until obtaining, &c. Now, the reader observes that “*this* gospel,” the gospel that contains the same officers and the one in which the same blessings would be enjoyed by its believers, would be preached in the latter days as a *witness* unto all nations, namely to every kindred, tongue, people, and nation that dwell on the face of the earth. Now, what do we hear? We hear being preached “*that* gospel” which contains apostles, prophets, &c., and the signs are following the believers; in these days, in every town and village in almost every country, the baptism of repentance for the remission of sins, and the laying on of hands to receive the gift of the Holy Ghost are being preached; in short, that gospel that Christ preached is being preached, which is not in word only, like the “other gospels,” but it is being preached in power, and in the Holy Ghost, and in great certainty. This again is a sure and certain sign, like the leaves of the fig tree before the coming of summer, that the coming of the Son of Man and the Millennium are nigh, yes, at the door, which gladdens the hearts of the oppressed faithful, who longingly await the revelation of the sons of God.

Possibly some say that the things noted are not a sign of the coming of the aforementioned period—that wars, earthquakes, famine and pestilences have existed many times before. There is the taste of atheism with such a statement. It is true that all of them have taken place before and after the time of Christ; but they have come together in our age more particularly than in any previous age: such oppression as there is in our days has not been recorded in history since the beginning of the world: there is more envy among the kingdoms of the world, more atrocious massacres in wars, more destruction on land and sea, more machines being invented to destroy men, louder cries of widows and orphans, the poor of the

countries are more numerous and more pitiful in their condition, and there is more pride and hatred among men now than there has ever been, and in the midst of this confusion pertaining to Babylon are the missionaries of peace, despite the scorn and derision, who lift up their voice, preaching "*this gospel* of the kingdom as a witness to all nations."

The true prophets of the last days are not to have fairer treatment than the true prophets of old, for Christ said that another sign of the approach of the millennium would be the appearance of *false* prophets. The reader notices again: until a few years ago the world was in peace, but wars came: until lately no one in the world acknowledged God, or had a knowledge of the truth, but God sent his angel with the eternal gospel, and since the Lord does nothing on the earth except he reveal his secret to his servants the prophets, he had to raise up servants or prophets on the earth, and He has done that in our age. Now, the reader can expect to hear tell of the *false* prophets appearing, for Jesus said that "*false* prophets shall arise;" remember that they themselves will not acknowledge that they are false. Oh no, they will appear as similar to the *true* prophets as the devil appears to an angel of light, until they "deceive many," says Christ, even "if it were possible, yes, even the very elect." From among which sect will they arise? It is quite likely that they will arise from our own midst as these men arose in the days of old, to speak perverse things, and to attract disciples after them. Let the Saints remember that it is necessary that these arise, for the words of Jesus to be fulfilled, and they may take that as another strong sign of the coming of the end.

The devil failed through bishops, priests, reverends, preachers, and all to prevent the success of the preaching of "*this gospel* of the kingdom," and the false prophets will fail also; but perhaps they will be so successful as to separate the chaff from the wheat, and carry the tares to the fire. It is necessary for the Saints and everyone to remember the words of our blessed Savior, who said,—“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” The reason they are so dangerous is

because they are so similar to the true prophets,—coming to us “in sheep’s clothing.” But by their fruits shall ye know them,—“dreamers who defile the flesh, despise dominion, and speak evil of dignities, who are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” Do they deny the doctrine of the Saints? No; but they acknowledge that Christ is the Son of God, and that Joseph Smith is his prophet, and that all the principles are true, but pay attention to their fruits,—they despise the present dominion of the Church, and they speak evil of those who are in authority in Zion, &c. This must be; therefore let the dear ones of God be on their guard.

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#### THE EAST GLAMORGAN CONFERENCE,

WHICH was held in Cymreigyddion Hall, Merthyr, on the 29th of June, 1856. At half past ten in the morning, Elder David Pugh offered the opening prayer. Then President A. S. Williams addressed the numerous congregation, announcing that the morning meeting would be spent setting before them the authorities of the Church, and reading the statistics of the collections and the reports, &c.

Elder Israel—We are met here today to hold our Conference, and take care of matters of the Conference, and to covenant to uphold the authorities of the Church. Let no one raise his hand to covenant that he will obey the Presidents, if he does not intend to do so. Perhaps some by the name of Saints say they are willing to obey President Richards or President Daniels, but they are not willing to obey the Conference President; let such remember that that is nothing but inconsistency and hypocrisy. Branch Presidents ought to trust in the President of their Conference, and remember that it is not to them that the Conference President is accountable, but to those who have been set apart to care for them or to preside over them. If there is here any Branch President who feels unwilling to obey and carry out all the counsels that come through the Conference President, it is better for such to make himself known today, for it



is impossible for success to be in the same place as he. The Branch President also deserves and must have the same trust and obedience from the Officers and Saints under his care, for without that they cannot be worthy of enjoying the blessings promised to the faithful here or in Zion.

All the authorities of the Church were sustained happily and unanimously.

Elders D. Pugh, T.J. Rees, W. R. Jones, and A. S. Williams testified that the Saints and officers in the Conference are in a remarkably good condition, and better than they have been for a long time. The Saints are determined to do their part to build up the kingdom of God, by giving themselves and their possessions to the service of heaven to perform the preparatory work for the second coming of the Son of God, which will turn out as a blessing for them, when the recusants and the mockers will lament, as did the antediluvians, when the work is finished and the door is closed.

The testimony of Elders John Llywelyn and Evan A. Richards were consistent with those of the brethren who pointed out the condition of the Conference.

After reading the statistics, the meeting was closed with a prayer by President Daniels.

At two o'clock, Elder Thomas Harris prayed, then Pastor J. B. Martin was called on to speak; he commented on the unity of the Priesthood, and the blessings that are enjoyed by the Saints by being obedient to it, and on the duty the Saints have to be generous in the Lord's work, and he expressed his joy in understanding that the Saints here, like those with whom he had labored in Bristol, &c., have had a strong awakening to the work of God.

Then President Daniels spoke with great power and persuasion. Important truths spilled over his lips, which gladdened the hearts of the Saints. And judging from the impact he had, it can be said that he is like the skilled craftsman, by the power of the Spirit of God, engraving every word on the hearts of his listeners.

The meeting was closed with prayer by David Davies, Llanelli Conference President.

At six in the evening, the prayer was offered by J. Thomas, Brecon Conference President. Then very fervent sermons were given by Thomas Harris, West Glamorgan Conference President; President Israel Evans from Salt Lake Valley; Benjamin Evans, Monmouth Conference President; and Pastor J. B. Martin from Bristol.

It can be said that we had an excellent Conference; the brethren received the power of the Holy Ghost to deliver the word with clarity, and we hope to see the beneficent effects from it all in the coming days.

We held the Tea Party the following afternoon, when several hundred of those who had tickets partook of the delicious tea and bran cake; and in the evening a Concert was held, which concluded the work of the two days. It is worth noting that the choirs of Merthyr, Cwmbach, and Aberaman did their part in a splendid way through all the meetings.

T. STEPHENS, Scribe.

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## ZION'S TRUMPET,

OR

### Star of the Saints.

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SATURDAY, JULY 5, 1856.

“MARRIAGE AND MORALS IN UTAH.”—Dear Saints,—We live in an age in which God has revealed his secret to his servants the Prophets as in the days of old, after restoring the Eternal Covenant, and while feasting on the sweet meals of revealed truth which bring eternal life to us, we are surrounded by a host of zealous and false religionists who consider us to be “false prophets,” and the most filthy and deceitful men on the face of the earth. They teach their children to recite the topic, as it is called, in the sabbath school to strike their fancy. The teacher asks, “Who are the false prophets?” The host of children shout loudly, in the old customary tune, “The - old - Lat - ter - day - Saints,” &c. At the same time there are others who believe that the sectarian religions of our land are sound without any substance, and that the

Saints' religion of apostles, prophets, gifts, revelations, marriages and morals, and everything else is the religion that provides belief and power; but they fail to see through the principle of plural marriage: the poor things! What is the wonder? They have not had the opportunity to hear anything but the blasphemies of our enemies who themselves are full of adultery and fornication, and, like the man who has yellow fever, they see everyone else as having yellow fever also. Every Saint who has experienced the true eternal virtue knows how the holy principle of marriage and morals practiced by the Saints is maligned and mocked. Its connection with the beginning and increase, the health and strength of nations, yes, even *worlds*, is such as the foundation is to a building: through practicing it our world continued to increase and strengthen: through the perversion of it the world has begun and will continue to decline,—men will become still more corrupt and more scarce, until the earth will become empty, except for the few men who are left, namely those who have not transgressed the laws, &c. By living in accordance with it the giants of old in Israel were of the kind we read about in the account of judges and kings of Israel; and as we compare the length of life, or the physical strength and health of this age with that of the men of old, we ask ourselves, What is the cause of the difference? It is the perversion of this principle. What Saint then, who has a particle of love for God's cause, will allow such a pure and heavenly truth to be besmirched with the unhealthy filth of the corrupt men of our age, before coming to understand the virtuous substance in it? President Richards wishes for the new English pamphlet on this topic to have a place on *every hearth and family of Saints in Wales*. We have given the complete translation of it in our two latest issues. Tens of thousands of them are being ordered by the English Conference Presidents, who are striving in every way to circulate it, to show to the world, and as many as love virtue and chastity, that the marriage law and morals of the Saints are not just the pile of unwholesomeness as they are described. May it go to every family of Saints, and may its circulation be wide; and since the Welsh are encouraged, for their own good, to learn English, they will yet be happy someday to have secured a copy of this valuable treatise: let no Saint be without it, and do not leave any preacher or listener, or any intelligent person, without it or without an offer of it, so that all may be without excuse in the day of judgment, when they

will be obliged to acknowledge that the Saints are a virtuous people, and that they should have known that. Let the Distributors send to the Liverpool Office for it, according to the direction of their Presidents. Be generous, brethren.

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### FULFILLMENT OF PROPHECIES ABOUT ANCIENT BABYLON.

*Continued from page 205.*

The following prophecies are to be had about the fall of Babylon,—Isaiah xiii, xiv, and xlv; Jeremiah l and li: we quote a few:—“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there: and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord: I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron, and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces; because of the wrath of the Lord it shall not

be inhabited, but it shall be wholly desolate: everyone that goeth by Babylon shall be astonished, and hiss at all her plagues: come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly: let nothing of her be left. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.”

The observation of Herodotus and Xenophon, two famous historians, about the siege and subjugation of Babylon, agrees completely with the prophecies of Isaiah and Jeremiah. They say that Cyrus, together with a large army of the Medes and Persians, laid siege to Babylon; that the Babylonians trusted in the unshakeable strength of their walls, and because of their confidence they remained calm and unprepared against their enemies; that Cyrus planned to ensnare them by turning the flow of the Euphrates river to a large lake, and after the river had dried because of this stratagem the soldiers would go into the city along the river's bottom; also that the guards of the city had carelessly left some of the gates open, and that among all these things the army of Cyrus went in and took the city on the evening of a feast of idol worshiping being attended by the citizens, the nobility, the captains, the princes, &c., and that Cyrus and his soldiers quickly killed them while they were drunk; and that in this manner this famous city, never before conquered, was subjugated without the king's knowing, to whom messengers went to report the news, which he had barely heard before he himself was counted among the slain.

Babylon began to deteriorate soon afterwards: their extremely high walls were leveled to a fourth of their previous height; and it was reduced from an empire to a tributary city. Xerxes, the successor to Cyrus of Persia, took possession of all its treasures that were considered sacred; he spoiled its temples, destroyed its idols, which were made of precious metals.

Alexander set about the task of returning Babylon to its customary glory, and he intended to make it the capital city of a widespread empire. He put ten thousand men to work to restore the banks of the Euphrates, and the Belus temple; but Alexander's death

put an end to the project. About one hundred and thirty years before the birth of Christ, the Parthian conquerors destroyed the fairest parts of Babylon. After the beginning of the Gospel dispensation, the inhabitants of Babylon were rare, and vast pieces of land within the walls were fertilized for cultivation. Babylon continued to deteriorate, her population continued to decrease, until the nineteenth century when her walls formed dens and shelters for wild animals to breed and to dwell, and thus Babylon was made a hunting park for the kings of Persia. From being the glory of kingdoms she became the greatest ruin, and after the passage of two thousand and four hundred years, before the eyes of every traveler she appears exactly as the sad scene described by the holy prophets,—the name and remnant were cut off from Babylon; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there; but the wild beasts shall lie there, and their houses shall be full of doleful creatures; where there are owls and dragons: she is a dry land and a wilderness—a burnt mountain—desolate—completely uninhabited—lakes of water—ruins—completely destroyed—a land where no man lives—everyone that goes by shall be astonished—the superstitious dread of evil spirits together with the fear of wild beasts, and the dragons in the midst of the ruins will keep the Arabians from pitching their tents and the shepherds from making their fold there. The royal palaces and habitations of the remarkable city, Babylon, are nothing but piles of bricks and scattered rubbish now! Instead of fine rooms, now there is nothing but dark caves, where the porcupines, the owls, the bats, and all kinds of ugly and evil creatures move. A stench comes up from there, and by the gates there are bones of sheep and goats scattered around. Nimrod's tower, or the temple of Belus, which was standing after the beginning of the Gospel dispensation, can be seen to some extent now. It was visited and depicted by some English travelers lately. The ruins show, to a great extent, the primitive splendor of the place; and even though the aforementioned Temple has been a ruin for many hundreds of years, its rubble now is about 245 feet high. On this ruin there are many pieces of molten brickwork that sound like glass when struck. From the top of this rubble one has a look at the rocky ruins of Babylon of old, which was at one time the glory of the kingdoms, and one

cannot obtain a more perfect and complete view of the desolation than from here. From this we perceive that the greatest and most splendid work of mortals is brought to naught, and their highest monuments, their power, their skill, and their wealth are brought to the same level as the dust, and their rocky ruins are kept for the purpose of demonstrating and confirming the witness of the true God, as mentioned in his divine word. God's predictions through his servants the prophets seem so remarkable when we compare them with the events to which they direct our mind! The truth and divinity of the holy scriptures are shown so clearly! With such splendid propriety does the immortal Jehovah set out his foreknowledge in connection with that which came upon Babylon, for example, and in giving a challenge to the false Gods of all creation, and any of their supporters, to show anything similar! "Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me: a just God and a Savior: there is none beside me: declaring the end from the beginning; and from ancient times, the things that are not yet done: saying, My counsel shall stand, and I will do all my pleasure." Isaiah xlv and xlvi.

*(To be continued.)*

*Alltuen.*

W. F. WILLIAMS.

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### THE HAND OF PROVIDENCE.

OF ALL the orders in the world,  
 To bring about wise and beauteous virtue;  
 I never yet have seen in any place,  
 One to equal the work of fair providence.  
 O! what a depth of riches there are,  
 In the wisdom which comes from God!  
 Its work is found by night and day,  
 In the design of every living creature:  
 From the enormous giant leviathan  
 That plays in the watery depths,  
 To the great roaring lion  
 That speeds through the vast wilderness;  
 From the living creatures seen on high  
 Through the ten firmaments everywhere,  
 From the sharp-eyed eagle on strong wings

To the weary feeble reptiles.  
 Among a myriad of tiny insects,  
 Is seen the evidence of its artful fingers,  
 Skillfully arranging one by one  
 Their circles for each of these.  
 Among the myriad colors of the flowers of the field,  
 Which are beautiful and delicately scented,  
 And the trees that adorn the green earth  
 Is seen the hand of great providence;  
 Gold, silver, minerals, precious pearls,  
 And the entirety of hidden treasures,  
 That are found by searching the depths of the earth,  
 Show its skillfulness;  
 The position of the stars, comets, sun and moon,  
 The order of the seasons, the dew and rain,  
 Demonstrate the infinite store  
 Of ability in the gifted hand.  
 Thus throughout the sublime creation  
 Are seen marks of its talent and power:  
 Its subtle work in man's design  
 Is even more amazing to me;  
 For though the world is overcome by evil,  
 And life is soured through this plague,  
 It brings to us a remedy  
 From its lovely treasure to cure with joy:  
 A baptism was given for full forgiveness  
 Of all the sins of the world's faults,  
 And the Holy Ghost is our witness  
 To its continuing strength and virtue.  
 Pure cleansing and consecration,  
 The holy ordinances of heaven,  
 And the great joy of lasting peace  
 Are the powers of the strong gospel.

DARK NATHAN OF LLYWEL.

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#### ANOTHER WITNESS FOR MORMONISM.

*Pembrokeshire, June 7, 1856.*

DEAR President Daniels.—There was a lot of talk through  
 our neighborhoods here in Pembrokeshire, when I joined with  
 the children and people of the Lord, regarding my “unparalleled



fanaticism." Some said it was the effect of meditation in the academy that brought this about; others said that my purpose was "to take hold of the *deceit of Mormonism*, in order to expose it to the public;" but all united in one voice to say that I would not last more than a few days with the Saints. But by now several months have gone by, and the more in depth I research, and the more I ponder the doctrine of the Saints, all the more I see of its glory. This proves to me that glory pertains to it, and the faithful Saints will be brought from glory to glory by the Spirit of the Lord.

Now, I wish to announce to the public that I am staying safe in the most holy faith, and if the following lines are worthy of your attention, I would love to see them printed in "Zion's Trumpet."

There is great love in my bosom,  
 Toward thee Pure Jesus;  
 I have thy spirit warmly,  
 And it is burning like fire.  
 Not a *strange* fire of the sectarians,  
 But a fire of the pure love of heaven,  
 And through the help of the comforter,  
 Every day I cry to you.

It tells me that "Joseph,"  
 Very diligently proclaims,  
 To the spirits in prisons,  
 The freedom of full salvation.  
 The Spirit says that thousands of those,  
 Will become free before long;  
 They will receive their bodies to dwell in,  
 Yonder in Zion's holy land.

It tells me to love the brethren,  
 And the sisters strong and weak,  
 It says also that Jesus will come,  
 Down to his temple presently.  
 It tells me to testify,  
 For Jesus, the true Son of God,  
 That his priceless and pleasant Gospel,  
 Is now in the possession of mankind.

God will impart its blessings,  
 As a witness to each one,

Who gives heartfelt obedience,  
 To the commandments of the Son of Man.  
 They will no longer grope in darkness,  
 As they travel over the earth,  
 But they will receive the Holy Ghost,  
 With great strength and assurance.

By the Holy Ghost we shall not fear,  
 The constant mockery and shame of the world,  
 And, "In the midst of fire and stones."  
 All say, "We are happy."  
 Not to us, O gracious Lord,  
 But to Thee be the praise,  
 For sending perfect order,  
 To gladden under the Sun.

Who will declare longer that a deceiver,  
 Was Joseph Smith, the servant of God?  
 He received the keys,  
 Also the power,—it is true.  
 Whoever may deny that in anger,  
 Let him also deny the rising of the sun,  
 It is the same evil spirit that leads him,  
 To deny the merit of the Second Adam.

But, O! know this presumptuous man,  
 God will call you to judgment for that,  
 You will be put in a dark prison,  
 While we are free on Zion's hill.  
 But we thank our heavenly Father,  
 That it is not yet too late,  
 And therefore give obedience,  
 To the commandments of Great Jesus.

DAVID JOHN, *Lately from Haverfordwest College.*

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SWANSEA:

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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### TITHING.

*(From the Star.)*

IN the beginning, when the great plan for the salvation of man was decreed, one of the various doctrines or principles which were then ordained to be observed by him was that of paying tithes of his substance. And it was from this great law of heaven, that men originally obtained the idea of charging each other interest, commission, rent, &c.

“The field is the world,” and for the use of this field, it has ever been the duty of mankind to pay to its owner ten percent of all they have been permitted to gather from it. In later times, when Israel failed to bring their tithes into the storehouse, the Lord charged them with having robbed him; *Malachi* iii. 8.

The Bible gives us but little information on any of the great leading principles of Gospel faith, as held by mankind, or revealed to them previous to the days of Noah; and it says as little about tithing as of any other of the doctrines which were revealed for the salvation of man, from the fall.

Paul states that the Gospel was before preached unto Abraham, and that among the most important doctrines observed by him was that of paying the tithe of his substance to the High Priest Melchizedek; “And he gave him tithes of all;” *Genesis* xiv, 20. This law continued to be strictly enforced by the Patriarchal fathers,

and was continued in Israel after they became a nation. Its mode of application to the people in those times is detailed in the law given to them by Moses, which was most religiously adhered to by all who lived in favor with God. Even after the departure of Israel into transgression, this ordinance continued as a great national characteristic, insomuch that the Pharisee in his prayer named it as one of his righteous acts—"I give tithes of all that I possess."

Some suppose that when Christ came the law of tithing was done away, from the fact that he gave no positive commandment, of which we have knowledge, that it should be continued. The reason that it was not taught to the Jewish disciples evidently was because the Jews at that time kept this law strictly. If Jesus Christ did not enforce it by a new commandment, he sanctioned it by his approval, for he said to the Pharisees, "Ye pay tithes of mint, anise, and cummin, but omit the weightier matters of the law; these ought ye to have done, and not to have left the other undone." Jesus taught the Jews those weightier matters of the law which they neglected; hence we hear but little of the law of tithing, which they were diligent in keeping. We find, by instances already referred to, that this law, like the one of sacrifice and burnt offerings, and the celestial law of marriage, was given long before the Ten Commandments, held sacred by all professed Bible believers, were delivered to Moses amid the thunderings and lightnings of Sinai.

Therefore, it is a law to all mankind, handed down from the beginning, and, if possible, made more especially binding upon the lineage of the Priesthood and the blood of Israel, than on the rest of the world, by special commandment and covenant. When the Holy Spirit of Promise lifted the veil from the visions of the mind of Jacob, and he beheld the glorious fulfillment of the promises which the Lord had given him—that his seed should become as numerous as the sands on the seashore or the stars in heaven, and that the good things of the earth should be multiplied upon him and his posterity, in the fullness of his heart he covenanted with the Lord saying, "of all that thou shalt give me I will surely give the tenth unto thee"; *Genesis* xxviii, 22. Hence this law of tithing is obligatory upon all

the blood of Israel, by the special covenant of their father, Jacob, as well as by subsequent commandment given to them through Moses, which, as we have seen, was expressly sanctioned by Jesus Christ while on the earth.

The Roman Church and the Church of England teach and enforce the law of tithing, and, like many other principles which are good of themselves, but which men have perverted to evil purposes, they have been derived from commandments which the Lord gave to his Priesthood in earlier periods of the world, for high and holy purposes. When those who held this Priesthood, and practiced these laws in righteousness, became corrupt, they also perverted the laws and ordinances of heaven, and made use of them to carry out their own selfish purposes, without any regard to the object for which the Lord designed them. As the Kingdom of God becomes established, all these laws and ordinances, together with many important ones of which the world has not even a vestige remaining, will gradually be adopted by the Saints and carried out for the accomplishment of the purposes for which the Lord designed them in the beginning; and this is being done with the tithing among the Saints—it is appropriated to the purpose of establishing a nation of Kings and Priests to the Most High God, on the earth, by building temples, &c.

When the Priesthood was again restored to the earth through Joseph Smith, this commandment was made obligatory upon Israel in the last days. No person will ever inherit the blessings of Abraham, Isaac, and Jacob, until they learn to abide this law, and appreciate the blessings of so doing. If they never fulfill it they will be aliens from the commonwealth of Israel, and forfeit all right to an inheritance in the kingdom of God. Furthermore the Lord said, in a revelation to Joseph, “He that is tithed shall not be burned; for after today cometh the burning.”

The dealings of the Lord with his people in every period of time when the Priesthood has been on the earth, and more particularly in this last dispensation, go to show that the fulfillment of the law of tithing is necessary in order to attain to that measure of salvation which every Saint indulges the hope of realizing. If any are saved

without keeping it, it will only be “so as by fire.” Though themselves should remain, their works will be like hay and stubble in the day of burning.

There have always been some in the Church who have felt too poor to pay the Lord his portion, and, while this has been the case with some who were really poor, it has been still more so with those who have had comparative abundance. Such Saints remind one of a greedy beggar who, instead of being grateful for favors bestowed, only clamors the louder for more. That is, their avariciousness increases in proportion as it is gratified. If such do not repent, when the day of reckoning comes, they will find a heavy balance of accounts against them, which they will have to pay to the uttermost farthing.

The importance of the law of tithing is wonderfully manifest in the dealings of the Lord with his people in this dispensation. When sick and comparatively destitute, in the city of Nauvoo, from their recent persecutions in Missouri, the Lord required his tithes of them; and it was with these accumulated mites of the poor that a Temple was built which cost a million dollars, in which the Lord bestowed the higher keys of the Priesthood upon the faithful, which has enabled his servants, in spite of mobs, infuriated by legions of devils from the regions of darkness, to bear off his kingdom on the earth, and administer salvation to scattered Israel.

During the life of the Prophet Joseph, and while the Saints were in Nauvoo, those who paid their tithing had privileges with regard to the ordinances of the Lord's house, which others had not; among which was the important one of baptism for their dead.

After the Saints had been driven from Nauvoo, and had, by the blessing of the Lord, begun to establish themselves in the valleys of the mountains, in a great measure away from Gentile influences, He revealed to them more fully the law of tithing; and they consecrated themselves, and their new home, anew unto the Lord, by keeping this law more perfectly. The Saints in Zion are required to pay their tithing, and if there are any who do not, they soon cease to have a name in Israel. The door of the House of the Lord is closed to such, and they find themselves cut off from the blessings of salvation—

from the only channel through which they can become Saviors upon Mount Zion, to themselves, their posterity, and to their dead.

A law requiring sacrifice was always necessary in ancient Israel to keep them in mind of their God; and it is equally necessary in modern Israel, to continually remind them from whom they receive their blessings. Were it not that the Saints were thus constantly called upon to sacrifice a portion of their worldly goods, which they have been taught to call their own, but the whole of which virtually belongs to the Lord, they would get fat and sick, and soon forget that the kingdom of God is to be established on the earth, or that it is necessary for them to do something in order to have an inheritance in it.

In proportion as the Saints in these lands have increased in knowledge and faith, the desire has increased in their hearts to be assimilated more and more in their works, as well as in their faith and feelings, to their brethren and sisters in Zion; and thus a great portion of them have been prepared for the reception of the law of tithing. We permitted several of the brethren in the ministry to introduce it into their fields of labor, several months since, and so large a proportion of the Saints in the Conferences where it has been introduced, have grasped it in their faith and worked to it, and have testified so abundantly of the many blessings which they have received through its observance, that we have been constrained, by the Holy Spirit, to recommend to all the Conferences to adopt this law practically; and we say to all who will be faithful in doing so, they shall be strengthened in the faith, have a renewal of the Holy Spirit upon them, and receive a rich increase of the blessings of the Lord. When they gather home to Zion they will discover that they have been doing a preparatory work here, which will have fitted them to keep in greater perfection the law of the Lord there—to adopt more freely than they otherwise would do, the measures which are there carried out, through which the faithful receive sanctification and blessing.

Tithing has hitherto been required in this country of those who have had more means than were necessary to emigrate them—while it has not been required of those who have had barely sufficient to do this. All tithing of this nature should still be forwarded to this Office,

the same as heretofore, that the persons paying it may receive *credit* for the same in the General Tithing Office in Great Salt Lake City; but all tithings which are for less than £10 will be under the direction and control of the Conferences in which they are paid, subject to the counsels of those who may be over them in the Priesthood. Out of it the current expenses of the Branches and Conferences should be discharged, the various general funds sustained, and, after the apportionment of the Temple Offering to each Conference is paid, the balance can be appropriated to such objects as are required, for the spreading of the Gospel and the gathering of Israel. We trust that none will lose sight of the importance of the P. E. Fund, but let the payment of the Temple Offering, and the gathering of the poor be the two great leading considerations.

While laboring in this country, we have received letters from brethren who had more or less property, stating that they did not seem to enjoy the fruits of the Spirit, and to have that joy in the work of the Lord which many of their brethren appeared to receive. In most or all of these cases, it will be found that these men have not paid the Lord that portion of their possessions which is his due, and we would ask them what right they have to ask or to expect the Lord to bless them with the choice blessings of his Spirit, with revelation, knowledge, and wisdom, and the power to save themselves and families, in the day of affliction, if they are not willing to pay him the moiety of this world's goods which He claims at their hands. If such men do not speedily repent of having robbed God, and become honest with themselves, with the Saints, and with Him, they will soon lose the little light which they now have, and be given over to hardness of heart and blindness of mind, apostatize, and go down to death.

In conclusion, on this subject, we wish to remind the Saints that they should continually look forward, with the eye of faith, to the time when they shall have gathered home, where they will be expected to live up to the still higher law of consecration which is now being adopted by the Saints in Zion, and which all on that land will be required to keep who would attain to the glories and exaltations of the celestial kingdom.



LETTER OF RECONCILIATION TO PRESIDENT  
DANIEL DANIELS.

*Rhymney, July 12, 1856.*

DEAR PRESIDENT DANIELS,—In agreement with that which J. Jones wrote, I add that I am in complete conformity with the judgment of President Spencer in the Merthyr Council, and I do not see now how he could have done better under the circumstances; thus, I ask forgiveness of God and his Church for all my transgressions, and I request to have a place again, even if it is the lowest, in the Church of God, together with a part in your prayers that I might continue faithful in it.

I am, your humble servant,

WM. SIMS.

[It is our pleasure to perceive the beneficent effects of that Spirit which strives with man so long as there is some hope for improvement until justice shouts, "Leave him be." We are happy to understand that such is not the case for W. S., rather that he has listened to the still, small voice of the gentle Spirit of a longsuffering God, and through its light has come to agree with President Spencer regarding the behavior of President Jones in the matter under scrutiny. The decision that came to President Spencer was, "that Brother Jones had acted in a philanthropic, generous, just and honest manner, and had shown himself to be a benefactor of the destitute, at his own cost, (as we well know,) and had risked his own good name. We also know that the greatest friend of W. S. would be Bro. Jones, were he here to see the change. That the Lord may bless W. Sims, so that he may be as faithful as we once saw him to be before, and even more faithful, so that he may win glory in the kingdom of God is the prayer of the—*Editor.*]

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RELIGIOUS FREEDOM. It is necessary for political and religious freedom to open the way for the preaching of the Gospel, in every nation, and we rejoice at seeing new ways opening continually for the entrance into the midst of the nations of the old world. Because of the recent war, religious freedom has been granted in Turkey. This will also affect the gathering of the Jews, and the redemption of the land of promise.—*Star.*

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, JULY 19, 1856.

TITHING.—In this issue are the observations on this subject of our President F. D. Richards, who is an Apostle for Jesus Christ. They will be received happily, and their objective will be appreciated by each one who is intent on building the Kingdom of God, and receiving salvation therein; and he will not see anything he can do as being too much for its sake, while the short-sighted and the narrow-minded can perhaps look no further than their supposed present enjoyment nor feel inclined to do as much. One must sow before he can reap, and the one cannot reap what the other has sown. The farmer is sufficiently perceptive to see that he is not losing the seed that he sows, rather he is preparing to receive an hundredfold in the coming year. The faithful Saint expects not only an inheritance on the restored earth, under the reign of our Lord Jesus Christ, but also present blessings and assistance while he is dealing with the work. “This work must be finished,” says a hymn that we sing: the more we do the sooner we will finish it; and “he who will not work, neither will he eat.” Zion is to be completely built, the Kingdom of God is to be entirely established, Israel is to be totally gathered, Satan is to be thoroughly overcome, Jesus is to reign perfectly, and the fallen world is to be fully redeemed. “It is easier to say than to do,” says an old proverb, and the previous saying is a great one; but how much greater is the fulfillment of it? This work has already cost the best blood of the nineteenth century, and the diligent efforts of twenty-six years, to have brought it thus far. Persecution and scorn, killing and burning, imprisonment and whipping, planting and building, sowing and reaping, traveling and preaching, moving and resettling have been some of the chief traits of our enemies and ourselves in the meantime. Several of the old heroes—the *pioneers*—those who as it were “broke

the ice," have gone beyond the veil to rest from the pain and affliction of mortality, and we see new hands taking hold of the task. It is also a fact that until now Satan has not been bound, nor has his kingdom been shattered: is it likely then that we will have fair weather and idle time any different from our predecessors? There are not to be idlers in the kingdom of God; for it is not an intangible one like that of the sectarians: besides a king, it will contain subjects, laws and officers, towns and villages, houses and lands, cities and temples. Houses and temples will be built with tangible stones and huge, jagged rocks, and it will be necessary to dig them and to transport them. With the dust of iron and lead and the strength of arms is the common way to shatter kingdoms, and fortifications will be built with earth and stones. After Israel had done its best God comes to the field with his thunders, his lightning, and his hail to make up the deficiency. In steamboats, ships, wagons, handcars, &c., Israel will gather until God sends his angels to make up the deficiency. For all these things it is required to have workers, goods, money, &c. We read that it is with the Saints' tithing that these things are completed in Zion, and behold us here receiving the same unspeakable privilege. Who would not sow now while earthly time persists, so as to reap Christ's unfathomable riches in eternity?

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STATE OF DESERET.—The movements of the "stone cut out of the mountain" are similar to that of a snowball making itself bigger and bigger: from being six members it became a neighborhood, then settlements and branches and a city; and after that, through the generosity of her enemies' voluntarily taking the trouble of turning her out of the city of Nauvoo, she became the Territory of Utah. This is Mormonism instead of being "finished and dead," and the Mormons, instead of "diminishing, scattering and starving," are "flourishing and multiplying and filling the earth." Among the emigrants from distant countries, the frequent, little emigrants from the other world, and those who were there already, there is a sufficient number to claim their own free and independent government, united with the rights of the great mother government which throws her protective mantel across all the States and joins them in one family. When they are received into the Union as a State, our readers will

see by the translated articles in this issue that they will choose their own governor and make their own laws. At that time the privileges and punishments of the laws of God will be in force, as in ancient Israel. Then let the righteous rejoice,—those who long to see the will of God done on earth as it is in heaven, and let the transgressor fear and beware of the evil of his intent; for judgment will be laid to the line, and righteousness to the plummet, and neither root nor branch will be left for the ungodly in Zion, where He who is like a refiner's fire and fullers' soap will come to dwell. Perhaps it is after the judgment begins in God's house, and things are there made right, that Zion will be commanded to rise in her majestic splendor and her power, and with her iron horn and brass hoofs shatter the many nations. Is it not a privilege to have the opportunity to live according to some of the lesser laws now, so that we can adapt ourselves to receive the higher laws: and is it not obvious that if we cannot keep those we would be poor citizens in the State of Deseret?

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## CONSTITUTION OF THE STATE OF DESERET.

*(From the "Deseret News.")*

### PREAMBLE.

Whereas all citizens of the United States have the right guaranteed by the Constitution to make those laws by which they are governed; and

Whereas, it appears from a census report, made pursuant to an act of the late legislature, that the Territory of Utah possesses a population sufficiently numerous to justify them in asserting their claims to this inestimable privilege;

Therefore, we the people, grateful to the Supreme Being for the enjoyment of life and mercy, and feeling our dependence on Him for a continuation of those blessings, do ordain and establish the following Constitution:—

### ARTICLE I.

#### *Boundary and Name.*

SEC. 1. All that part of the territory of the United States now

known as Utah Territory, and bounded as follows, viz:—On the west by the State of California, on the north by the Territory of Oregon, on the east by the summit of the Rocky Mountains, and on the south by the 37th parallel of north latitude, is hereby formed into a free and sovereign State, and named Deseret.

ARTICLE II.

*Declaration of Rights.*

SEC. 1. In republican governments all men should possess their natural rights, among which are those of enjoying and defending their life and liberty, acquiring, possessing, and protecting property, and of seeking and obtaining their safety and happiness.

SEC. 2. All political power is inherent in the people, and all free governments are founded in their authority, and instituted for their benefit; therefore they have an inalienable and indefeasible right to institute government, and to alter, reform, or totally change the same, when their safety, happiness, and the public good shall require it.

SEC. 3. All men shall have a natural and inalienable right to worship god according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any sect or denomination to another shall ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution.

SEC. 4. Any person of this State who may hereafter be engaged, directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the Constitution and laws of this State.

SEC. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

SEC. 6. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.

SEC. 7. The right of trial by jury shall remain inviolate, and all prisoners shall be heard by self, or counsel, at their own election; and no person shall be held to answer a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury, nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb, nor be compelled in any criminal case to be a witness against himself.

SEC. 8. All penalties and punishments shall be in proportion to the offense; and all offenses before conviction shall be bailable, except capital offenses, where the proof is evident, or the presumption great. Excessive bail shall not be required.

SEC. 9. The writ of habeas corpus shall not be suspended, unless in case of rebellion or invasion, or the public safety shall require it.

SEC. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

SEC. 11. The General Assembly shall pass no bill of attainder, or ex-post-facto law, or law impairing the obligation of contracts.

SEC. 12. The law shall not be suspended but by legislative authority.

SEC. 13. The right of petition by the people shall be preserved inviolate.

SEC. 14. The right of citizens to keep and bear arms for common defense shall not be questioned.

SEC. 15. Private property shall not be taken for public use, without just compensation.

SEC. 16. No standing army shall be kept up in this State in time of peace, and the military shall at all times and in all places be in strict subordination to civil power.

SEC. 17. The enumeration of certain rights shall not be construed to impair or deny others retained by the people.

## ARTICLE III.

The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—legislative, executive, and judicial.

## ARTICLE IV.

*Of the Legislative.*

SEC. 1. The legislative authority shall be vested in a General Assembly consisting of a senate and house of representatives, the members of which shall be elected by the people.

SEC. 2. The sessions of the General Assembly shall be annual, until otherwise provided by legislative enactment: and the first session shall be as hereinafter provided.

SEC. 3. The members of the house of representatives shall be chosen biennially, by the qualified electors of their respective districts, whose terms of office shall continue two years from the day of their election.

SEC. 4. Senators shall be chosen in the same manner as the representatives, whose term of office shall continue four years from the day of their election.

SEC. 5. No person shall be a member of the General Assembly except he be a free, white, male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and has at his election an actual residence in the district he may be chosen to represent.

SEC. 6. The General Assembly shall have power to prescribe the number and make the apportionment of senators and representatives; provided the number of senators shall not be less than one-third nor more than one half of the representatives; and at its first session the General Assembly shall be divided by lot as equally as may be into two classes; the seats of the representatives of the first class shall be vacated at the expiration of one year, and of the senators of the first class, at the expiration of two years.

SEC. 7. Each house shall choose its own officers, and judge of the qualification, election, and return of its own members.

SEC. 8. A majority in each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members, in such manner and under such penalty as each house may provide.

SEC. 9. Each house shall have all powers necessary for a branch of the General Assembly of a free and independent government.

SEC. 10. Each member of the General Assembly shall be privileged from civil arrest during any session, and in going to and returning from the same.

SEC. 11. Neither house shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which they may be sitting.

SEC. 12. The members of the General Assembly shall take an oath or affirmation to support the Constitution of the United States and of this State, which may be administered by each other, or by any person qualified to administer oaths.

SEC. 13. The veto power of the Governor shall be allowed by the General Assembly, except on bills which when reconsidered shall be again passed by a majority of two-thirds; and any bill vetoed by the Governor shall be returned within ten days (Sundays excepted) with his objections, otherwise it shall become a law, unless the General Assembly, by adjournment, prevent its return.

SEC. 14. Every law passed by the General Assembly shall take effect from and after its publication, unless otherwise provided at the time of its enactment.

SEC. 15. At the first election after this Constitution takes effect the voters of this State shall elect the same number of senators and representatives as are now elected to the Legislative Assembly of the Territory of Utah, and according to the present apportionment.

SEC. 16. The legislative power of the General Assembly of this State shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and of this State.

#### ARTICLE V.

##### *Of the Executive.*

SEC. 1. The executive power shall be vested in a Governor, whose term of office shall be four years. A Lieutenant Governor shall be



elected at the same time, and for the same term, who shall be the president of the senate.

SEC. 2. No person shall be eligible to the office of Governor or Lieutenant Governor, who has not been a citizen of the United States six years, and a resident of this Senate four years next preceding his election.

SEC. 3. The Governor shall be commander-in-chief of the militia, navy, and all the armies of this State.

SEC. 4. He shall transact all executive business with the officers of government, civil and military, and may require information in writing from the officers of the executive department upon any subject relating to the duties of their respective offices.

SEC. 5. He shall see that the laws are faithfully executed.

SEC. 6. When any office shall from any cause become vacant, and no mode is prescribed by the Constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy by appointment and commission, which shall expire when such vacancy shall be filled by due course of law.

SEC. 7. He shall also have power to convene the General Assembly by proclamation, when in his opinion the interests of the State require it.

SEC. 8. He shall communicate by message to the General Assembly at every session the condition of the State, and recommend such measures as he in his wisdom shall deem expedient.

SEC. 9. In case of disagreement in the General Assembly with regard to the time of adjournment, the Governor shall have power to dissolve the session by proclamation.

SEC. 10. No person shall, while holding any lucrative office under the United States or this State, execute the office of Governor, except as shall be prescribed by law.

SEC. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after conviction, except in cases of impeachment.


SEC. 12. There shall be a seal of this State which shall be kept by

the Governor and used by him officially, and be called "Great Seal of the State of Deseret."


TRANS. DEWI ELFED JONES.

### ANNOUNCEMENTS, &c.

PRESIDENTS Orson Pratt and Ezra T. Benson have arrived in England. An urgent invitation to all Conference Presidents who understand English for them to meet in a Special General Council to be held in Birmingham, next Monday, the 21st. A Conference will be held there tomorrow, the 20th.

 ELDER John Jones of Merthyr, (formerly Brecon), has been appointed to travel throughout the Conferences of the North, to preach to the world and instruct the Saints, as will be convenient for him. He is full of the spirit of work, and is likely to do great good; therefore let the Saints receive him and behave toward him accordingly. Elder Dewi Elfed Jones has also been appointed to travel through the Conferences of the South. We say the same thing about him as well.

RECEIPTS FOR BOOKS FROM JUNE 20 TO JULY 16.—T. Stephens, £4 3s 9c; E. S. Morgans, 11s 11c; W. Jones, 5s; J. Jones, 10s 7c; T. Rees, 9s; J. Treharn, 12s 6c; T. Jones, 5s; J. Davies, £3.

 For lack of space we had to omit the accounting of the book debts, and the Biannual Report because the Presidents did not send a copy here of that which they sent to Liverpool. Several bits of good news will appear in our next issue.

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SWANSEA:

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 16.]

AUGUST 2, 1856.

[VOL. IX.

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### LETTER OF PRESIDENT BRIGHAM YOUNG.

*President's Office,  
Great Salt Lake City,  
April 11, 1856.*

Elder Franklin D. Richards.

Dear Brother—We were much gratified, on the second of this month, by the arrival of your letter of last November 25 and 30, containing the welcome intelligence that my hill and other property had been taken, for the benefit of the P. E. Fund Company's operations the ensuing season. We always rejoice in the reflection that we are in any manner instrumental in rolling forth the work of the last days, building up Zion, and gathering Israel from their long dispersion. We feel honored and obliged that we have this privilege, and esteem it the greatest blessing that could be conferred upon us.

To be high heaven's messengers unto those who sit in darkness, carrying light and intelligence, salvation and exaltation to the benighted minds of mankind, is a commission of which the noblest among the noble might be proud, and it has always been considered by me, that all we could perform was but our reasonable service and a privilege. My poor brethren are welcome to all that I can do towards mitigating their condition, and I wish I

had the ability to do a hundred, a thousand, yes, a hundred thousand times more than I have done hitherto, it would be a pleasure to me, and as free as the air we breathe. I wish that I could devote the remainder of my property in the same way, and then I would go to work and accumulate more; I would sell all that I have and devote the means to building up and rolling forth the kingdom of our God, if I had the chance to do so.

I hope, before this, that the remainder of the list sent has been taken, and that you will receive, or rather at this late date have received the money from brother Tenant for my place, as well as the other proffered assistance. The place will be ready for him to occupy when he arrives. I am going to add some little improvements to the place, by way of fencing, &c., during the summer.

Your prospects at the date you wrote were truly flattering, and you seemed to have the right idea in regard to the standing rules. Still we must be more careful than heretofore in regard to incurring debts, and keep more within our resources. The last year's operations were pretty hard upon us, but we shall get through with them, by the help of the Almighty. I find they have absorbed almost our entire resources, and still we owe. If those indebted to the Fund could and would pay up in available means, it would relieve matters at once; but this seems impossible; if we get any pay whatever from those assisted, it is in labor on the Public Works, or in some kind of unavailable means which usually finds its way into that channel. You are aware that these men have to be supported, with their families, while so laboring, and that alone consumes our available means—to provide tools and material to work with, clothing, &c., for themselves and their families. This labor balances the money advanced in Liverpool, and along the route, leaving us bare of ready means to operate with every year, except such as may be furnished in Europe, which *drafts* on us we have generally been able to meet, but these oftentimes are troublesome to pay, owing to the above causes. Hence, while we desire to do all there is to be done, we find it necessary to use a large discretion, not too closely to tie up our own hands, nor trammel and retard our entire operations by reason of an

overanxiety to do too much, at once, in any one particular channel. I admit that the gathering is one of the most important items, and feel willing, and even anxious, to promote that interest in preference to many others; but while we emigrate, we must also build up and provide a Zion to live in, as well as gather people to it. A call was made during Conference, now just closed, for those brethren who feel disposed to aid the gathering, to advertise property that they felt willing to donate; the same as I did mine last fall, and some have come forward, lists of which will be forwarded to brother Pratt, and, after he leaves, be forwarded to the Liverpool Office. We trust that much may be accomplished by this new opening, in the deliverance of the Saints.

I am glad that you have resolved to avoid sending any more Saints *via* New Orleans; it sickens the heart to think of the distress and deaths which have attended the Saints upon that route. I trust that we may shortly be enabled to shun St. Louis, and the travel up the Missouri as well. We are in hopes that a line of railroad will soon connect the eastern cities with Kanesville, then the Saints can have a comparatively healthy country to travel in all the way, which, added to the improvements made in shipping by the new regulations, will very materially add to their health, comfort, and convenience. We very much desire to bring up a small quantity of supplies the present season, and, if possible, the woolen factory machinery, stored so long in St. Louis. We trust that you will be able to render whatever effective aid we may lack, in promoting these objects.

In your letter relative to the P. E. Fund business, of Nov. 25 and 30, you remark, that persons reported back would not be sent out without a new order from this Office. This is right, and will be attended to in due time, of course they cannot come this season. We have some few other names which will also be forwarded, in the season thereof. We contemplate making settlements along the route from Kanesville to this place, and at such other places as may be suitable, from this place to Carson Valley, with a view of establishing a daily express through the entire route. This, when once carried into effect, and grain is once raised at these stations, will very materially aid our emigration; as they can easily travel from station to station,

and find both food and friends.

We would like some of the stations located this season, and have instructed brother Erastus to carry into effect, so far as may be practicable, this operation the ensuing season. If, on your way home you should find it in your power to aid him any in this matter, by counseling in regard to establishing stations, &c., without hindering your progress, it would be esteemed a favor. American brethren should be selected to preside, and no settlement should be allowed, only upon the basis of a good substantial fort, and cattle corral, well picketed in, that stock may be secure from Indians.

Our affairs remain about the same as usual; we are pursuing the even tenor of our way, doing the best we can, and trying to extricate ourselves from the forms and trammels of a Territorial Government, and emerging into a free and independent State.

The Convention closed their labors on the March 27, having formed and adopted a Constitution, and memorial to *Congress*, and elected Delegates to present them to the President and Congress, asking for our admission into the Union as a State. The proceedings of the Convention were laid before the people, in accordance with the law, for their approval or rejection, on the 7th of this month, and were unanimously sustained. The Hons. George A. Smith, and John Taylor were chosen Delegates. We are in hopes to have a favorable action upon our application, during the present Session of Congress, if, indeed, they have got or will get an organization, of which we have not yet learned. Brothers A. O. Smoot and Ira Eldridge will go down to bring up our supplies, the property left last season, and the woolen factory machinery if possible. To the accomplishment of these objects we also desire your effective aid, so far as you may be able to help.

I wish you to remember me to Joseph A., Edmund, James A., and all the *boys* as you shall meet them. Tell my son Joseph that I have not time to write to him at present, but often bear him in my mind and prayers before the Lord. I trust that he, as well as all the others, remain faithful and true to their covenants, and will return pure and spotless from the contagious and filthy abominations of the world.

We have been obliged to suspend operations upon the Public Works for want of food for the hands. Provisions are indeed quite

scarce. The past year has been rather a disastrous one to us in many particulars, but if the Saints of the Most High will profit by the rich lessons it has kindly inculcated, it will prove an instructive one, and its results become a blessing instead of an evil. In addition to the loss of our stock, owing to the severity of the winter, the Indians have of late been quite troublesome, driving off considerable quantities of cattle and horses, and finally killing some seven or eight of our brethren, but all is quiet just now, and we hope will remain so. There are but few of the Indians engaged in this disturbance.

Praying the Lord to bless and preserve you,

I remain your brother in the  
Gospel of Christ,

BRIGHAM YOUNG.

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#### THE MERIONETHSHIRE CONFERENCE,

WAS held in Machynlleth, Sunday, July 6th, 1856. Present were Elders B. Ashby of the Welsh Presidency, J. Treharn, Conference President, T. Jones, President of the Cardiganshire Conference, &c.

It was learned that the Branches are in good condition,—feeling determined to go forward. No one was baptized during the last quarter: 24 emigrated, (besides children). The usual business was conducted in the morning meeting, (sustaining of the authorities, &c.,) unanimously.

We decided to have the afternoon meeting to ourselves, a Saints meeting where all could partake of the Sacrament, since it is very infrequent that their scattered condition permitted some of them to have such a privilege. An opportunity was given for the bearing of testimonies and practicing the spiritual gifts. Elder T. Jones instructed the Saints to live in unity and love, and from every word that proceeds out of the mouth of God. In this manner was the meeting concluded.

In the evening meeting the President encouraged the Saints to pray for the light of the Spirit of God, so that they could understand the principles delivered by the speakers.

President B. Ashby.—He felt that it was good to be with us. He showed that it was not difficult for the people to keep the commandments of the Lord, as they were not unreasonable or

burdensome, after properly understanding how to fulfill them. That the Gospel had been given to men to do good as well as to save themselves. He called our attention to the efforts of our elders in spreading the work of the Lord, which are so worthy of our doing likewise. He spoke about tithing, pointing out that the poor are the instruments in His hand to fulfill his work in every age. His speech greatly pleased all who could understand him. A summary of these observations were translated by the President, who remarked further that it was an honor and a privilege to have part in the work of God to build his kingdom.

The congregation was dismissed under the blessing of Pres. Ashby, and all the Officers and Saints went home full of life and renewed determination to fulfill all which they had heard,—to pay their tithing, to warn their neighbors, and to make every lawful effort toward building the Kingdom of God on the earth, and to shatter that of the enemy.

JOHN TREHARN, *President*,  
WM. AJAX, *Scribe*.

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### FULFILLMENT OF PROPHECIES ABOUT ANCIENT BABYLON.

*Continued from page 221.*

WE BEGAN with ancient Babylon in her glory and majesty—we pointed out her shameful sins and her insufferable abomination—the anger of the Lord toward her—his predictions, through his holy Prophets, of her destruction, and we brought forth various accounts which agreed with one another to prove their fulfillment, and then we looked back over the whole of it, and we noticed with solemn surprise and alarm the truthfulness, the omnipotence, and the immutability of the Great Jehovah.

In conclusion, we add only the following reasoning,—Inasmuch as this obvious fact remains about the fulfillment of the word of the Lord against ancient Babylon, if we find out that He had announced such a destruction closer to home,—yes, even to reach to us *ourselves*, if we do not escape, it is logical for us to rely with certainty on the fulfillment of that, and putting aside the frightful account of ancient



Babylon, after seriously considering that 'it was given to us for our instruction,' going as from the shadow to the substance,—to reflect on the ancient and the present prophecies about

#### THE FALL OF THE GREAT BABYLON OF THE LATTER DAYS.

The similarity between it and the ancient one is in

I. Her general government, her oppression, her violence, and her great power and wealth.

II. Her pride, her arrogance, her false religion or her idol worship, her atrocious sins, her malodorous abomination in the nostrils of the same just God, and in

III. Her similar atrocious fate.

In Rev. xvii she is compared (in verse 5) to a woman, under the name of "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." In verse 18 we learn that she is a *city*, and that her government reaches across the kings of the earth. The Church of Rome filled the role,—she oppressed and persecuted the Saints, and became drunk on their blood, and thus in about the year 570 A. D., the "woman," or the Church of God, and the "man child," or the authority to govern—the *Priesthood*, fled into the wilderness, where we leave them over a period of 1260 years, while we observe the Church of Rome filling the nations with her abomination and her false traditions that are now held by the various denominations of our country. All which were called "Christianity" in Roman-ese, Babylon-ese or a mixture, until the end of the 1260 years, namely until 1830 A. D., when the other angel that John saw, (Rev. xiv, 6,) came with the everlasting gospel to preach "to every nation, and kindred, and tongue, and people; saying, Fear God, and give glory to him; for the hour of his judgment is come," &c. The judgment is not to come only on the city of Babylon, nor the atrocious plagues noted in the book, but it is to come on all the nations that have taken part in her sins. The Lord has never destroyed any people without first warning them, and preparing a way for them to escape, and that is why He says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The people of God were invited to come out of ancient Babylon,

when they were persuaded by the rumor tellers not to go, as we read in Jer. li, 45, 46.—“My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord, and ye shall fear not the rumors that shall be heard in the land: a rumor shall both come one year, and after that in another year shall come a rumor.” Various rumors are told in the present time to prevent the children and the people of the Lord from fleeing to Zion to hide from the persecution that is to come on Babylon; for we testify to all alike that after the preaching of the “everlasting gospel,” or the “gospel for a witness” which the Saints have, the destruction will come which has already begun on Babylon, as Christ foretold (Matt. xxiv.) Remember that all this is the beginning of the afflictions, and this age or generation will not pass without all this being fulfilled—the plagues of the kind noted in the book of Revelation and other places will come, and Great Babylon of the Latter Days will fall like a stone cast into the sea never to rise again, just as ancient Babylon fell after a like stone was bound to a book and then was cast into the river by the prophet Jeremiah.

*Alltween.*

W. F. WILLIAMS.

## ZION'S TRUMPET,

OR

### **Star of the Saints.**

SATURDAY, AUGUST 2, 1856.

GENERAL COUNCIL.—A General Council of the Presidencies of the Church of Jesus Christ of Latter-day Saints in the British Isles and the surrounding countries, was held in Birmingham, on the 21st, 22nd, and 23rd of July, when the place was honored by the presence of three of the Apostles of Jesus Christ, namely Orson Pratt, Ezra T. Benson, and F. D. Richards, together with Elders Phineas H. Young, Truman O. Angel, &c., from the Valley in Salt Lake; also present were the Presidents of the following missions—namely, Wales, Ireland, France, Italy, Germany, Switzerland, &c., together with all

the Pastors and Presidents of Conferences throughout England, and six of the Presidents of the Welsh Conferences. We have not written the details of the heavenly and effective teachings that were given there by the stalwarts of Israel, and it would be vain for me to do so now, since many of them will come out in the *Star* and in the TRUMPET; but suffice it to say that the testimony of all present was that “never before was so much of the power of God in one Council in the British Isles felt.” A godly fire was lit in the heart of every soldier who was present, and they were blessed with the power to carry it and kindle it in the heart of every Saint and honest man in all their fields of labor. From now on, the teaching of the servants of God will be more effective in being the scent of life to life or the scent of death to death than ever before.

We are happy to notify the Welsh Saints that brothers Pratt, Benson, &c., have promised to visit Wales before long.

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MARRIAGE AND MORALS IN UTAH.—The Church of God in every dispensation has been a light to the world, and thus we should be, since we are in possession of the light of the same divine Spirit. We see the world groping in darkness, and many of them imagine seeing crags on their path between them and the light that we possess that are impossible to climb. The solemn duty that we have is to move whatever obstacles that may be in their way, as much as we can, as we well know. How much easier is our task to move an imaginary thing through such a small feat as enlightening the person to see otherwise—and how much greater our punishment if we do not. An obstacle of this kind in the eyes of the world is the doctrine of plural marriage that we believe, and which is practiced in Utah. For the purpose of enlightening those who love light more than darkness—following the examples of godly men whose behavior the Bible approves rather than the whims of superstitious fanatics who have neither logic nor scripture as a foundation of their false traditions, the Fount of Light has inspired his servant P. P. Pratt to write the treatise on “Marriage and Morals in Utah,” which is further to be translated into Welsh and made into a pamphlet, to be spread as far as the circulation of contrary tales, and further if possible. Also, the

wish of Presidents Richards and Pratt more than once for us was for the English tract,—“Marriage and Morals in Utah,” to have a place with every family of Saints in Wales, and to distribute it generously among our neighbors the English: we hope that the Presidents have given this serious consideration. We commend for their attention the plan of bro. John Kay, who wrote the following letter to us:—

20, *Rupert St., Everton,*  
*Liverpool, 27 of June, 1856.*

ELDER D. Daniels.

Dear Brother,—At the request of President Richards I send this *Circular* to you, which I am sending to ministers, editors, officers, lawyers, merchants, craftsmen, &c., of Liverpool, and throughout my Conference, and I am enclosing with it, as you see, a pamphlet entitled “Marriage and Morals in Utah.” It is President Richards’s belief that this method of bringing this important topic to the attention of people of common sense will tend to induce them to look in greater detail into the principles of our holy religion.

I had 500 of the circulars *lithographed* for £1. I intend to assign apportionments for the officers to distribute to the people.

Leaving the matter to your consideration, I remain

Your brother in the Lord.

JOHN KAY.

WE WISH for the Welsh Presidents to act in the same way. If they raise a sum of money, according to the number they request for the circular, and send it to us, we will get a circular inscribed for every Conference President in Wales, with the name and information of each one on his circular, which will be done in Welsh and English according to the request of the Presidents.

The content of the circular is a kind of informational letter, in printed writing, to be sent with the pamphlet, in an *envelope*, for the recipients to become acquainted with the principle. Some English Presidents have already taken hold of the plan.

The pamphlet will come out in Welsh soon. It will be about 16 pages, and, if large numbers of it are ordered, it will be a penny per copy to the public. An unusually generous profit will be given to the distributors; the profit will go to the author, P. P. Pratt.

LETTER FROM PRESIDENT D. SPENCER.—  
JOURNEY OF THE WELSH EMIGRANTS.

*Camp of the Latter-day Saints,  
Near Iowa City, June 22, 1856.*

PRESIDENT F. D. RICHARDS.

Dear Brother—In reply to your favors of May 8 and 27, I am happy to inform you that everything moves along well with us, even better than I could have anticipated. . . .

I am expecting the passengers of the *Thornton* in a day or two. I received, on the 20th, a message of their arrival, but without date, and the telegraphic element becomes very lazy when it points its course westward. From New York a messenger will arrive here some days ahead of his own message sent to announce his coming.

It will give you much joy to learn that the *handcart* experiment is now being fairly, and so far, most successfully tested. Captain Edmund Ellsworth left here on the 9th, with 274 souls, accompanied by Elders Oakley and Butler as assistants. Captain D. D. McArthur left on the 11th, with 221 souls, accompanied by Elders Crandall and Leonard as assistants. These, numbering in all 497 souls, embraced 104 of the *S. Curling's* company, and their fitout was 100 handcarts, 5 wagons, 24 oxen, 4 mules, 25 tents, and provisions to Florence. Brother Ferguson visited their camps 35 miles out, and accompanied them during a portion of a morning's march. He reports that, though their first two days' travel were good marches for strong men, considering the sandy roads, he never visited a camp of traveling Saints so cheerful and happy. All were full of faith in God, and the fulfillment of His promises through his servants, and what few doubts existed in the minds of half-weakly believers had all vanished when they saw the reality before them. The weak and feeble had already begun to gather strength; the sick were fast recovering, and the power of God was made abundantly manifest in the pouring out of his Spirit upon the people. Much credit is due, not only to the brethren in charge of the companies, but to the native Presidents of Conferences, who emulated each other in setting an example of

putting in practice the theories they had taught their flocks in their fields of labor in their own country. The remainder of the *S. Curling's* company of P. E. F. passengers will leave tomorrow. Their number is about 320 souls. They are organized with Elder Edward Bunker as their Captain, assisted by Elders David Grant, John Parry, and Geo. W. Davis. To fit out these companies, brothers Grand and Kimball succeeded in purchasing, in the vicinity of Weston, a few cattle and mules, which, including traveling expenses, average nearly 85 dollars per yoke for oxen, and 120 per head for mules. Since then cattle have lowered some in value, and brothers Van Cott and Grant have purchased about sufficient to fit out the independent handcart and ordinary dependent companies, at an average of from 38 to 65 dollars per yoke; cows will cost from 15 to 18 each. These will be furnished at the Bluffs with the thorough fitout. They have also contracted for young stock to supply the demands already made at the rate of 7 dollars for yearling and 12 dollars for two-year-old heifers; dry cows 15 each. Brother George has also purchased and brought in 16 head of mules at 110 dollars, which, with seven or eight which brother Van Cott has got, will make sufficient for a mule team to each 500 of the Fund companies, and for those who will cross the Plains with you. . . .

I am looking for Brother Van Cott daily, with the general drove of cattle, from which I expect to supply the ordinary passengers who are here, as well as those coming, with whose names you have furnished me. The first company of wagons left Florence about the 6th of this month, of which, by my appointment, Elder P. C. Merrill took charge. Elder Peterson's company were expected to accompany them. Elder Joseph France left in company with Captains Ellsworth and McArthur, with the appointment to take charge, on his arrival, of such of the Saints congregated there from St. Louis and other parts, as would form the second company of wagons.

Business having called me down to St. Louis a few days, I was much rejoiced, on the 14th, to meet brother Erastus, together with brothers G. A. Smith, E. T. Benson, Orson Pratt, and the other

brethren bound eastward. Brother Erastus accompanied me here. He leaves tomorrow for St. Louis: he is in tolerable health. I expect he will meet the *Horizon's* company at Boston, and, having a copy of that portion of your letter pertaining to the business of that company, will give it the necessary attention. I will continue to draw upon you, as heretofore, until I shall have completed the money part of the season's operations. I shall expect to meet you at Florence, and will endeavor to have the mules harnessed and whip in hand on your arrival, and a crust of bread in pocket. . . .

The health of the camp is unusually good this season. My own is also excellent. Truly the Lord has been with us, and has favored the opening of the new route. Since we have taken the making of the handcarts into our own hands, it is getting along beyond our best calculations. Brother Webb has been most faithful and successful in the charge of this department. The Church goods, sent by the *Thornton*, were already ordered to this place, and will have the proper attention.

Brothers Ferguson, McAllister, Grant, Webb, and the brethren generally, join me in much love to yourself, brothers Cyrus, Little, Dunbar, Linforth, Calkin, Williams, Turnbull, and all the Saints.

May success be multiplied to you in all your exertions is the wish of

Your faithful Brother in Christ,

DANIEL SPENCER.

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### TRUTH.

HONORABLE EDITOR:—Here is a taste for you of a cross-harmony *cywydd*, which I composed accidentally, side by side in confusion, for the *instructional delight* of the children of the muse among the Saints in Gwalia, and others who may wish to see and read "ZION'S TRUMPET," which is easily obtained for a low price and handy. If you can place it in some corner of a page, here it is at your service.

The just word of truth,  
 Through the Atonement it turns for peace;  
 It has smitten our misery,  
 Yes, to protect our earth!  
 The *false* runs through the gloom,  
 And to the black holes of goblin;  
 To good men come gifts,  
 From the Lord's wish to benefit them;  
 From black pain—from penance they go  
 To sing to glory!  
 Jesus will come to choose,  
 He'll call after the thronged best;—  
 Dear one,—Lamb of heaven  
 To keep company with Him.

*Parallel like this:—*

With Him to keep company  
 Lamb of heaven—a dear one  
 The thronged best—he calls after  
 And Jesus will come to choose  
 To glory to sing  
 From penance they go—from black pain;  
 To benefit them—from the Lord's will,  
 Good gifts come to men:—  
*Black goblin* goes to holes,  
 Through the gloom runs the *false*.  
 For our earth's protection, yes,  
 He smote our misery!  
 He turns for peace, through the Atonement,  
 The truth—just Word.

*Swansea, June 5, 1856.*

DEWI ELFED JONES.

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[We consider the above to be worthy of imitation by several of the “children of the muse,” who write to the “Trumpet,” as far as its adherence to the rules goes: they have taken care to keep room for improvement.—ED.]

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## RAILWAY TO ZION.

THE ROAD to Zion was made by Jesus,  
 The vast rail is in divine truth;  
 From here to there it reaches,  
 Its end is in a blessed land.  
 Faith, repentance is the *station*,  
 And water baptism is ever the door;  
 No one here needs to be paid  
 Only walk the path indicated by Jesus;  
 The Holy Ghost is the *ticket* there,  
 And all can have it if they ask,  
 And through the officers' laying on of hands,  
 It can be had as before and clearly;  
 And God's law is the engineer  
 Who operates this to Mount Zion.  
 Through dark caverns and dangers  
 Quickly it goes to mount Zion.  
 The love of God is the fire,—truth is the steam,  
 Which propels the machine at speed;  
 And all who go to Zion in it,  
 Must come to Christ in obedience to him.  
 If you want to sit in the front row  
 The pure law of heaven must be kept,  
 If this is too fine for you to go away,  
 You can keep the earthly law.  
 And if you refuse the whole lot,  
 The underground is still to come,  
 Where thieves and liars will be,  
 Together with all who are felons.  
 To the true station you must come  
 To have life, although there is no compulsion.  
 O! men come from the black darkness,  
 The carriage awaits to receive you.  
 In through the door you have to go,  
 And be sure to get your ticket;  
 Then you'll go without taking too long  
 Very safely to the end of your journey.

*Georgetown, April 5, 1849.*

THOMAS HARRIS.

## BOOK DEBTS, JUNE 30, 1856.

Brecon Conference £2 2s 10c; Monmouth, £36 0s 2c; East Glamorgan, £57 0s 5c; West Glamorgan, £102 12s 3c; Llanelli, £48 0s 4c; Carmarthen, £22 11s 2c; Pembroke, £4 15s 10c; Cardigan, £15 0s 3c; Merioneth, £8 10s 9c; Flint, £15 3s; Denbigh, £10 15s 11c; Conway Valley and Anglesey, £9 17s 2c. The farthings are not listed.

## MISCELLANEOUS, &amp;c.

WHEN this issue was going to press, we received news from the Valley, for May 28, reporting that President Young intends to send 14 wagons up to Oregon to fetch dry fish to help food supply which is so scarce because of the disaster of the year before. Bro. Rich, in San Bernardino, prepared to send corn to the Territory if the pinch of the food shortage became too intense. They were greatly comforted by the remarkable, heavy showers of rain, and the unusually warm weather that ripened the abundant crops and offered an encouraging forecast of refilling their empty storehouses. They intend to begin harvesting before the middle of summer. The potatoes and green vegetables appeared to be very favorable, and there was an abundance of pasture the like of which had not been seen for two years.

RECEIPTS FOR BOOKS FROM JULY 17 TO 24.—T. Jones, 10s; T. Stephens, £4 14s 3c; E. S. Morgans, £1; C. Harman, £2.

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## SWANSEA:

PRINTED AND PUBLISHED BY D. DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 17.]

AUGUST 16, 1856.

[VOL. IX.

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### CONSTITUTION OF THE STATE OF DESERET.

*[Continued from page 240.]*

SEC. 13. All grants and commissions shall be in the name and by the authority of the people of the State of Deseret, sealed with the Great Seal of State, signed by the Governor, and countersigned by the Secretary of State.

SEC. 14. A Secretary of State, Treasurer, Auditor of Public Accounts, and Attorney General, shall continue in office for the term of four years, and shall perform such duties as may be assigned them by law.

SEC. 15. In case of impeachment of the Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease or the vacancy be filled.

### ARTICLE VI.

#### *Of the Judicial.*

SEC. 1. The judicial power shall be vested in a supreme court, district courts, and such inferior courts as the General Assembly may from time to time establish.

SEC. 2. The supreme court shall consist of a chief justice and two associates, two of whom shall be a quorum to hold courts.

SEC. 3. The supreme judges shall be elected by the General

Assembly for the term of six years after the first election under this Constitution. At said first election one shall be elected for two years, one for four years, and one for six years.

SEC. 4. The judges of the supreme court shall be conservators of the peace throughout the State, and shall exercise such other jurisdiction and appellate powers as shall be prescribed by law.

SEC. 5. Until otherwise provided by the General Assembly, the State is hereby divided into eleven judicial districts, as follows:—

Great Salt Lake and Summit counties shall compose the first judicial district.

Utah and Cedar Counties “ second ”

Juab and San Pete “ third ”

Millard and Beaver “ fourth ”

Iron and Washington “ fifth ”

Carson “ sixth ”

Humboldt, St. Mary “ \_\_\_\_\_ ”

Greasewood and Malad “ Seventh ”

Cache and Box Elder “ eighth ”

Weber and Davis “ ninth ”

Green River County “ tenth ”

Tooele, Shambip, and  
Deseret Counties “ eleventh ”

SEC. 6. The judges of the district courts shall be elected by the electors of their respective districts, whose term of office shall be two years, and shall have such jurisdiction as may be prescribed by the General Assembly.

SEC. 7. The style of all *process* shall be “STATE OF DESERET,” and all criminal prosecution shall be in the name and by the authority of the people of the State.

#### ARTICLE VII.

##### *Of Elections.*

SEC. 1. All male persons over twenty-one years of age having a residence of six months in this State, being citizens of the United

States, shall be entitled to vote.

SEC. 2. Electors shall in all cases, except treason, felony or breach of the peace, be privileged from arrest on the days of election, during their attendance at such election, going to and returning therefrom.

SEC. 3. No elector shall be obliged to perform military duty on the day of election, except in time of war or public danger.

SEC. 4. No person in the military, naval, or marine service of the United States, by being station in any garrison, barrack, military or naval place or station within this State, shall be entitled to vote, unless otherwise provided for by law.

SEC. 5. No idiot or insane person, or person guilty of any infamous crime shall be entitled to the privilege of an elector.

SEC. 6. The first general election under this Constitution shall be held at such times as the acting Governor of this Territory, by proclamation, shall appoint for the election of a governor, lieutenant governor, representatives in the Congress of the United States, members of the General Assembly, and all other officers of this State, as provided for in this Constitution. Said election shall be conducted and returns made in accordance with the existing laws of the Territory of Utah, at the time when said election shall be called.

SEC. 7. The first meeting of the General Assembly shall be as directed by proclamation by the Governor elect, and subsequent sessions shall be held as provided by law.

#### ARTICLE VIII.

##### *Of the Militia.*

SEC. 1. The militia of this State shall be composed of all able-bodied male citizens between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt by the laws of the United States, and shall be armed, equipped and trained, as the General Assembly may provide by law.

SEC. 2. All commissioned officers of the militia shall be elected

as the General Assembly shall prescribe, and shall be commissioned by the Governor of the State.

ARTICLE IX.

*Amendments of the Constitution.*

If at any time the General Assembly deem it necessary, and for the best interest of the State, that this Constitution be revised, altered, or amended, they shall cause such proposed revisions, alteration, or amendments, to be published in the same manner as provided for notices of elections, and submitted to the votes of the Commonwealth at their next general election; and if a majority of said electors shall vote in favor of such proposed revisions, alterations, or amendments, the same shall thereafter become parts of this Constitution, otherwise this Constitution shall remain unaltered.

ARTICLE X.

*Miscellaneous Provisions.*

SEC. 1. In order that no inconvenience may arise in passing from a Territorial to a State government, it is hereby declared that the present organization, laws, and everything pertaining to the Territorial government of Utah shall remain in full force and virtue in law, until superseded by the action of the State government under the provisions of this Constitution.

SEC. 2. The compensation of the Governor, Lieutenant Governor, Judges, members of the General Assembly, and all other officers shall be as may be prescribed by law.

SEC. 3. All officers of this State may continue in office until superseded by their successors.

SEC. 4. The officers created by virtue of this Constitution shall take an oath or affirmation to support the Constitution of the United States and of this State, and to faithfully perform the duties of their office.

SEC. 5. The General Assembly shall encourage education.

RESOLUTION.—Resolved, that the Constitution and other documents of this Convention, together with the names of the Delegates to Congress, be laid before the people of this Territory by the Members of this Convention, on the 7th of April next; and if approved by the people, then the doings of this Convention shall be considered valid; if disapproved, then they shall be null and void.

TRANS. DEWI ELFED JONES.

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### DIFFERENCE BETWEEN THE BAPTISTS AND THE LATTER-DAY SAINTS.

(*From the history of Joseph Smith.*)

ONE of the Baptists wrote to the *North Staffordshire Mercury* as follows:—

“Sir—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq., for disturbing a congregation of Latter-day Saints, or believers in the “Book of Mormon.” A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, “In the laying on of hands;” but declined making an honest confession of those peculiarities which separate them as widely from the Baptist, as from every other denomination of the Christian Church. This was certainly prudent; but as the Baptists feel themselves dishonored by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

“I. The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

2. After baptism the Saints kneel down, and their Priest, laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, skepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saints." The Baptists regard such mummery with as much disgust as all Christians do.

3. Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with holy oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

4. Not satisfied with the Bible as a complete revelation from God, the "Latter-day Saints" have adopted a romance, written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelation" are served up fresh, as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

5. In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances. The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church,—to have the privilege of receiving the mysteries of the Kingdom of Heaven,—to have the heavens opened



to them,—to commune with the general assembly and Church of the Firstborn,—and to enjoy the communion and presence of God the Father, and of Jesus, the Mediator of the new covenant,” (see page 13). So that, in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs along to Him who is the only “Priest forever after the order of Melchizedek.”

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to show your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

A BAPTIST.”

[In our next issue, the difference that exists between the Baptists and the Former-day Saints.—ED.]

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### CONDITION OF THE CONFERENCES, &c.

Brymbo, August 1, 1856.

DEAR brother Daniels,

I take this opportunity to make known to you the condition of the Flintshire Conference.

There is a great effort in every Branch to preach, while the devil and his servants agitate and oppose us. I was in Treffynnon last Sunday, where we preached to a host of listeners. Some became unruly because of the testimony that Joseph Smith was a Prophet of God, and the constable came to subdue them. From there I went on my journey toward Mold. There I found the weakest Saints quite

frightened from the attack of the reverends who had come with the express purpose to the field in their pomp and greatness the previous Sunday to mercilessly attack poor Mormonism, to condemn it, to kill it, and to announce its burial the following Monday and Wednesday nights. I intend to announce its resurrection after that. Since the speaker is English, and there is no permission to ask a question or say a word during the oration until the end, I wish for you to send a brother who speaks English well, with instructions concerning the wisest way to act under the circumstances, and if it would be good to take the *Town Hall* and announce a debate.

Yours faithfully,  
THOMAS REES.

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Llanidloes, August 4, 1856.

DEAR brother Daniels,

Here is another letter in your hand from John Jones. I feel better and better each day, and my heart is in the work more than ever. One thing that is different now that I have not felt before, is more intensity of the Spirit of God in preaching, for which cause I am constantly hoarse, since I am preaching out of doors. . . .

I was received by the Saints as happily as ever, and we had meetings full of the Spirit of God. Brother Treharn and I were in Radnorshire looking at the condition of the brethren who were preaching to the world there. . . .

Brother Treharn and I found two excellent Saints, man and wife, within two miles of this place; they have lived here for a year not knowing that there are Saints nearby. The wife was in a Saints meeting we held in this place last night: we intend to establish a Branch here before long. We preach here tonight, then we intend to go around to Ffestiniog. . . .

There is an especially good feeling toward the payment of tithing,—all the Saints I have seen are happy in their hearts. Their President, brother Treharn, is a man who is practically all heart, and

a good one at that. The two of us have spent quite a lot of time and money in traveling so much, therefore I wish for you to send some of my money to me.

My regards to all of you from the depths of my heart.

Your brother in Christ,

JOHN JONES.

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## ZION'S TRUMPET,

OR

**Star of the Saints.**

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SATURDAY, AUGUST 16, 1856.

WHEN the spiritual organizations of men come from the bosom of the Father to take tabernacles upon this earth, their bodies are the first portions of this planet which are given them to improve upon and bring into subjection to the laws of their Creator. It was natural, just, and necessary, for the benefit of his children, that the Lord should establish an eternal law of tribute, by the payment of which his subjects might give a material acknowledgment of their allegiance to Him, or by the refusal of which they might deny that allegiance. This is a primitive principle on which the law of tithing is founded, and when men come to a knowledge of it, they have an opportunity of proving their loyalty to the God of heaven, or of showing that they refuse allegiance to Him. The Lord does not require the tenth of the substance of his people, for his personal benefit, for their spirits and bodies and the earth on which they dwell all belong to Him; but it is required of them for their own good that they may be constantly reminded of their Creator, Lawgiver, Protector, Provider, and Savior. He has also condescended to have this portion used, under his wise supervision, for the direct benefit of those who pay it, in building temples and sustaining the administration of ordinances,

necessary for their salvation; hence, those who refuse the Lord his portion not only sin against Him, but against themselves, and treat the manifestations of his goodness with contempt.

This law, from the beginning, has pertained to the eternal Priesthood; and therefore it is an eternal law, binding upon all the generations of men, and none will attain to the blessings of salvation until they abide it.

In a former number of the *Star*, we showed that Abraham kept the law of tithing, that Jacob covenanted with the Lord that he would pay Him the tenth of all that He should give him, and that this law was embodied in the Mosaic economy, and sacredly kept by ancient Israel. Inasmuch as the blessings which the Lord promised to Jacob were prospective, and were to be fulfilled upon his generations, as well as on himself, the covenant which he made with the Lord, to pay Him tithes of all, was, on his part, an everlasting covenant—binding upon his generations after him, and for the fulfillment of which they are responsible through the covenant of their father. The Patriarch, Jacob, will stand forever at the head of his generations, and, as we are informed in the revelation on celestial marriage, he, with his fathers Abraham and Isaac, has already entered into his glory, and is seated on his throne; we may rest assured that he will see that this covenant is strictly fulfilled, by all who have an inheritance in his kingdom. This is a point which should be deeply impressed upon the minds of all who bear the name of Latter-day Saint, for if they have not found it so already, they will find it a point on which their salvation is staked—one of the tests by which they will have to prove their claim of belonging to the house of Israel. Inasmuch as the Saints are taught this law, and are required by the Priesthood to keep it, and do not, to that extent they forfeit their claims to the blessings of the Gospel, and prove themselves recreant to the faith they profess.

As we have before stated, the law of tithing is only a preparatory work, to fit the Saints to live under the higher one of consecration. But the law of consecration will not do away with that of tithing. Obedience to both must be rendered by all who would attain to the blessings of eternal lives. While, under the law of consecration, everything which a Saint possesses will ever be ready, at the call of

the Priesthood, to be used for building up the kingdom of God; they will, at the same time, be required to pay a tenth of all that the Lord shall make them stewards over. We are not aware that anything is said in the Scriptures on the subject of consecration, until Christ came and opened up the Gospel Dispensation. It is recorded that a rich young man came to Jesus, saying, "Master, what shall I do that I may inherit eternal life?" There are some peculiarities embodied in this simple question which are generally overlooked. The young man did not ask what he should do to obtain a portion of salvation—a glory of the moon or of the stars; he appeared to be ambitious to attain to the highest glory, to exaltations and dominions—to the blessings of eternal lives. He evidently had not counted the cost of the prize he was seeking, for, after Jesus had enumerated the commandments, he said, "All these things have I kept from my youth up; what lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This was equivalent to telling him that it was necessary to sacrifice all that he yet held dear—his worldly possessions, his honorable position in society, and his good name, and devote the remainder of his life to spreading the Gospel and building up the kingdom; but the young man, like many others, went away sorrowful. In his estimation eternal life was not worth the sacrifice.

This rich young man, if he has not yet done so, has a sacrifice to make, equivalent to the one which Jesus demanded, before he can inherit eternal life. Every son and daughter of Adam, who obtains the highest blessings of salvation, will find it necessary to make the greatest possible sacrifices.

As further evidence that the spirit of consecration pertains to the Gospel, we read in Acts iv, 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands of houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." We do not learn that this was required of the early Saints, but we are left to infer that it was the spontaneous fruits of the Holy Spirit which rested upon them. The Spirit of sacrificing is the legitimate spirit of the Gospel; as proof of this, every faithful Saint has only to remember that when the

Holy Ghost was poured out upon him, in rich effusion, he felt like giving liberally of his substance to further the work of the Lord, and there are hundreds in these lands, as well as in Zion, who have often regretted that they had not more to give. This is the measure of the spirit of the Gospel which every Saint should strive to live in.

The time has come when the Saints in this country are required to cultivate, more diligently than heretofore, the spirit of obedience and sacrifice. For this purpose the Lord has made it manifest that the law of tithing should be introduced, that it may serve to separate the chaff from the wheat, and that the Saints may have an opportunity of proving, to a greater extent than they have yet done, whether they are worthy of being gathered home to Zion.

We will mention a few things concerning those Saints who are not willing to abide the law of tithing. They need not expect that the Lord, through his servants or by his providences, will grant them special favors in opening up their way for gathering home, for it is not probable that such will be worth much when they get there. If there are any who have not sufficient faith to pay their tithing here, they will not be likely to pay it there, or endure the many other requirements that will be made on them, which if they do not fulfill, they will be cut short in blessings, find that they are in the wrong place, and, no doubt, will soon seek an atmosphere more in accordance with their worldly views. They need not expect to grow in faith and in the revelations of the Holy Spirit, and thereby increase in wisdom and the knowledge of the principles of eternal life, but they may expect that the spirit of the Gospel will leave them, the little light that is in them depart, the shades of darkness veil their understandings, and that they will lust after the things of this world, apostatize and be cut off from the household of faith, and have no hopes of salvation until they have paid the penalty of transgression, begin to do their first works over again, and come up by keeping those commandments which they now reject.

The Saints will do well to continually bear in mind, that when they have learned well to practice the law of tithing, there is still another glorious lesson before them—to learn the law of *consecration*.—*Star*.

The pamphlet about *Marriage and Morals in Utah* will come out as soon as we have orders for a sufficient number of it. Some Conference Presidents have sent for about a fourth of the number they should have requested, "*supposing* that it will be only for the Saints." We would like to have stronger language to portray the desire of our Presidents that it be spread everywhere the contradictory tales have reached. Preaching the Gospel to every creature is our duty, and, at present, among other things, preaching this important topic of the Gospel to the thousands of precious souls in the various Counties of Wales who are blinded by the servants of the devil, until they believe that the Saints are satisfying degraded passions, and not respecting and keeping within the rules and limits of the laws of the God of Nature, which are not violated by even the dumb animal, while man, although in the form and image and possessing to a great degree the same attributes and instincts of his Great Creator, perverts them for his selfish and corrupt purposes! Instead of the other species filling the measure of their creation in righteousness and cherishing them, behold them wandering along the "garden of Christianity," as it is called, being deprived of their crown and their comfort—their chastity, and no one to complain to! Those who should do that look at the supposed mote in the eye of Utah while our eyes see daily this frightful beam in their eyes. Presiding brethren, who have the care of entire counties, have you understood your duty and your responsibility in this matter? Time will tell.

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#### INVITATION TO BECOME SAINTS.

There are worries in my heart  
 As I find you dear friends,  
 In your pride as you rush along  
 To be first into prisons.  
     O how privileged you'll be,  
     To share with the Saints,  
     And to escape from slavery  
     Where no pain nor disease flies,

Why do you refuse true reasons,  
 Giving credence to traditions,  
 And ignoring the precious words  
 Of our Lord, and his ordinances?  
 O how privileged you'll be, &c.

Christ has stated definitely  
 That forgiveness comes through baptism;  
 And through the laying on of hands, believe it,  
 The Spirit and its comfort are to be found.  
 O how privileged you'll be, &c.

Come obedient to the conditions,  
 And abstaining from sins,  
 That you may be adopted  
 Under the protection of eternal God.  
 O how privileged you'll be, &c.

Then you will be free children  
 You can claim all the blessings;  
 Your doubt will fade completely  
 Before the powers of true testimony.  
 O how privileged you'll be, &c.

The Spirit of God in his blessings  
 Will give you great comforts,—  
 Faith, wisdom, and knowledge,  
 The gift of healing and prophecy.  
 O how privileged you'll be, &c.

You'll have tongues and their translation,  
 Explanations through revelation,  
 And the power of God working miraculously  
 Through the strength of the spiritual gift.  
 O how privileged you'll be, &c.

Do not feed on empty husks  
 While there is plenty of every delicacy;  
 Refuse sectarianism,  
 And feed on Mormonism.  
 O how privileged you'll be, &c.

Come all, and do not slumber;  
 Flee to the refuge of the true fold,



Before you're caught by the storm,  
As the Sodom folk once were,  
O how privileged you'll be,  
To share with the Saints,  
And to escape from slavery  
Where no pain nor disease flies.

*Twynyrodyn, Merthyr.*

RACHEL DAVIES.

TO ZION.

*Tune,—Sir Dark Harry.*

O sheltering Zion,  
Best of the world's lands,  
This is a pleasant abode;  
Here the Saints will be  
In their beautiful dwellings,  
In pleasure, with joyful mien—  
God and his peace will overspread the ground  
And the Saints will enjoy His blessings every hour,  
O! soon the heavenly dawn will break—  
Blessed hours will gladden the heart.

Sweet waters,  
Beneficent Heaven,  
Let us rejoice in one song:  
Large and wide fields,  
All alive with produce,  
Splendid growth—with fine grain.  
Beautiful mountains surround them  
And over them blows the free healthful breeze,  
Spreading the scents of the soft flowers.  
Over the meadows—a fair sight.

Seemly cities  
Under our God's protection,  
Their appearance is commendable,—  
Well maintained temples,  
Adorned with pearls,  
And gilded will be there.

This for the Saints is a land of deliverance,  
 From God's harsh vengeance—from plague and disease,  
 Which is poured down on Babel—what an honor!  
 Who can say as much—the day will dawn?

1853.

ANEURIN L. JONES.

## MISCELLANEOUS, &amp;c.

THE Counting of the emigration of the Saints from these countries to America, during the past season, from the 30 of last November to July 6, shows that 8 ships have sailed, and 4395 have emigrated. There were 667 from among them from the different counties of Wales.

## AN IRISHMAN AND A CARDI.

THIS Irishman stood with a Cardi  
 Close to the bank of the river Teifi;  
 When Pat asked quite steadily,  
 "Is this side the other side?"  
 "O no, you fool," said the Cardi,  
 "Have you lost your mind, you Irishman?"  
 "Well, is that one side over there?"  
 "Yes, of course," replied the Welshman;  
 "Well, now (said Pat) I swear that  
 This can only be the other side."

*Georgetown*, 1849.

T. HARRIS.

RECEIPTS FOR BOOKS FROM AUGUST 1 TO 14.—T. Jones, 10s; W. Jones, £1 10s; J. Gibbs, £2; J. Davies, £2; J. Thomas, £3.

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## SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 18.]

AUGUST 30, 1856.

[VOL. IX.

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EPISTLE BY ORSON PRATT,

*To the Saints throughout Great Britain, Ireland, and all European countries,  
greeting—*

Dear Brethren—With feelings of gratitude to God and love to you, I again resume my pen, to inform you of my appointment to the Presidency in these lands. At a General Conference of the Saints, convened in Great Salt Lake City, Utah Territory, on the 6th of April 1856, I was, by a unanimous vote, appointed to the Presidency in these countries; and soon after received a “Letter of Instruction” from President Brigham Young, of which the following is an extract—

“President’s Office,  
Great Salt Lake City,  
Utah Territory,  
April 10, 1856.

Beloved Brother Orson Pratt—You are hereby instructed and authorized to forthwith repair to Liverpool, England, and take charge of “The Latter-day Saints’ European Publishing and Emigration Office” in said City, and the Presidency of the Latter-day Work in the British Isles, and in those regions of the country whose missions have heretofore been more immediately under the supervision of said Presidency.

To assist you in said duties, you are counseled to call to

your aid, Elder Ezra T. Benson, one of the Twelve Apostles, and recommended to select him as one of your counselors, and his labors will be under your counsel and control. You are also at liberty to command the services of Elder James A. Little, who is now in the Liverpool Office, and to call around you such other assistants as the business and your judgment may require.

Brother Asa Calkin will be your chief *Clerk*, until the period when he should be released or relieved by someone sent from this place; in the meantime, it would be well that the other clerks be promising, faithful young men, and placed under the tuition of brother Calkin, that, peradventure, we may be able to avoid the necessity of sending clerks from here. . . .

I pray God, the Eternal Father, to bless you in all duties with His Holy Spirit, to open your way to the accomplishment of every laudable undertaking, and to lead your mind in the way of all truth.

BRIGHAM YOUNG.

President of the Church of Jesus  
Christ of Latter-day Saints."

In compliance with these instructions, I left Great Salt Lake City, on the 22nd of April, in company with Elder Benson and many other missionaries, designed for this country. Five of us arrived in Liverpool on the 13th of July. And having notified the principal presiding authorities in the Pastorates, Conferences, and foreign Missions, we assembled in Special Council in Birmingham on the 21st, 22nd, and 23rd of July. From the reports there given, I became more fully informed of the condition and general welfare of the Saints throughout England, and upon the continent.

In the years 1848, '49, and '50, I was blessed with the privilege of occupying the same official position in this country, and has seemed good to the Lord to again confer upon me.

I receive the great responsibility with which I am entrusted with a heart overflowing with gratitude to God and the Saints; but, at the same time, with fear and trembling in consequence of my own inabilities and weakness, which are, perhaps, known to myself more

than to many others. One thing I have most effectually learned, that man, however great his natural abilities and acquirements, is, without the Holy Spirit, a poor, weak, frail being, and as nothing in the sight of God. But clothed with the wisdom of heaven, and armed with the power of God, he is like the mighty torrent from the mountain gorge which sweeps all before its resistless current. Without the Holy Spirit, he is like the autumn leaf which withers in the cold, and falls from the tree that gave it birth; but with the Holy Spirit, he is like the mighty oak that braves the storms of winter, and stands firm in the midst of the raging elements. He speaks, and his voice is heard, and the power thereof is felt by the Saints throughout the earth; while the wicked fear and tremble; for something whispers to their hearts that "God is there."

The morning that I bade farewell to our beloved President, B. Young, while inquiring at his mouth for some word of counsel and instruction, relative to my duties in this land; he replied, "Seek earnestly for the Holy Spirit, and it will show you what to do." What answer could have been more true and appropriate than this? What can be of more importance to the servant of God, than to enjoy communion with a Spirit pure and Holy, that will never deceive, but will show him plainly what he should do? Is communion with this Spirit a fiction? No. It is a heavenly joyful reality. The very thought of being instructed from such an unerring source, fills the soul with inexpressible happiness. It is my constant prayer, and my most fervent desire, that the counsels of the Presidency and the whisperings of the Holy Spirit, may be my sure Guide in all my ministrations among you, and that all my instructions to you, my counsels, my writings, and my conduct both in public and private, may be dictated and inspired by the Holy Ghost. If such be the case, I can benefit you in the name of the Lord; if otherwise, I shall be only as sounding brass, and all my efforts will be in vain. Saints, will you help me by your faith and prayers, to obtain a great measure of the Spirit, not only for my sake, but for your sakes, that God may make me a blessing to you, through the ministration of the Holy Apostleship, in imparting the words of life—the gifts of the Spirit,

that you may be strengthened and comforted with the knowledge of spiritual things, with a knowledge of your duties, with a knowledge of the law of God, and be more fully prepared to endure the glory and presence of God, in that future world to which we are all fast hastening?

In accordance with the instructions of President Young, I have appointed Elder Ezra T. Benson, one of the Twelve Apostles, my first Counselor. Elder Benson will travel much among you, and you will be greatly blessed through his ministry, as one of the faithful Apostles of the last days. He is, when filled with the Spirit, in the language of Scripture, "a son of thunder," and gives forth his testimony in the wisdom and power of God. May God Almighty bless him among the Saints in Great Britain, and make his voice to be heard like the sound of a mighty trumpet, awaking the Saints to life and energy; and among the wicked may it be like the voice of terrible thunder, arousing them from the death-slumber of ages.

I have also appointed Elder James A. Little my second Counselor. His duties will be more confined to the Office, to assist in the editorial department of the *Star*. Elder Little, though young, is a man of the most sterling integrity, and his heart is full of wisdom and truth; for God is with him; his soul shall be enlarged as the ocean, and his light shall break forth as the noon day; his writings shall be inspired by the Spirit of Truth, and be highly esteemed and sought after by the Saints. Brother Little, be encouraged, for thou art beloved of the Lord, and in Him shall be thy strength, henceforth and forever.

The Saints in this country have been blessed above measure, by the wise counsels of that great and good man, Elder Franklin D. Richards, my predecessor, who has, for a long time, presided with great wisdom and dignity in your midst. The holy Apostleship has been highly honored by him. His heart has been a fountain of truth, and his bowels have yearned with sympathy and compassion for the poor Saints. By his wise counsels and suggestions, thousands have been delivered from oppression and starvation, and sent to a land of peace and plenty. His counsels have been like those of a father to his children; his teachings have been like the refreshing showers of

spring, quickening, animating, and giving renewed life to the trees of the Lord's vineyard. Through him the Holy Spirit has been shed forth like the dews of heaven upon the land of Joseph, imparting a morning freshness to the landscape. May the God who appeared to Abraham and blessed his seed forever, also bless brother Franklin and his generations; may his sons be among the chief men of Israel—wise Counselors in Zion, and Rulers in the kingdom of our God.

I shall endeavor, so far as circumstances and the Spirit of the Lord dictates, to carry out the wisely-devised plans of brother Franklin for the prosperity and welfare of the Saints, hoping that my feeble labors may also be blessed, and that God may also work by my instrumentality for your good.

I should take great satisfaction and pleasure in visiting all the Conferences and foreign Missions under my charge, were it compatible with the multiplied duties constantly devolving upon me, and which seem to require my attention at the Office in Liverpool.

The authorities and Saints should use every laudable exertion to spread the printed word, as this is one of the mighty engines of the last days to enlighten the world, and to build up the kingdom of God. The tract entitled *Marriage and Morals in Utah* is worthy of being circulated by hundreds of thousands; also many other tracts, with which you are familiar, would be of more extensive usefulness, were they more widely diffused among the people. The influence of the press in England and America is very powerful, either for good or evil. And, so far as we can bring it to bear, it is powerful in the kingdom of God, to stay, and in some measure control, the mighty torrent of opposition which is arrayed against the Saints, and which occasionally breaks forth, and threatens to overwhelm us in its angry floods. Let the Saints, therefore, seize upon the masterly facilities offered by the art of printing, and spread light and truth in every dwelling throughout the land. In so doing, they will soon see the fruits of their labors, manifested by increased inquiries, by increased congregations, and by increased numbers of the honest who will be added to the Church.

Let every member of the Church pray earnestly that he may

bring, at least, one soul unto repentance every three months, and at the end of the year, we will find our numbers quadrupled, our strength and force greatly augmented, and our funds for doing good vastly replenished.

In consequence of the many thousands that have been helped from this land, during the last two years, the funds of the Office have been greatly diminished, many heavy debts have been contracted, and we are surrounded with many perplexing embarrassments; yet, it is to be hoped, that the Saints will be prompt to help in every time of need; and that funds may roll into the Office by thousands, that the good work of gathering the poor may continue with increasing prosperity.

The Saints in Utah, feeling for the welfare of the poor in this country, have, many of them, with a liberal zeal, and with hearts full of benevolence, contributed farms, city lots, private dwellings, and public storehouses, to the amount of many thousand pounds sterling, to the Perpetual Emigrating Fund Company; and the avails of all these properties, if they can be sold to the wealthy among the Saints in these countries, will be used at this Office to emigrate the poor of our people. We exhort the wealthy Saints to purchase themselves inheritances in Utah, and thus they will throw into the P. E. Fund available means to help their poor, downtrodden brethren from this country to Zion. If our brethren in Zion can afford to give their property for the benefit of the poor, you certainly ought to be willing to purchase for the same benevolent object. I have a transcript of all those donated properties at the Office, and shall be most happy to dispose of the same to you, if possible, in time to send out several thousand Saints next spring, in season to get across the Plains early. The City lots, farms, and houses for sale, vary in value from one or two hundred pounds to two or three thousand: Come on, my brethren, and suit yourselves; now is a most favorable time for you to secure a home in Zion and to do good. The cries of the poor are to you for deliverance. Will you become their deliverers, and secure to yourselves mansions and everlasting habitations among the righteous? Or do you prefer the fate of the rich man, far away from Abraham's bosom—in



torment? The choice is your own, and you alone must abide the consequence. If you refuse this blessing, God will open some other way for the deliverance of His Saints; for He will hear their cries and provide for them; and your blessing, that you might have received, shall be upon the heads of those more worthy. This is not applicable to those who would be glad to do, but whose property is in circumstances unfavorable to a present purchase, but it is intended for the covetous—the greedy lovers of filthy lucre—who think more of their riches than they do of their souls. It is such that may well fear and tremble! for their hour is coming! and the days of their misery are fast hastening!

Wickedness is greatly on the increase, and great Babylon is now festering in her own filth and corruption. It becomes all the Saints to take strict heed to their ways, lest they are overcome, and pollute themselves and partake of the sins of these wicked nations, and perish with them. Blessed is that man who, when surrounded with temptation and wickedness on every hand, still keeps himself pure and virtuous before God. Such shall flourish like the choice grape vine, which sendeth forth its green branches in all directions, and beareth great clusters of rich, delicious fruit. His seed shall be greatly multiplied, and his generations shall be blessed forever. But cursed is that man who, after he has received his endowments, defileth himself with women, and regardeth not the sacred and everlasting covenant of life; for such shall wither away, like a branch pruned from the tree of a vineyard, which beareth no fruit, but is well nigh unto burning. “Woe unto all them who commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell.” Oh, my brethren and my sisters, let not virtue and purity of heart depart from you; for they are your strength and safeguard in Babylon, your glory and honor in Zion, your endless increase of eternal lives in the world to come.

To the Traveling Elders and Missionaries, I say, idle not away your time; labor with your mights, for the end of the harvest soon cometh; let your voices be heard in the morning, and at midday, and in the shades of evening, crying repentance unto all people;

let the halls and chapels, and private dwellings, resound with your warning voice; let the streets, the lanes, and highways reverberate the glad tidings; let the high places, the hills, and the mountains re-echo the joyful sound; let the mansions of the great and noble, and the gorgeous palaces of queens and kings, hear your testimony, till, by the power of God, the nations shall be broken in pieces, thrones be cast down, and old Babylon itself be made to shake, and tremble, and totter, and fall to rise no more. Call on the Lord day and night, for the wisdom and might of His Spirit; for the power of the Holy Ghost which giveth utterance; for the spirit of prophecy to forewarn the nations; for spiritual gifts to impart to the Saints; for revelations of the knowledge of God; for angels to protect and guard you, and to minister to and for you; for the Lord to rend the heavens and come down, and save His people and redeem the earth. Oh, how great the work to be done! Oh, how diligent ought we to be in doing it!

May blessings, and righteousness, and strength, and salvation, and the gifts and powers of heaven, be increased and multiplied upon you, until you are exalted to sit on thrones of power, and reign forever and ever, is the fervent prayer of your humble servant,

ORSON PRATT,  
President of the Saints in Great Britain  
and all European Countries.

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### CIRCULATING TRACTS.

*(From the Editorial of the "Star.")*

DURING our former Presidency in these countries, we were led to notice, in a particular manner, the powerful and beneficial influence, resulting from an extensive circulation of tracts and pamphlets upon the principles of our religion. Then, in the short period of about two years, the Church of the Saints in these lands considerably more than doubled their numbers. Meetings were generally crowded, and hundreds were anxiously inquiring to know the truth. Let the

Branches of the Church pursue the same course again, and we cannot but believe that it will be attended with the same happy results; besides, it will have a tendency to make all the members of the Church, both brethren and sisters, diligent and useful in spreading the truth.

The first and second Numbers of a new series of tracts, on the first principles of the Gospel, are now ready for circulation. The title of the first number is, "THE TRUE FAITH"; and the title of the second is "TRUE REPENTANCE." We are in hopes to issue one number every two weeks, until the series is completed. Saints, if you wish to see your numbers quickly doubled or quadrupled in these countries, spread, with an untiring zeal, the printed word, and seek most diligently to save yourselves and your neighbors. When you labor with your might, God will labor with you. When you become idle or slack, God will slacken his hand in crowning your efforts with success. Each number will contain 16 pages. Price, 2c., or 14s. per hundred.

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## ZION'S TRUMPET,

OR

### *Star of the Saints.*

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SATURDAY, AUGUST 30, 1856.

CONDITION OF THE CONFERENCES.—We have received lately, letters from several of our hardworking and faithful brethren in the ministry in this part of Christ's vineyard.

Brothers Evans and Ashby say that the Pembrokeshire Conference is unanimously serving the Lord,—paying their tithing, and building the kingdom in every way. Brothers E. D. Miles and David John are traveling and preaching diligently, despite their bloodthirsty enemies who are seeking their lives; they are having numerous throngs to listen attentively to them.

Brothers Israel and J. Evans, and T. Jones, have been preaching

by the sea in Cardiganshire, and they have had large crowds listening attentively to them, and who have purchased all the tracts they had, asking for more. There is a promising prospect for the people in those parts; but there is a great need for laborers in their midst. We consider that it was a great honor in receiving a visit from their “king.” The condition of the Carmarthen and Llanelli Conferences, according to the account of their presidents, W. Jones and D. Davies, is similar to that of Pembrokeshire—tithing is coming regularly. Brothers John Kay, of the Valley, and Thomas Williams, from the Liverpool Office, visited parts of the South Conferences. They were greatly pleased in the diligent labor of brothers T. Harris and J. Davies, in the West Glamorgan Conference. They were pleased with their visit to Merthyr, Cardiff, and Monmouthshire. Great was their praise for the singing in Merthyr: they said that they would be glad for the Presidents to seek to imitate that in their various Branches.

Through a letter from brother E. S. Morgans, of Anglesey, we understand that he, and brothers J. H. Davies, B. Davies, J. Morgans, and Noah M. Jones, who left everything in the south to go there to build the kingdom of God,—some to work and the others to travel, are testifying continually, along with the other faithful elders who are there; but they complain at the stubborn Methodists, for disregarding the God’s counsel against them, by not receiving their baptism from them. We put some of the account of the Meirion and Flint Conferences in our last issue.

All shows that the Kingdom of God in Wales is increasing, through the blessing of God on the efforts of his servants. Brethren in the ministry—you who have consecrated yourselves, your time, your labor, your disposition and everything, to God’s cause, take heart; for His angels are at your side, when you are carrying out your duty, and He himself is aware of all that you do and suffer for His Cause. Let the fruitfulness of the trees you are tending in his vineyard bear witness of your diligence. You have had the honor of treating them and nourishing them; but remember that you are also responsible! Look to yourselves if you allow the godly sap that comes to you weekly and every two weeks to go in vain.

If you are negligent, the fruit of your labor will be lackluster and out of season. It is not any old time, when everyone else has almost finished, that a President is to speak of starting to fulfill that which God's Priesthood asks.

We call your special attention to the Epistle of our President Orson Pratt. Remember that its reading is not for amusement; but to put into practice without delay, as with every other instruction that comes. Then the trees under your care will bring early fruit, which is always the most choice.

We are always glad to hear of your adventures, dear brethren, and take pleasure in chronicling your names, and your praiseworthy deeds, so that you will be objects worthy of emulation by the coming generations.

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ELDER Israel Evans is now traveling throughout the North, and Elder B. Ashby throughout the South. We would like for all the Welsh Saints, whenever the one or the other of these brethren comes into your midst, to do your best for them while you have them; for they bring life and salvation with them.

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ELDER Joseph W. Tuckfield, from Swansea, has gone to Aberystwyth to work, in order to assist in preaching the Gospel in those parts. Success to him.

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#### LETTER FROM SISTER DANIELS.

*Great Salt Lake City,  
June 27, 1856.*

My dear Husband—I received your kind letter, dated November 21, 1855, on the 12th of last May. I was very happy to learn from it that you are happy and enjoying good health. Thanks to the Lord for having restored your health from the fever you had. I hope you will take care of yourself until you are released from your calling and that you will be able to return to your loving family, according to our prayers, and praise the name of the Lord for his many blessings.

It had been nearly a year since we received a letter from you, because the mail transport is so uncertain. We were here for six months without getting one from the Eastern States, nor are there any signs that it will be any different until a daily one from the 'Mormons' themselves begins to run, which is likely to take place soon: there are great efforts being made to that end.

They are presently completing the task of making a canal from South Cotton Wood to furnish water to the lands of this city, and it extended to part of the city about a week ago. There will be another canal before long to bring the granite to the temple.

I was very confident that we would see you this year, but I learned from Bro. John Davies, the printer, that he had come across an account in the *Star* to the effect that Bro. Jones had been released and that you had been called to preside in his place. This news was not sweet to me at first, but, as you said in your letter, "that the will of the Lord be done, and his counsel be respected," is my wish, although it may not always be in accordance with the feelings of human nature."

I shall expect frequent letters from you from now on.

We learned through the newspaper—*The Mormon*, that many will be immigrating this year with handcarts. We saw the names of many of them, and many of the Welsh among them. May the Lord keep them on their journey.

There are good signs for food for men and for the animals. The harvest has begun, and it will someday be a "cash" harvest.

About half of our *lot* has wheat growing on it, and it is excellent; the same for the peas, potatoes, &c. We have been eating peas in abundance for days. My son, Thomas, planted them for me in March while Dafydd was in Box Elder.

We wintered our cattle in Box Elder. Dafydd had a great deal of trouble to keep them from dying. Hundreds of animals died last winter. The snow was on the ground for about five months. A year-old bull of Thomas's died, and one of Dafydd's work oxen in Willow Creek while coming down from Box Elder, and one cow also. Five of our calves died also; and we lost one cow; we don't know whether it is alive or not. We still have seven head of cattle, one two-year-old bull, three six-month-old bulls, two bulls, and three calves still alive.

We have a team of work horses, one two-year-old mare, and two excellent one-year-old mares.

We have not experienced a shortage of bread, cheese, meat, or butter, although a general shortage is predicted, for the grasshoppers have destroyed practically all of this year's crops.

The Prophet Brigham and his Counselors have made predictions, and exhorted "the people to store the products of their fields carefully, lest the scourge of disobedience smite them with a famine," so that everyone could remember the words that he and others said. It is good that they have done this, for after the famine came Brigham Young and others were seen contributing generously, saying to the needy, "*Come on boys*," and telling them that their white flour would increase further. One brother contributed all he had in his barrel except for the residue on the bottom. A while later when his wife went to shake it,\* to her surprise, she found the barrel half full. She asked her husband if he had put flour in the barrel. He said that he had not. He himself went to see and found that it was as his wife had said. This reminded me of the story that you sent of the dream you had there about the shortage here when you saw the angels ministering to the Saints, &c.

My son, Thomas, and his family are living in Box Elder. As I said before, one yearling bull of his died. He still has a fine team of oxen, five head of cattle, together with heifers and calves. He has two children: Mary Jane and Thomas. . . .

All the Welsh in this place are well, and send fond regards—the two brothers Jeremy and their wives; Daniel Thomas from Esgerhydd, and David Williams from Ystrad.

Remember me to my sisters, their husbands and children, and to your brothers and your sisters also, and to your mother if she is still alive. I hope they will come soon to the way of life. I say once again that I have come to the only way that leads to eternal life.

I wish for you to remember me to Sarah Williams, Cerbyne, and Anne Lewis, Cwmcoch, and their families, and to the family at Llawbarth, the family of the *Plough*, and my former neighbors, and all the Saints regardless of who they are.

Henry Harris, formerly from Talog, sends his kindest regards to

you and to the family at Rhyd-y-garreg-ddu, and wishes you to make every effort to bring them into the Church, so that they can come across the same time as you to safety.

With wishes for your temporal and spiritual success I remain

Your loving wife,

MARY DANIELS.

\*In the foregoing example we see that God is the same to the Saints in these days as He was when he blessed the meal in the barrel and the oil in the cruse.—Editor.

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### HAPPY IS THE MORMON.

(Tune—"Pop Goes the Weasel.")

Although everyone under the sun,  
 Feels completely dissatisfied;  
 And is bedeviled by headshaking,  
 Happy is the Mormon.  
 He never tries in his life,  
 To please the unwise ones;  
 He walks by the mind of God,  
 Happy is the Mormon.

Let the world's chief mockers join,  
 They bellow like goblins;  
 "The Saints have naught but utter deceit,"  
 Happy is the Mormon.  
 Let the proud lift up his head,  
 Swelling most cruelly;  
 Let another make a great rebuke,  
 Happy is the Mormon.

If preachers "of great talent,"  
 Shout in services;  
 "That the Saints are full of fraud,"  
 Happy is the Mormon.  
 Let them travel each town and land,  
 And tell their stories,  
 Coldly shouting with ugly cry,  
 Happy is the Mormon.



When trials and tribulations come,  
    Again from enemies,  
Ones without religion, only a figment,  
    Happy is the Mormon.  
He suffers pain and scorn,  
    Needlessly at times;  
To bring comfort to his brother,  
    Happy is the Mormon.

When traveling many places,  
    To benefit men;  
Although adversity's his lot,  
    Happy is the Mormon.  
When at times he is seen,  
    I tell you, in tight corners,  
With nowhere to rest under the sun,  
    Happy is the Mormon.

Let savage and civilized nations,  
    Battle in their thousands;  
And they fight in their anger,  
    Happy is the Mormon.  
Come pestilence and black hunger,  
    Let them destroy horribly;  
Let the great throng go to the grave,  
    Happy is the Mormon.

As he knows that so it shall be,  
    Signs and signals,  
And that God will justly give them,  
    Happy is the Mormon,  
From the disaster will escape,  
    All who are faithful—  
When beyond plague and pestilence,  
    Happy is the Mormon.

When the hills leap like rams,  
    The waves of the deep roar;  
When the world shakes from its bases,  
    Happy is the Mormon.


When the "summer" goes completely,  
 The world ignites in sparks;  
 When elements melt like wax,  
 Happy is the Mormon.

*Formerly of Merioneth.*


JOHN DAVIES.

### MISCELLANEOUS, &c.

A LETTER from the camp says that the companies of the ships *Thornton* and *Horizon* have arrived there safely. The handcart companies were to start across the Plains, July 14.

 WE were obliged to omit the article on the *Difference between the Baptists and the Latter-day Saints* this time for lack of space. The *Letter from Brother Jeremy* will be in the next.

"DIVINE AUTHORITY."—A new printing of this treatise is ready, and available in the Liverpool Office.

 WE have just received a Letter from Apostle Ezra T. Benson, from London, giving an account that the halls of the Saints there are filled with listeners eager to hear the truth. After spending about six weeks on the Continent, he intends to come to Wales.

RECEIPTS FOR BOOKS FROM AUGUST 15 TO 26.—Thomas Stephens, £5; John Thomas, 8s.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 19.]

SEPTEMBER 13, 1856.

[VOL. IX.

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LETTER OF THOMAS JEREMY.

*Great Salt Lake City,*  
*June 29, 1856.*

DEAR BROTHER DANIELS,—I have just returned from your house, and there I had the great pleasure of reading your lengthy letter to your wife; I am glad to understand that you are enjoying good health, which is one of the precious gifts of your God. Since your wife is sending you a letter herself with the letter carrier that leaves here next Tuesday morning, I shall not give you news about them to you, but I shall just say that they are comfortable, and the Lord is prospering them, and David is a big, strong and brave man much like his father.

I had the pleasure this morning of hearing two of the Apostles of the Latter Days addressing the Saints in the *Bowery*, namely P. P. Pratt and Amasa Lyman. After Apostle Pratt had given a brief account of his mission through the southern settlements of this Territory, he then remarked on the great strength and power that follows the Saints of God, who are anointed in his holy Temple, although they may not have felt much at the time, but were anointed for the time a call would come for the power of that anointing as in the case of David of old, killing Goliath, &c.

The topic of Brother Lyman was most especially to exhort the Saints to beautify the dwelling place of Zion more and more

continually, so that there will be no cause for us to be ashamed when Zion comes down from above. He exhorted all of us to follow our revered President Brigham Young in building, planting, &c., so that Zion may be glorious, for no doubt the great will come from among the nations of the earth.

The work of the Lord is prospering here, though not as quickly as we would like, for the grasshoppers destroyed the greater part of the grain crop last year; yet great preparations are being made to complete the Temple. There is a great canal under construction to bring water from the Big Cottonwood to this city, in order to transport the *granite stones* in boats; the canal will be about 15 miles long.

The work will increase here more than double after we get our harvest in. The crops this year are unusually good; it is believed that there will be twice as great a yield in the crops this year throughout the Territory than in any previous year from the time the Saints first arrived here.

The advantages of the Saints here have not been as good as they wished in order to send for their relatives and the deserving Saints from there, but things will get better soon. Let the Saints there remember that Zion has not been built yet; until then strength of arm and shoulder will be necessary to carry the work forward, for the time is short and the labor is great, and it is as much as we can ever do to get ready before the Lord Jesus comes to visit this earth. O, how lovely, brother Daniels, it is to be able to labor in the vineyard of our God; may the Lord bless you with the strength and power of the Priesthood which you received here; may the angels of the Lord protect you day and night from our enemies and wicked men, for there has never been a good man on our earth who has not had enemies. You are remembered by here in the house of the Lord, and several of the faithful brethren ask me, "When is Brother Daniels returning?"

When I returned here I had a great reception from President Young and his Counselors, and others; the first thing they said was—"God bless you brother Jeremy." Things like that were a great comfort to me if not to anyone else.

I wish for you to remember me to the dear Saints there a thousand times over, but to no one more than to President Daniels. I wish for

you to give my best to my sisters, and to their husbands and their children, and to all who may ask about me. My family is of the same heart as I in wishing to be remembered to you. Give my best to your Counselors, and Brother Thomas Harris and his family.

If you deem this writing worthy to appear in the TRUMPET, it is at your service.

I shall rest for the present time.

I am, as always,

Your brother in Christ,

THOMAS JEREMY.

### LETTER OF GWILYM DDU.

*Great Salt Lake City, June 26, 1856.*

DEAR BROTHER DANIELS,—I was promising to myself much rejoicing and mental pleasure this coming autumn, inasmuch as we were expecting your return home from your mission; but when we learned the story from the “Star” we were disappointed in our expectation; but inasmuch as your mission will continue, and it is unlikely that we shall have your association this season, yet we rejoice together as Welsh brothers and sisters, that it has fallen your lot to be the President over our fellow nation in the land of our birth. May the gracious Lord keep you and impart to you the Spirit of your holy calling is my sincere and constant prayer, yes, I dare say, the prayers of all your acquaintances from among the Welsh, together with other nations in Zion.

I shall not take it upon myself in this letter to write about much of the news to you, since Sister Daniels will write that. There are better signs for sustenance of men and animals this year than there was last year, since we are not troubled by grasshoppers so frequently, although they have destroyed some few in some places of the Territory this year, but nothing in comparison to last year.

I am a bit concerned about my daughter, Mary, at present, since she has revealed in a letter to me her wish to come away; and I answered her that I would pay her expense as I did with Henry; but

the way appears to be closed at present, since the Public Works have been idle since the last part of last year, which was brought about by the scarcity of food because of the grasshoppers and the drought. If the work had continued I would have paid into the Fund before now, and then I could send for her by next season. Also the rules of the Fund are more strict now than they were; one must pay in full now before sending for someone. I do not know how things will turn out next fall; it is said that the Public Works will begin after the harvest, but it will be late at that time to send for her by the next season. I wish for you, dear brother, if you see any chance to send her as a servant to someone, that is, if that is not a trouble and a hindrance to you, for I consider that the weight of your calling is already great without anyone burdening you with some errands like this. I have paid Capt. Davies and Brother Sykes; I built a house for each of them last year, and I am still willing to do my best in behalf of Mary.

The Neff family mentions you frequently and they send their regards. Ann and I were glad to see your letter and to learn that you have seen her mother. May the Lord bless your effort to bring some of them if not all, to gain salvation. Dear brother, I long to see you and have your association.

Your loving brother,

WM. LEWIS.

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#### LETTER OF JOHN PARRY.

*Winter Quarters, July 27, 1856.*

DEAR BROTHER DANIELS,—According to your wish, I herewith send a little of our story to you by letter, hoping that you will forgive its brevity and its mistakes, for I am in a great hurry.

I am pleased to let you know that I and my wife are well, and that the camp in general is enjoying extremely good health. It is not useful for me to give an account of our voyage across the ocean to you, since that has already been done by others. But I will say that we had an unusually stormy voyage, yet no one died except a few infants. We came across in about five weeks, to Boston, which is an unusually

beautiful town. We came from there to Iowa city on the Railroad. All were healthy, except for a few infants, among which was my own little child. We were eight days traveling on the Railroad, and we stopped in Iowa city for three weeks; then about three hundred of us started towards here. Edward Bunker is our President, and three of us have been set as Captains of hundreds. We arrived here with our handcars in about three weeks quite successfully, about 300 miles, with no deaths except for one infant, although we had some old people, from eighty to one hundred years old, who were carried in the wagons with the provisions.

Several grumbled because there was not an abundance of food given out, and some stayed behind because of it; but I lived on what was given out, and worked as much as any man in the camp, and you understand that I am alive, and looking better and healthier than I ever did before, although I consider the rations quite small; at the same time there was wisdom in that, for practically all of us had more *luggage* or dishes than were allowed. And through that plan the unnecessary things were sold for butter and bacon, &c., so that we are now ready to start across the plains, although we must yet scale back on several things.

I do not think that anyone remained behind except for those who were unable to pay anything toward their own transportation. Plenty of food is allowed for us from here to the Valley, besides that which is anticipated for our arrival.

We have been here since a week from yesterday, and we intend to start for the Valley next Tuesday if we can get everything ready for the journey.

America is a beautiful and attractive land, with an abundance of everything except for inhabitants. I have not seen anyone who is repenting for having left the old country, rather they praise God for their deliverance from it. We have heard that the prospect is for a particularly good harvest in the Valley this year. Everything is well with us. The handcart companies are going forward *first rate*. It is easier for us to walk twenty miles per day now than it was for us to walk ten at the beginning, and all are increasing in strength and

health, according to the prophecy of the Prophet Brigham.

I don't have time to write more now; I cannot find time to write to those I promised. I wish for you to remember me to all the Saints in Wales, especially my brothers and sisters in the North. I would really love to see them receive redemption from the cruel captivity of Babylon to the glorious freedom of the children of Zion.

Thomas Morgans is with me now, and he sends his fond regards to you. And I send my warmest regards to you and to your Counselors, and to the Conference Presidency of Denbighshire and to the Saints under their care. I wish for your success in all things.

I am your brother in Christ,

JOHN PARRY.

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#### FEELING OF A MISSIONARY.

*Builth Wells, August 25, 1856.*

MR. EDITOR,—I am pleased to have the present opportunity to give you a brief account of my travels through the country. I am fully determined to complete the counsel I received from you with regards to laboring among the world, although I am frequently under many difficulties. I preached out-of-doors last night to several attentive listeners. I have not baptized anyone as yet, but there are several in this town, and in other towns, who believe the principles, but they do not have enough courage at present to obey, because there is no Branch established here; I have faith that some will come out before long. The enemies of the truth are causing great confusion in some places of Radnorshire, heckling me when I preach, and they encourage their children to shout and scream, until the honest in heart feel, and come to understand that all this is a device of the devil, to prevent men from listening to a servant of God preaching the eternal gospel in the fullness of his blessings. I am heartened by the Spirit of God, until I feel brave in the heat of battle, having full assurance that God is with me.



Brother John Jones, formerly the President of Brecon Branch, was with me preaching like a giant in Llanfair and Rhayader, &c. Brother John was like a father to me as long as he was here, and my wish is for the blessing of the Lord to follow after him.

I feel well with the work of the Lord, and thankful to have part in this great and important work. I take great delight frequently in going aside in secret to pray to the Lord. This in haste from

Your humble brother in Christ.

JOSEPH GRIFFITHS.

---

### THE LAW OF TITHING.

(M. N.—8.7.)

HAIL and welcome the law of Tithing,  
 Come forward to have your share,  
 You have been much despised  
 And attacked in many places;  
 Now you have visited Wales,  
 In your great nobility,  
 And in the name of him who created  
 All of heaven and earth below.

You were warmly welcomed,  
 By the venerable Abraham,  
 And he taught his family,  
 To exalt you in perfection;  
 Jacob also glorified you,  
 Respecting you everywhere,  
 And from all his property daily,  
 You received a tenth part.

No one can honor you  
 Without the faith of old Abraham,  
 These are they who truly embrace you,  
 And love you like a mother;  
 All who lack the faith as noted,  
 Perceive you mistakenly,  
 Considering you as oppression,  
 Plundering them of all their standing.

But those who possess a part  
 Of the dear precious faith,  
 Believe that it's their welfare you seek,  
 And you elevate them each day;  
 They believe too all the laws,  
 Which are to come from Zion dear,—  
 They'll not transgress, and will not fail,  
 In all the subjects of heaven above.

*Flint.*

T. CONWAY.

---

## ZION'S TRUMPET,

OR

### *Star of the Saints.*

---

SATURDAY, SEPTEMBER 13, 1856.

NEWS FROM THE VALLEY.—We call the attention of our readers to the letters that are at the beginning of this issue. There are many brothers and sisters in Wales who were promised by their relatives in Zion, that they would send for them before now, but have not done so, for which reason many are disheartened and are losing hope that they will ever be sent for. But through the letters of brothers Thomas Jeremy and Wm. Lewis, the Saints understand that this delay has been caused by the hard times there have been in Utah Territory lately because of the grasshoppers, &c. We understand also through the “Deseret News” and through several letters besides the aforementioned, that there are better signs for a more abundant harvest than have ever before been seen.

We quote the following from a letter written by B. Young to Orson Pratt, dated June 30:—

“The Indians are quiet, and many of them are busily engaged in agricultural pursuits; those hostile in the spring, with the exception of Tintic, have come in, and he is expected shortly.

“The harvest will commence shortly, a little barley will be cut

this week, and some wheat next, but not much before the 15th or 20th of July. Provisions, of course, continue quite scarce.

“Water is quite scarce for irrigation, which will cause the loss of some grain. We have brought the Big Cottonwood down, so that it can be brought to the *five-acre lots* and the east part of the City, and are still working more or less on that Canal, which will, eventually, prove of great benefit to this City, not only in furnishing water for irrigation, but for the transmission of *granite rock* for building purposes. We hope to get it into operation this fall.

“The health of the community is generally very good, and the crops generally look well. We shall forward teams and provisions to meet the emigration companies so soon as we can get sufficient harvest, from which we can obtain supplies of flour.”

---

EMIGRATION.—All Saints who wish to emigrate this autumn, are instructed to send to us, immediately, their £1 deposits, names, ages, where born, occupations, and addresses. We shall probably send out a ship some time in October; and desire to know at least one month before it sails, how many passengers wish to be accommodated. The ages of all infants under twelve months are required.

---

### FLINTSHIRE CONFERENCE.

*Rhosllanerchrugog, September 1, 1856.*

MR. EDITOR,—The above conference was held in Mold, Sunday the 24th of August, when we had the association of several brethren and officers with whom we had not been previously acquainted. The Council was held in the morning; it was begun with singing and a prayer by Elder Samuel Parry, Rhos. Then President Thomas Rees spoke on the purpose for our having come together, and about the privilege of meeting together to deal with the work and service of the Lord in these days.

Then the scribe was called on to read the report, the total of which is as follows—Elders 19, Priests 3, Teachers 5, Deacons 2, Baptized 2, cut off 3, scattered 9, total 103. After that we were

encouraged by brother Israel Evans; he taught enthusiastically and warmly about the work of God on the earth. Then all the authorities of the Church were unanimously sustained, and then we received profitable and beneficial teachings from Israel Evans and from President Thomas Rees. The morning meeting was concluded with singing and a prayer by Griffith Roberts.

Sermons were given to a very large congregation by brothers Griffith Roberts, John Jones, and Israel Evans. In the evening brothers Noah Jones, Griffith Roberts, John Jones, and Israel Evans preached. Some of the Saints' enemies had come together there, wishing to cause a commotion, but despite that, some received the truth. Only two were baptized that night, with signs for more. The brethren received the power of God's Spirit to preach the gospel throughout the day, and the honest in heart took pleasure in hearing them. The work of the day was concluded with a prayer by John Jones.

T. REES, President,

A. CLARKE, Scribe.

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[We received another letter from Elder J. Jones, which contains the same account as the previous one. We are very glad to learn of the success and the good signs that are following the labor of our brethren in the North.—ED.]

---

### THE PRIESTHOOD.

There is some great disturbance,  
 In the camp;  
 Those with great gifts now,  
 Fear our stand;  
 The power of the Priesthood is,—  
 It will conquer,  
 False religions of all kinds,  
 Hallelujah.

This one yields authority,  
 Over the Saints;  
 While our mien is joyful,  
 For our privileges:

It governs undeniably,  
All the worlds,  
This one exalted our dear Father,  
Up to heaven.

Without it God could not have  
Created the planets,  
Nor given them according to their nature,  
Holy laws;  
On our little orb,  
Are found,  
Countless thousands,  
Very clearly.

Of objects large and small,  
To our astonishment,  
Through its power they now exist,  
From the Deity;  
Laws of nature under the heavens,  
Are governed.  
By the strong Priesthood,  
For our comfort.

Noble power of a high order,  
It presides,  
It is a branch of the foremost one,  
Who will deny it?  
There are blessings galore in it,  
Praise for religion,  
This will be the basis of the Lord's throne,  
For ever more.

Jesus our dear friend was called,  
As a Priest,  
Through a sacred oath by his Father,  
And consecration;  
An infinitely higher post was given,  
To the Rose of Sharon,  
Than to the Priests of high degree,  
Through the order of Aaron.

Up to the Father's great throne,  
It can ascend,

And the lowest realm as a blessing,  
It governs;  
There is no beginning to it, hark,  
It is eternal,  
It is not some nebulous shadow,  
It has substance.

Through almost the whole universe,  
Cannot be found  
Its parents, nor any proud ancestry,  
Which exist;  
If I look ahead through faith,  
In ages to come,  
I shall find no end to its day  
Through the centuries.

Since Christ our heavenly Lord,  
Possessed,  
This office while on earth,  
He bestowed;  
The same order on myriad hosts,  
Of human kind—  
I shall see them at journey's end,  
Over in Zion.

To the desert the woman went,  
To hide away,  
Because the old dragon every day,  
Was bothering her;  
Truly there she stayed,  
For centuries,  
And darkness across the land,  
Spread out.

Back to heaven—divine senate,  
Was taken,  
The true strong Priesthood,  
To the throne;  
This the serpent and its wrath,  
Could never spoil.  
Through our world to it is sung,  
The sound of Hosanna.

A bright light was seen yonder,  
Appearing,  
There are myriad blessings nearby,  
Awaiting us;  
Well, prithee, what was it—  
Shedding light,  
For a very loud shout,  
Was heard there.

It was an angel in heaven,  
Coming down,  
And he had the Gospel,  
In authority;  
And to the Prophet Joseph Smith,  
He revealed it,  
His name will be revered for ever,  
For what he received.

Elijah has come,  
To the continent,  
All that previously existed,  
Will be restored;  
And the boy child also came,  
In great power,  
I'll give praise along the way,  
To Christ Jesus.

Joseph, the great Seer,  
Received it,  
And on hosts on the earth,  
He bestowed it;  
For the strong angels of heaven,  
Substantially,  
Ordained him,  
An Apostle.

A stone from distant Gomorrah,  
Which was in the earth,  
Was broken untouched by hand,  
Recently;  
It rolled from wave to wave,  
Conquering,  
Till it came to this island;  
To give us joy.

All mankind's wisdom,  
 Will be abolished,  
 Through the strength of God's Priesthood,  
 It will be vanquished;  
 Now it's seen in a clear light,  
 That truly,  
 The great ones were dreaming,  
 Who gave explanations.

The boy child is now in power,  
 Within Wales.  
 The lovers of big salaries,  
 Are trembling;  
 False teachers of all sorts,  
 And the bishops,  
 And religious counter to God,  
 Fear Zion.

Because I am one of the Saints,  
 I give praise,  
 Ineffable is the privilege,  
 Which I own;  
 Namely to have an office in God's Church,  
 A spiritual office,  
 It is not a feeble human one,—  
 It is most powerful.

Let us Saints join with one voice,  
 To give praise,  
 To our holy Father in heaven,  
 And glory;  
 For the synagogues of the earth,  
 Will be shattered,  
 And the cries of all the "Reverends,"  
 Will be silenced.

Thanks be, I see a Temple yonder,  
 In the Valley,  
 Where the King will come later on,  
 Quite suddenly;  
 While I shall go with happy song,  
 When I'm called,  
 Within its sacred walls,  
 Such is my aim.

*Lately of Haverfordwest College.*

DEWI IOAN DYFED



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### “MARRIAGE AND MORALS IN UTAH,”

HAS just come off the Press. Its price for the Conferences is 7s per hundred; for the Branches 8s per hundred; and to the public 1c each. Let no faithful Saint be unwilling for anyone of his neighborhood to be ignorant of the contents of this pamphlet. Let everyone strive his best to disseminate this pamphlet according to the counsel of God. We have put the following on its wrapper:—

“Friends,—Do not let the influence of false religion stir up your passions to disregard our message to you; for it is an irrefutable truth that God has spoken from heaven that which you must do to be saved. If you were to do every other thing which every sect commands, and neglect the commandments which God has revealed, you would not be saved. Eternal life never was, nor is it promised except ONLY through obeying EVERY WORD THAT COMES FROM THE MOUTH OF GOD, whatever that word may be. The religion of whosoever changes one jot of the commandments of Jesus Christ cannot be divine even if they were professed or praised by the world, or if all the human wisdom of the world were to claim the contrary; consequently, for the sake of your eternal salvation do not be beguiled into believing them. Also, if every preacher, author and editor join together in affirming this, do not believe them, for they are our enemies—hireling preachers, who treat the Word of God deceitfully, and lest their business fail, they proclaim every lie about the Saints of the Most High God in order to keep you in darkness, and to prevent you from going to listen to and understand the doctrine of the Saints, and to hear the word of God preached as it is in Jesus. Let your feet be free from the traditional fetters of the fathers, and go to listen to the Latter-day Saints, those who preach in your neighborhoods—and open your doors to the servants of the King of Glory to come in to preach the gospel of peace, which will bring a witness to you through the Spirit of God of your approval before him.”

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 20.]

SEPTEMBER 27, 1856.

[VOL. IX.

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### LETTER OF PRESIDENT D. JONES.

*Camp of Israel,  
Near Iowa City,  
July 4th, 1856.*

My dear Brother Daniels,—As you see I am still alive, although you fear by now, perhaps, because of my long silence, that I am on the *Plains*, or in the other world. The truth is, the care of the 700 people who were entrusted to my care had so heavily overburdened me, that, by the time I reached here, I had hardly enough strength in me to live any more, and it was not for nearly three weeks that I nor anyone else knew in which world I would be the next day. By now, through the goodness of my God, there is hope that my life will continue who knows how long. Thanks be to him for that.

I wrote to you at length from Boston. Thank you for your comforting letters from there, and I received one here too, which proves that neither the ocean nor the continent has diminished the love which has bound us together for so long, and inseparably I hope.

We came from Boston to here in eight days by railway, and for £2 6s. each, half price for those who were under 14, and bringing a hundred pounds at no charge.

The common people of this country treated us humanely, although some wanton and evil men tried to entice some of the sisters away in every place where they had a chance, and in several

towns, such as Buffalo, Toledo, Chicago, and Rock Island, especially the last, we were obliged to mount an armed watch on the carriages, on Saturday night, and fight with crowds of hounds such as those that were once in Sodom throughout the Sunday with arms, clubs, pitchforks, and swords in order to keep them from rushing on the sisters, and indeed all the brethren fought well until victory, and although we had very little *help* from the Sheriff and his army, he was kind enough to give us the freedom to defend ourselves, and no sooner was that obtained than the little Mormon army rushed into the middle of the throng, outing a swathe before them as wide as the road, and *guess* who was leading them. The next day it was proved before the Mayor that these bloodhounds had sworn allegiance to each other in order to help each other to steal the fairest of our women to serve their own devilish purpose, and it was thanks to the power of arms and the bravery of my fellow soldiers that they did not succeed. In the first town I mentioned I had to assemble a few select men and clear the *station* before us, with the permission of the *Station Master*, of the savages who were rushing into the midst of and *insulting* the sisters when they were changing carriages and their goods, and they threatened to cut the throat of the first who came into their midst to that end. Oh, how thankful I was to be able to settle the company on this sacred ground, in the midst of Saints and brethren where they would be safe. I felt as though my work was almost over, and the innocent little flock spared from the teeth of wolves, and brought safely to the fold each and every one. Apart from that worry, we came this far comfortably, cheaply and successfully, peacefully and without complaint and with unity and love increasing among us. In a word, I cannot praise too highly the dear brethren, and there were not too many exceptions among the other sex, and those few almost cost the best lives in the camp. Only damnation, trouble and pain follow the devil of love on the road to Zion, and this is the main *hobby* of the evil one in order to ruin the young and torment their leaders who give them better counsel. But enough about that, although we have to guard the camp here with a strong force in order to keep the foxes out at night, and you would laugh to see the occasional one in the snare. Thanks be to our God that the faces of all the Presidents who are here (and they are here from the four corners of the earth,

now on their way home) are set like flint to defend and safeguard the chief adornment of the other sex at all costs.

Three companies set out with the handcarts some weeks ago, one of them from Wales, about 300 in number, about three weeks ago. They left in the midst of loud shouts of Hosannah and rejoicing. I escorted them the first day and their only concern was that I would not be allowed to go with them: because of this many cried; but I was advised to stay here to help President Spencer, &c., to start the companies before us. Over two thousand people have come here from England, after me: over a thousand have started out for the far west; three companies of men on foot, comprising about 1500 people, intend to leave next week.

I was appointed to supervise the wagon and carriage camp, including nearly a hundred teams, or at least to start it until President Richards catches up with us, and I intend to start this week. In their midst are between 150 and 200 Welsh people all at *first rate*. Yet the strong western winds here have winnowed some chaff on this threshing floor, or the occasional wheat seed to the doorstep to hide until the next sowing season. No one has been excommunicated as yet, and only one of the 707 has died, namely Sister James of Tredegar, and a few infants as I noted before.

Our dear President Spencer is proving himself to be a better man all the time the greater the burden that rests on him, so that everyone here considers him invaluable.

Services are held here every Sunday, and throngs came from the country and the towns to them, including many Welsh people among others who live near here. The meetings are often in the evenings, and there is a prayer night and morning in every tent at the sound of the bugle for that purpose. There is remarkable unity and brotherly love here through everything, whatever language, race or nation, hardly any difference is seen. Nearly all the remainder of the American Elders who came here across the *plains* the same time as you and I, are now on their way home under full sail as conquering giants; and if you were here too, the *ranks* would be nearly full.

People come hundreds of miles here for the express purpose they say of seeing for themselves if the wonders they have heard about us and our camp are true: carriagefulls of them are seen here almost

every day and hour, and they all marvel at the scene before them, and indeed our big white city on the top and the slopes of a beautiful hill and open country looks very fine, especially when the sun shines on it; it glitters rather like that city which John once saw from the top of that mountain. The large round tents are in straight rows, with their number above the door; the square tents are as straight in other rows, and the wagons with their white, red, black, yellow, and multicolored covers are a round wall meeting each other, and their tents another wall outside that. Everything inside and out, and even the roads are kept as clean and pure as though you were in a nobleman's park. Not infrequently heaven rains down tears of joy profusely on our heads, until there is scarcely a dry thread on anyone, in the midst of which echo back through the air the shouts of the songs of Zion mainly from the sisters when the water streams from their gowns of silk and satin. Although there are in this *pickle* scores who were brought up too delicately almost to tread the ground at home, let alone lie on the ground in our Father's great bedroom with no cover but His blue airy coverlet. They get neither cold nor chill, and it is all merely delight to them; they rise from their beds sometimes with the dew of heaven like incense smoke rising in columns from their clothes, a monument to their sacrifice for the gospel of Jesus, while praise to God issues from their lips and no complaint.

President Snow visited us recently from St. Louis, having just returned from the Valley.

No doubt O. Pratt, Benson, and Phineas Young have arrived there with you by now; when you see them, give them my very fond regards.

All news from the Valley is very comforting, and while peace reigns there, over here nothing is heard but the sound of war with forces from the Eastern States swarming toward Kansas to meet the forces of the slave traders of the South on a battle ground which is already scarlet from men's blood, yes, *men* who were nursed on the same breasts, and were nourished from the same valleys have swords locked together on their own hearths, and their father cannot understand who is at fault, who is to be helped, but rushes his armies to kill both sides as they please! While the poor things are quarreling about the soil which will fill all their heads before long, the Saints

are thus left in peace to go safely home through the middle of them this year again! Great is the wisdom of our God and the precaution of his shepherds.

You will hear from me again from Council Bluffs. Until then, dear brother, Farewell; the Lord bless you with every competence to fulfill our important position to His satisfaction, to your own and to all the Saints', and bless those who bless you and all our fellow workers.

This with fond remembrance to all, the brethren in the Office, and all the Officers and the Saints, is the fervent desire of

Your dear brother in Christ,

D. JONES.

---

## DIFFERENCE BETWEEN THE BAPTISTS AND THE LATTER-DAY SAINTS.

*(From the History of Joseph Smith.)*

WE will now attempt to show the difference between the Baptists and Former-day Saints.

1. The Former-day Saints baptized for remission of sins, Acts ii. 38. The Baptists baptize only those who are supposed to have their sins forgiven before they are baptized.

2. The Former-day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite, with the promise that great spiritual improvement would follow, Acts ii. 38–41. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to “get religion” where they could find it.

3. After baptism, the Former-day Saints prayed for, and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xix. 6. The Baptists say, “They regard such mummery with as much disgust as all Christians do.”

4. Having, as they supposed, the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the

power of working wonders, and professed to heal the sick with holy oil; James v. 14, 15. Also to the power of prophecy; 1 Corinthians, from chapter 12 to 14. It need not be added that the Baptists stand far removed from “such conceits,” and have no part in them; nor in anything pertaining to the gifts and power of God: or, to use the Apostle’s own words, “they have a form of godliness, denying the power.”

5. Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to the Baptist logic) Moses forbade them to add to, or take from; Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. “The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness,” separates them to an impassable distance from the Former-day Saints; and how, with all these differences, the Baptists should ever have been thought, by themselves, or anybody else, to be the Church of Christ, is difficult to imagine!

6. In order to carry on their strange work, or order of things, the Former-day Saints had two Priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the higher, or Melchizedek Priesthood, was to hold the keys of all the spiritual blessings of the Church, as Jesus said, “I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven,” &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. “To you it is given to know the mysteries of the kingdom”—to have the heavens opened unto them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant; Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from those who are and were counted the offscouring of all things;



and who, as the Baptists would insinuate, "did aspire to a dignity," which they say, "belongs alone to Him who is the only Priest forever after the order of Melchizedek."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to show, that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints; and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honorable body, in the disgrace of that sect which was "everywhere spoken against."

---

### SHUTTING DOORS.

*(From the Deseret News.)*

'Don't look so cross, Edward, when I call you back to shut the door; grandmother feels the cold wintry wind; and, besides, you have got to spend all your life shutting doors, and might as well begin now.'

'Do forgive me, grandmother! I ought to be ashamed to be cross with you. But what do you mean? I am going to college, and then I am going to be a lawyer.'

'Well admitting all that; I imagine Squire Edward C—— will have a good many doors to shut, if ever he makes much of a man.'

'What kind of doors? Do tell me, grandmother.'

'Sit down a minute, and I will give you a list.

'In the first place, the door of your ears must be closed against bad language and evil counsel of the boys and young men you will meet with at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s prospects.

'The door of your eyes, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man; you will have to close them sometimes against the fine things exposed for sale

in the shop windows, or you will never learn to save your money, or have any left to give away.

'The door of your lips will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to blow open; and if not constantly watched, will let out angry, trifling or vulgar words. It will backbite, sometimes worse than the winter's wind if it is left open too long. I would advise you to keep it shut much of the time till you have laid up a store of knowledge, or at least till you have something valuable to say.

'The inner door of your heart must be well shut against temptation, for conscience, the doorkeeper grows very indifferent if you disregard his call; and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going down to ruin.

'If you carefully guard the outside doors of the eyes, ears and lips, you will keep out many cold blasts of sin, which get in before you think.

'This shutting doors, you see, Edward, will be a serious business; one on which your well-doing in this life and the next depends.'

---

## ZION'S TRUMPET,

OR

### *Star of the Saints.*

---

SATURDAY, SEPTEMBER 27, 1856.

TITHING.—Should any Latter-day Saint be excused from paying tithing? As this question has arisen in the minds of some, for their satisfaction we design answering it in a plain and brief manner.

The law of tithing is an eternal one, obligatory not only upon the Saints, but upon every son and daughter of Adam, so far as

they have a knowledge of it, without any regard to their position or circumstances, whether they be high or low, rich or poor, Saint or sinner, Jew or Gentile. One tenth of everything which men obtain belongs to the Lord, and should be placed in the hands of his servants, to be used in the way He may direct, for the building up of his kingdom.

The tithing is a tribute which men owe to the Lord for the use of the earth which He has created for their benefit; and they should consider the payment of it as a continual acknowledgement that all they have belongs to him, and is only loaned to them for their use. Taking this view of the case, whether they obtain much or little from the elements which surround them, they equally owe a tenth of it to the Lord; and that too, whether it amounts to only one farthing, or to tens of thousands of pounds.

The question has been asked us, whether those Saints should pay tithing whose income is so small, that if they do it they will either have to go without bread, or run into debt in order to live? We think the above has answered this question plainly, but will further add, that the Lord, in revelations on the subject, has excused no class of his people from the payment of this tribute, and if He has not, we certainly have no right to. It is a matter that lies directly between every man and his God. It is the duty of the servants of the Lord to instruct the Saints in the law of tithing, the same as in other commandments which they are required to teach them, then the responsibility of keeping it rests with them, and they will be rewarded according to their works.

The question now arises, what will be done with the poor whose income is so small, that if they pay their tithing they must suffer for bread? We answer, let those who have more abundantly, administer to their wants. The Bible tells us, "He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse;" and in a revelation to Joseph Smith, the Lord says, "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is

past, the summer is ended, and my soul is not saved!"

It is incumbent upon those who minister in the offices of the Priesthood to instruct those who have it in their power to assist the needy and destitute in their duty in this respect, and to give them an opportunity of showing their love to the Lord and his kingdom by administering to his poor.

In places where the Saints are all in an impoverished condition, or where the means contributed by the more affluent proves insufficient for the wants of the needy, they should be assisted out of the proceeds of the tithing.

Great care, and a judicious discrimination will be found necessary in the use of funds for this object, in order to prevent the indolent and unworthy from reaping the benefit of what is only designed for the Lord's poor—the diligent and faithful Saint. None should receive assistance except those who pay their tithing, and are found approved by their works before the Lord and their brethren; and great care should be exercised that no impositions are practiced by persons who may join the Church for the sake of obtaining bread.

It is the duty of all men who have it in their power to assist the worthy poor; and it is especially the duty of the Saints to assist those of the household of faith, who are weighed down with poverty and affliction.

We say to the poor, if you would enjoy in rich effusion the gifts and blessings of the Holy Spirit—if you would prove to the Lord that even in affliction you are determined to serve him, and to prove him, and see if He will not pour out his blessings upon you as He has promised, and if you would yourselves belong to the poor whom Jesus meant when he said, "Blessed are the poor, for theirs is the kingdom of heaven"—*pay your tithing*.

We say to the rich—If you would not have your wealth canker your souls—if you would not have it prove a curse instead of a blessing, and lead you down to death—if, when earthly treasures fail, you would have some laid up in heaven—pay your tithing, and administer to the wants of the needy. And we say to all—If you ever expect to enjoy the blessings of the faithful in Zion—to enter into

the House of the Lord—to receive the keys and powers of eternal life—to be the means of welding together the broken links of your generations—to become Kings and Priests of the Most High God—to be saviors upon Mount Zion, and finally to receive an inheritance on the earth after it is sanctified, purified, and become the dwelling place of the Father—pay your tithing, and prepare your hearts to turn everything that you have over to the Lord whenever He calls for his own, which He now permits you to be stewards over. Unless you do these things, your course in this kingdom will soon be run; your light will be shrouded in darkness; and the star of revelation, which would have led you on with increasing strength to the brightness of eternal glory, will be lost altogether to your vision.—STAR.

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#### LETTER TO PRESIDENT DANIELS.

*Swansea, September 21, 1856.*

REVERED PRESIDENT DANIELS:—In accordance with my duty, here for you is a little of my story and my adventures visiting the Branches, together with other places where I taught and preached the word of life.

First of all, I can testify to you that I have never in my life felt more completely at one with the great work of God than at present. I feel that I am continually receiving more strength and power, and more understanding and light of God's Spirit. My constant prayers are for my heavenly Father to open the eyes of my understanding, and to make it active in His law, and to bless me with wisdom and discernment to properly share his words, and to recognize the appropriate time, the means, and the opportunity to deliver them and declare them for the edification of the Saints, and to swiftly cleanse myself from the blood of all with whom I have had dealings in the course of my labor. The importance of this is always on my mind. I feel grateful to God, through Jesus Christ, for the sublime privilege of being able to labor in his vineyard.

Your counsels, and those of Evans and Ashby have been, and

continue to be valuable and priceless to me, as I have carried them out under the guidance of the Spirit of God which has been a blessing to me personally, to the Saints, and to all those who are persuaded to recognize the truth.

The Saints whom I have visited in the various Branches throughout the different Conferences, with the exception of a very few, are feeling extremely good and resolute.

“The law of tithing” is being received and practiced by the Saints generally. Many of these began paying their tithing at the first *hint* that was given them and have willingly and promptly paid not only the *tenth*, but also the *fifth* in order to build the kingdom of God, and to win for themselves the honor and the blessings refused by those who are too indifferent and mean-spirited to obey this commandment.

The obedient willing ones feel their breasts swelling with love, happiness and joy, testifying that all they have is, as it were, already on the altar, yes, even their life is ready to be sacrificed whenever the Lord may ask it of them, while those who are not experienced in the work of God, are inclined to complain, “without seeing any further,” and go deeper and deeper into darkness. . . .

It is a million times better to accept the word willingly than to be obliged to believe it and receive it because of the pressure of ill health, distress, restricted emotion, difficult circumstances, poverty and misfortune, &c. God loves and blesses a cheerful giver. . . .

There is plenty of work wherever I go. The Presidents of Conferences and Branches, the Elders, &c., are also very diligent. They preach in the open two and three times every Sunday, and many other times—hundreds come to listen, yes, thousands at times—an excellent hearing everywhere.

It seems that throngs wish to be baptized. There is a new excitement among the people, as if they were in constant pain—emotionally uneasy—unable to sleep until the wee hours of the morning—quietly inquiring of Jesus’ servants about the means of restoring man to the presence of God.

Although I received hardly any opposition when I preached out-of-doors, yet I did meet with some who were filled with anger, hatred, envy and animosity toward the truth. These are insidious

men; they want to backbite in secret, except for the occasional one who is sufficiently foolish and reckless to run before the puff of his own arrogance, vehement and raging under the effects of the *cacoethe scribendi* so they cannot help but show their weakminded scribing in the newspapers, &c., trying to vilify the glory of the organization of the redemption and the redeemed of God. These childish men in their attack on the Saints always vanish like “water bubbles” and the foam of the wave, absorbed in their own foolishness—completely devoid of the ability to accomplish their wicked purposes in order to do business with those who listen to them.

Ha, ha, sectarianism is in a great frenzy—the gift of preaching has become hollow and boring—the days of the beast have swallowed them alive—and the time of their overthrow now brings near the fall and collapse of Great Babylon, the mother of whores and the abomination of the earth. . . .

Presently hardly anything but a bark is heard against the polygamy of the Mormons. How short-sighted must the sectarians of the age be, how ignorant of the patriarchal order and its purpose, and its associated blessings! . . .

No doubt the treatise of Apostle P. P. Pratt will silence every tongue, and it will enlighten and convince those who are without prejudice. Success to him and to Mormonism to fill the world. . . .

Yours in the New Covenant,

DEWI ELFED JONES.

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#### TRIBULATION OF A SAINT IN BABYLON.

O God, O God eternal Father,  
When may I go to dear Zion:  
Within the Babylonian world  
I have tired of living.

*Chorus—*

O Father, redeem me from Babylon;  
I have tired, O I have tired  
From living in it.

O Father, I beseech thee  
To sympathize with me,  
And to consider my tribulation  
In the land of great affliction.

Tribulations upon tribulations  
Weary my spirit night and day;  
Daily I walk despondently  
In the land of great affliction.

I am overcome and oppressed  
By those who are not thy children;  
They dry my bones,  
So great is my affliction.

Iniquity is spreading,  
And brotherly love is diminishing;  
Tyranny and oppression are increasing  
In the land of great affliction.

Dear justice and its beloved home  
Is the object of my spirit's love;  
For them is my daily cry  
In the land of great affliction.

O Father, I have waited for so long  
To be able to go from arrogant Babylon:  
My Father, do not disregard my petition  
In the land of great affliction.

Thy Saints are going home  
From the East, North, and from the South;  
But I am still lowly in my place  
In the land of great affliction.

Ships that emigrate hosts  
Are still going and leaving me  
In Babylon in the despondence of my cry—  
In the land of great affliction.

My lingering hope is weakening  
My soul each day, and making it sad;  
And I am losing heart  
In the land of great affliction.



Thy dear Angel has called me  
 From Babylon to thy Zion,  
 Nevertheless I cannot come  
 Out of the land of great affliction.

*Chorus—*

O Father, redeem me from Babylon;  
 I have tired, O I have tired  
 From living in it.

*Flint.*

THOMAS CONWAY.

# LONGING FOR ZION.

*Tune—O Pure Bird.*

How sweet it was many a time,  
 To sing myriad cadences,  
 At close of day with a sound heart,  
 To loved ones and friends;  
 Sweet music and antiquity,  
 The customs of my native land,  
 Favorite bards, wise writers,  
 Were once my constant topics,  
 "A better land" is now my secure topic,  
 This is what I've set my heart on.

The ceaseless tumult of the sons of violence,  
 The MEEK mourn,  
 Under the oppressive feet of the children of lust,  
 Unfortunately beaten:  
 Traditions,—frightful persecutions,  
 Overfill the land of my fathers,  
 Cruel war,—heavy judgments,—  
 Plague and pestilence destroying men;—  
 O! if only I could see the dawn of the day,  
 I could be free in ZION.

I live here in a captive state,—  
 The world is worse and worse each day;  
 The governments of this world,  
 Are like the rule of the restless wave;

There will not be peace or happiness,  
 To be had any more, nor safety,  
 Ever for men—except in Zion,  
 Where God saves the faithful,  
     That's where the world's best are,  
 And the love and desire of my heart.

God is calling his children together,  
     To the freedom of the LAND OF PEACE,  
 The pure of heart there will have,  
     Glory and happiness,  
 After being underfoot bleeding,  
 The poor are seen there singing,  
 The blessed, heavenly creatures  
 Will be in all the cities of Zion—  
     Dear Land,—dear land of the world's best,  
 That's where lies my heart's desire.

*Swansea, Dec. 22, 1854.*

DEWI ELFED.

### MISCELLANEOUS, &c.

CONFERENCES.—The East Glamorgan Conference will be held Sept. 28; Brecon, Oct. 5; Monmouth, 12th; West Glamorgan (in Swansea) 19th; Llanelli, 26th; Carmarthen, Nov. 2; Pembroke, 9th; Cardigan, 16th.

RECEIPTS FOR BOOKS FROM AUGUST 27 TO SEPTEMBER 26.—T. Rees, 15s; G. Roberts, 16s 8c; E. S. Morgans, £1 17s 10s; John Treharn, 16s.

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### SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 21.]

OCTOBER 11, 1856.

[VOL. IX.

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### CONSECRATION.

(From the *Star*.)

THE earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—Psalm xxiv, 1.

Sacred history opens with the declaration of the inspired penman:—"In the beginning God created the heaven and the earth." We are also informed that He made it to bring forth fruit and herbs of every kind. The beasts of the field and the inhabitants of the sea are the works of His hand; and last of all came forth man, in the similitude of his Maker—"In the image of God created him; male and female created He them."

In receiving their life and being from the Creator, mankind became his debtors to that amount. But the sum of man's indebtedness to Him is not to be told by the figures of a primitive creation. Though the love, munificence, and majesty of God are even there written in characters whose big meaning the most gigantic human mind cannot grasp, and though the weight of man's obligations to Him in receiving the invaluable gifts of life, with all his fine and wonderful faculties of spiritual and bodily organization, and the dominion and lordship of the whole earth, is enough to bow the proudest of earth into dust, yet the primitive creation is only the first *item* of the great sum. At every step which we take from this point that sum assumes a form more compound;

higher proportions are added to it, and every act of God, in blessing and sustaining those whom He has created, strengthens his claim upon them, and makes them, if possible, more fully His.

Not only is man dependant upon the Almighty for his birth, but the faintest breath of his nostrils, every pulse of his heart, and the sustenance of his body, whether derived from fruit, herb, grain, or flesh, all come from the same bountiful hand from whom he received being. By Him was the economy of nature originated, and by Him it is continued. The whole machinery of the world is moved by His Spirit, and by it the earth brings forth—producing all the necessities and luxuries for the support of life and the delight of the senses. We live and move by the will and according to the wise arrangement of Him who feeds the raven and takes account of the sparrow. But men in their ingratitude forget their God, and in their pride overlook their complete dependence. They point to their cities, railroad, telegraphs, ships, storehouses, &c., with self complacency; they look on their rich fields of corn as the full ears wave in the summer breeze, appearing like nuggets of gold, and with thoughtless vanity boast, “These are the embodied ideals of our brains and the works of our hands, and this ripe harvest is the fruit of our labor. In their imaginary greatness and independence their Creator is hid from their eyes, and they fancy how much the universe is indebted to them, and how tangible is their right to possess the earth, and use the riches that are hid in its bowels.

Man is continually unlocking the floodgates of corruption, and vitiating the pure stream which flows from the fountain of goodness. From false religious and political systems, and from scientific inventions, turned to evil purposes, comes a world of sorrow and woe. God said, “let there be light,” and the earth was filled with the reflection of His own glory; but man has drawn a veil of darkness over it, and when a ray of original brightness crosses his benighted path, to make life endurable, that ray comes from Him who opened the primeval morn. He who gave to us our being also gives strength and fatness to the land; and causes vegetation to blossom and the sun to ripen it.

He illuminates our path as we prosecute our daily labors, and inspires us to unlock the treasure mines of the earth. He it was that hid those treasures there and compounded the elements which form the basis of chemistry; He also wrote in space those characters which furnish food for the study of the astronomer, constructed the anatomy of man, and organized the physical body of the world. It is His beautiful construction of nature—His chemistry, architecture and mechanics, that are continually giving us hints enticing us with their secrets, and charming the heart and intellect with a revelation of their wondrous mysteries. Let God and his Spirit be withdrawn from creation, and with a tremendous crash it would rush again into chaos and break into pieces all organized being. How true therefore is the saying of the Psalmist—"The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

We do not for a moment suppose that any professor of religion will in plain language oppose our views on this matter, or deny the justness of the inspired words of David. We believe that all Christendom will *formally* subscribe to the claims of God upon that which he has created and still sustains. Indeed, if severely pressed home upon them, we doubt if many of any class of men would have the hardihood to altogether deny those claims and the solidness of our position.

But that acknowledgment would amount only to words. It has ever meant but little when made by the ungodly, nor does anybody pay much attention to it when spoken by the Christian world of the present day. The fact is, the nations serve God with their tongues, and honor Him with their lips, but their hearts are far from Him. Their words are those of believers, but their lives are those of Atheists. Men live as though there was no God; they have altogether forgotten Him; and oftentimes, both in theory and practice, he who is called Atheist better deserves the name of Theist than those who profess to serve Him.

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." But where is the Christian nation whose society and institutions give an honest and tangible embodiment

to this truth? Out of the Church of Jesus Christ Latter-day Saints, where are there a people whose whole lives are devoted to the glory of God, whose time, talents, energy, wealth, persons, and families, are all consecrated to the glory of His name, and for the ushering in of the great millennium—the universal reign of Christ upon the earth? Indeed, where is the nation whose past history, present existence, systems, and religions, stand as a monument—a living testimony that its acceptance of the doctrine which David taught is any other than half-hearted, spurious, and hypocritical? There is not one of them who dare say that it is practically consecrated to the glory of God, or who has even begun to travel in that direction.

We do not doubt that there are some few individuals among every sect who are wholehearted in their profession of this truth; and who to the best of their knowledge and strength, do really live to the honor of their Creator and for the good of mankind. But these are few, few indeed. It is true there are plenty of forms of godliness and articles of faith; plenty of chapel going, church building, praying, preaching, and chanting. But what does all this amount to? Who can conscientiously say that such nothingness is a fair acknowledgment and discharge of man's obligations to his Maker: that is so far as we can pay a debt of boundless love and blessing which is ever accumulating? Who will say that this is a fulfillment of the duty which the human family owes to their Heavenly Father, Preserver, and Savior.

Instead of the churches of sectarian Christendom being consecrated with all their possessions, wealth, and influence, to the glory of God, and for the salvation and good of mankind, the people have to consecrate millions of their money yearly to support them; and there are few who would undertake to prove that these have given an equivalent of good to mankind or service to God for the immense worldly endowments which they have received. Suppose every movement of these churches and the official acts of their ministers tended directly to good, yet, even by the common standard of business transactions, their craft has been insolvent a thousand times. The most sordid, mercenary men of the world

would scarcely have the conscience to receive such immense wages for so few and worthless labors, as the servants of these churches have given to their duped employers—the people. Indeed, judging them as we would a banking firm, a great commercial house, an insurance society, or a company of railway speculators, these bastard Christian organizations would by common consent be denounced as huge impostors; and bishops, clergy, and dissenting ministers would have to take their places as felons along with those gigantic banking swindlers of recent and general notoriety. Going no farther back than the dawn of Protestantism in England, its so called religious societies have many times consumed the whole produce and riches of this princely land—this nation of merchants and almost boundless wealth. And for what purpose have all the millions gone which these vampires have sucked from the heart of this country? Has it not been to enrich an apostate Priesthood, to weave the web of their craft, and to adorn mystic Babylon with the robes of grandeur, and the bewitching garments of an harlot; not used to beautify the sanctuary for the presence of the Lord, but to seduce the nation and to make it drunk with the wine of the fornication of the great whore?

It is an incontrovertible fact that civilization, development, education, and every movement tending to the elevation of mankind, and therefore indirectly to the glory of God, instead of having come from any of the established churches of apostate Christendom, or from any of their sectional branches, have originated among the lay members of society. It is true that something of this is due to the protest of religious reformers, such as Luther, Wesley, and others, against the prevailing corruptions of established churches; but the good which has resulted from this source is of a negative and not of a positive nature—from the exposure of corruptions and the breaking of the chains of priestcraft, and not from the introduction of any genuine system of civilization or religion. Indeed, since the apostasy from ancient Christianity, as it came in purity by the teachings of its great master, and by the power of the Holy Ghost, human development has ever come in contact with all the established and dissenting

churches which men have built up in the interim of that long night of spiritual darkness, and it has in turn been sternly opposed by them and their ministers. If any good has come from this source, it has been through men acting from their humanity, their love of truth and science, and in the character of reformers. But whenever those churches have stood in the quality of organizations and interpreters of a perfect theology, they have assumed a mission which did not belong to them, for at the best they are but the representatives of states of transition. So true is this that those very sections who have protested against the parent, because of its corruption and enmity to God and man, have in their turn been protested against by their offspring for the very same reason. Thus it appears, as before observed, that the good which has come from that source has been of a negative nature—the breaking of strong chains and the introduction of systems more compatible with the spiritual development of man than those protested against. Many sterling wholehearted men have engaged in these works of transitory reformation, and so even have tyrants and bad men. The one class have tended to weaken priestcraft by their virtues, and the other by their tyrannies and evil passions have assisted in breaking down old barriers, and thus a way has been opened for further improvement and greater liberty. In no other sense than this can it be admitted that sectarian Christianity has tended either to the good of mankind or to the glory of God, neither have professors of religion been as organized bodies consecrated to these ends. Individuals have unquestionably served God to the best of their knowledge and privileges, and with full purpose of heart have devoted their lives to benefit their fellows, but the professions and claims of any of the sects to have thus done are hypocritical, and indeed are a mockery both to God and man.

No genuine and direct movement for the elevation of mankind has ever come from apostate churches. The good from that source has been of a negative character, and has come in an indirect manner. The Reformations, which have from time to time taken place in the religious world, have been like those movements which society make for the correction of criminals



rather than for the education of its uncommitted members. Those whom the world call reformers have been merely pioneers of that civilization which tends directly to the glory of God and the salvation of man.

It is evident that society has received but very little benefit from the intrinsic value and operations of any of those systems and churches which have been—though most unworthily—called Christian. Is it to them that the nations owe their science, commerce, knowledge, enlightenment, and greatness? No, every one of common information knows that in them the philosopher, the reformer, and the man of enterprise and discovery, have met deadly foes—similar to those which Christ and his apostles met in the Pharisees of old. This is perfectly consistent, for false religions and priestcraft will ever be opposed to truth and development, no matter whether they come embodied in the Gospel of salvation, in wholesome education, commerce, manufacture, enterprise, or science. It is neither the sects nor their ministers who take the lead in bestowing upon mankind the positive blessings. It is not they who bridge the mighty ocean with ships, extend the arena of the known world, and link nations together in something like a common family, thus indirectly working out and preparing the way for the removal of the confusion and scattering of Babel.

It is not they who girdle the earth with railroads, run veins of electric wires through seas and continents, build manufactories, and invent machinery, which perhaps God will use in removing the curse—"Man shall live by the sweat of his brow." It is not to them that the nations owe their glory, their education, improvements, or any liberal institutions which they possess. All this is due to secular government and private enterprise.

It is true that many professors of religion engage in these movements, but then it is in their lay character. They do it as merchants, votaries of science, artisans, and politicians; and, as before observed, when laboring in these directions they find their own religious systems and priests oftentimes their enemies. Moreover, society owes more of its science, enterprise, wealth, and greatness, to what is called the world, than to any of the members

and priests of sectarian churches; and it is also a stubborn fact that science, reform, enterprise of every kind, and all philanthropic movements, find most of their disciples and true friends among deists, atheists, secularists, and the many different shades of heterodox thinkers. This is generally realized more or less; but the most pious and silly endeavor to persuade themselves that religion is too spiritual to mix with and bring forth earthly good; and it would seem they imagine that evangelical alliances, Bible and tract societies, class, prayer, and preaching meetings, and certain feelings, views, and forms of expression to be the ultimatum of Christian life, and the sum and substance of the Gospel. These considerations remind us that the Prophet Joseph in a vision beheld that the glory of the moon was in the economy of salvation allotted for the honorable of the earth, while the lesser portion in the scale of exaltation is prepared for sectarian religionists.

The very existence of secular government and private enterprise is a proof that, although society pay their priests well, and profess much religion, the people do not in reality feel that their creeds and ministers tell much either to the glory of God or the elevation of mankind, for while they pay and support these, they take the practical good of humanity into their own hands. These sectarian churches do not even come up to the world's standard of appreciation of the great truth—"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein"; for while the labors of the latter indirectly tend to the glory of God and the good of man, the former as churches and priests do not, neither would many like to see what the earth and its inhabitants would be had these held undivided sway.

*(To be continued.)*

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#### VERSE TO THE MORMON.

The Mormon constantly seeks,—from God's support,  
 In the day of wrath he succeeds;  
 He sees the end of every enemy,  
 Above black anguish he escapes safely.

*Formerly of Meirion.*

JOHN DAVIES.

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, OCTOBER 11, 1856.

HOW TO WARN THE WHOLE BRITISH NATION IN  
ONE YEAR.

(From the Editorial of the "Star.")

To the Pastors and Presidents of Conferences, and Branches of the Church of the Saints throughout Great Britain.

Dear Brethren—feeling an anxious desire to see the great work of our God roll forth in these countries with greater power and rapidity, we, after mature reflection, submit to you, for your consideration and adoption, a *plan* which we are fully convinced will be one of the most potent and powerful auxiliaries that can be adopted by the Saints, in connection with the ministry, to faithfully and speedily preach the Gospel to the whole of this nation.

The plan we propose is as follows—

First: Let, at least, FIVE MILLIONS of the inhabitants of Great Britain be notified by handbills, in the course of a year, of the places where, and the times when the Latter-day Saints' meetings are held. By this extensive method of notification your two thousand chapels or places of public worship will, most undoubtedly, be continually filled to overflowing.

Second: Let, at least, FIVE MILLIONS of the people be supplied, during each year, with a printed catalogue of some of the most important Latter-day Saints' publications, including their prices, and a notification that they can be procured at each of your public meetings, and at other places such as you may choose to name.

Third: Let each of, at least, FIVE MILLIONS of the inhabitants, during every twelve months, have the loan of one or more of the pamphlets, printed for circulation; let each retain the loan for the

period of one week or more, or purchase the same if he chooses. Brethren, after you have read these three propositions, you may be ready to hastily exclaim, "The plan is indeed a good one to spread the Gospel, but very difficult, if not impossible, to carry into execution." You may inquire, "How can it be possible for the Saints to print Five Millions each, of handbills, catalogues, and pamphlets?" We answer, that it is entirely unnecessary to print so large an amount. Suppose the Saints in Great Britain number twenty-five thousand; let each of these be supplied with two pamphlets for weekly circulation, or according to that average. With two pamphlets to each Saint, fifty thousand habitations would be weekly supplied. We may very safely estimate that as an average, two persons in each habitation would read, or hear read, the contents of such publication; and on the cover of which they could also read the notifications of the places and times of meetings, and a catalogue of some of our printed works. Thus one hundred thousand could be weekly informed; and in fifty weeks, fifty hundred thousand or Five Millions be favored with our printed doctrines, together with the catalogue and handbills upon the covers. And all this immense circulation of true principles, and important notifications could be brought about in one year, simply by each Saint having TWO pamphlets, and circulating them weekly.

Now if each Saint had, not only *two* pamphlets, but two of each number of the series which is chosen for circulation, the inhabitants warned would be doubled for every additional number in the series; for instance, if there be five in the series, twenty-five millions, equal to the whole population of Great Britain, might be benefitted in one year.

Now we shall send to each Conference, among the British Saints, double the number of each of the pamphlets, selected for circulation, that there are members in said Conference. For instance, if there be one thousand members in a Conference, we shall send them two thousand of each pamphlet.

We will now prescribe the plan for each Conference to pay for these pamphlets. You are all well acquainted with the plan that brother F. D. Richards introduced among you to avoid multiplied contributions and to do them away, and to have the greatly varied contingencies and expenses of the Conferences, borne out of the

one general fund, raised by the weekly tithings of the poor. This is the Lord's plan; and by it, you have found it much easier to pay your Chapel rents, help the poor, sustain your traveling ministry, pay your Temple donations, and scores of other things too numerous to mention. Among the many items of expense, drawn from this general fund, we will now include the *item* for pamphlets, which is one of the most important among all the others, when traced out in its vastly extended results.

To accomplish ends of such overwhelming importance, and hasten the warning message of the Gospel among the British nation, we hereby counsel all the Presidents of the respective Branches of the Church, each week to reserve from the weekly tithing fund, at the rate of ONE FARTHING for every member that belongs to said Branches, as a *Pamphlet Fund*; let this fund be monthly or quarterly forwarded by the President of each Branch or the President of the Conference, to the General Book Agent of the Conference, who should immediately forward the same to our Office. Each Conference will be responsible for this fund, sent through the General Book Agent, the same as for other publications.

On these pamphlets, sent for circulation, neither the general nor sub-agents can receive any profits, as they do on the other publications. But the respective Presidents of Branches are to receive them at the Liverpool prices, as the properties of the Branches. The expenses of the General Agent, or Presidents of Branches for carriage, wrapping paper, &c., should be met out of the General Tithing Fund of the Conferences or of the Branches, the same as other contingent expenses.

Each President of a Conference should see that all the pamphlets, intended to be circulated in each Branch, are securely and nicely covered with colored covers; on the front page of which should be printed the *Title*, and also the *two lines* of print running up and down the back of each pamphlet in the New Series. On the back page should be printed the Times and Places of holding the Meetings in the Branch, near the places where they are to be circulated; also a request for the Reader to keep the same clean, and a statement that it will be called for unless purchased. On the inside of the covers should be printed a catalogue of some of the most important of our

publications, together with the prices, and the places where they may be procured. These covers should be about the quality of the covers on the "Pearl of Great Price." The expenses attendant on this should also come out of the General Fund.

The Presiding authorities should see that all these pamphlets are kept in constant motion every week, *and that every man, woman, and child* in the Church who is able to walk to his neighbor's door, should do what he can to circulate the truth. Some can do much more than others; therefore let the pamphlets be judiciously distributed among the Saints, according to what they have time and circumstances to perform; and let each know his own district for circulation, so as not to interfere with that of his brother or sister; and let no one be fainthearted or fearful; for it is only the valiant who will enter the celestial kingdom.

We shall probably reprint several of the old series of pamphlets, with some alterations, which will be chaptered and paged, to agree with the New. And the whole will form, when completed, a series with an index, adapted for binding. The whole number in the series may be from twelve to twenty.

We propose furnishing these pamphlets, in quantities as above stated, as soon as they can be printed, and wait for our pay at the rate of a Farthing a week from each, as before stated, unless the Conferences can, without inconvenience, pay sooner.

The results of this universal exertion on the part of the Saints, will, without doubt, cause hundreds of thousands to investigate the Latter-day Work, that would otherwise remain in ignorance.

Scores of thousands may thus be brought into the Church, and be gathered to Zion, and who will assist with their means to gather the poor and roll forth the Latter-day Kingdom. The Funds that would thus be replenished, would most probably be ten, twenty, or fifty fold more than the mere item of One Farthing a week expended. Then, again, if each Saint should sell only one pamphlet in two months, this alone would meet the expenditure of One Farthing a week. We say, then, to all the Presiding authorities, officers, and members, go ahead in this good work, and the Lord your God will see your exertions, and abundantly bless you; and through your diligence, He will cut His work short in righteousness, as predicted by the prophets.

Our God has placed the power in us, to do much good, or little, or hide our talent in the earth and do nothing. When we work for Him, He will work with us. Urge on, then, the weekly tithings; the surplus funds will be the means of gathering thousands annually.

We say to the Welsh, translate the new series of tracts, and publish of each a number, equal to double the number of Welsh Saints who cannot understand English. We say to the Scandinavians—Do likewise. Let all the Saints put their shoulders to the Big Wheel, and we will, in the *strength of Israel's God*, turn the nations of Christendom upside down, and shake out the righteous from their midst.

ORSON PRATT, *President*.

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EMIGRATION.—All Saints who intend going to Utah in 1857, must make their calculations to sail from this port, at least, by the 25th of March, so as to land in the States by the 1st of May.

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BOOK DEBTS.—Since this Office has great debts owing to the Church, and since they must be paid at the end of the year, we would wish for the greatest effort that can be made, Presiding Brethren, to get your Conferences free with us by then, so that we will be enabled to do the same with the Church of God.

We are delighted to understand that some have seen the need for this, and have begun the task. We trust that this *hint* is sufficient for every President who is always ready to carry out whatever God asks, so that he may prove his fitness for this important and honorable post that he occupies.

We have gone as easy as possible with the burdened Conferences from the time right after the emigration until now, so they could have fair play to free and strengthen themselves, and to enforce the tithing, up until this recent time when the last quarter of the year has begun.

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THE PLAN OF PRESIDENT PRATT speaks and shows so well for itself, that it is unnecessary to add our observations, any more except to report further that President Pratt, in a recent letter to us, counseled the

Welsh Saints not to leave any kind of their Welsh pamphlets lying idle; rather they are to be kept moving around weekly with his own new series which are soon to be translated into Welsh.

It will be seen that our Presidency takes a confident view of the conviction and conversion of thousands through the general effort that is made.

It is considered that the dispatch of two pamphlets for every member, and a payment from them of a farthing each per week, is a reasonable thing for the most burdened Conference to receive and achieve, and anyone is free to do whatever they wish.

We have no fear but what the Welsh Saints will be foremost in the battle and participants in the spoils. As armed regiments with all varieties and kinds of their pamphlets, and confident in their God, they will be seen attacking the kingdom of Satan and freeing its prisoners from the chains of darkness.

Presiding Brethren, see that you have a pamphleteering regiment in EVERY BRANCH, and see to it that there is no pamphlet left idle. Insist on as many types as you can get.

There are still several kinds of splendid pamphlets of the renowned brother Davis in the Office: who would like them? Also a collection of the works authored by brother D. Jones, bound, 6s 4c each. Including "Treasury" and "History of the Church." We have but a few—fewer than one for every President.

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### SONG OF LONGING.

Tune—"Black Bird."

O! hear my elegy!  
 Burdened in Babel's land,  
 I've wanted to be in fair Zion  
 For a long time.  
 And O! how captive I am  
 In a poor and sad state.  
 From wanting to come to you  
 To the Temple of Jesus Christ!



When will the long hours come  
 To an end to set me free.  
 O! if only I were on my journey  
 Coming over, what success!  
 O brothers, hear my lament!  
 And see how captive  
 I am, and come quickly to bring me  
 To great Mount Zion!

If I could have this gift  
 O brothers, it would be an honor!  
 I would be content  
 In Zion with the Saints!  
 I continue to be  
 Faithful, but I am tired,  
 And almost too bound to carry the yoke  
 So badly am I treated!

Longing to come to the better land  
 Makes my cheeks wet!  
 The time is far advanced,  
 And the earthen tent gets worse!  
 Everything is wearying,  
 And the circumstances lower;  
 And the breath also becomes shorter,  
 Till it fails many months!

O if only I were moved  
 Completely from where I am!  
 Truly I would thank  
 All of you while I live!  
 Oh! oh! when will the long  
 Time come to an end  
 To take me yonder to Mount Zion?  
 O! let it come soon! Amen.


*Llanelli. (Formerly of Penydaren.)*

D. A. HUGHES.

[We shall be pleased to receive, any time, from our poetical writers, some of the tasty fruit of their fertile minds to set on the TRUMPET's table; but, nevertheless, we would like a variety—something with Longing for Zion, &c.—ED.]

## MISCELLANEOUS, &amp;c.

A LETTER from bro. J. Jones, from Brymbo, dated Oct. 1, tells of the happening of a frightful accident, the previous day, in the Pendwll pit, by the breaking of water from an old working. It filled the whole works, and 34 yards up the pit, in one hour. The majority of the workers, poor things, escaped through an old air chamber from which they were pulled up on a rope. There were 13 inside without any hope in this world for them. They were pumping water all night, and yet no let-up in it was seen. There were hundreds of people there day and night. There is no need to say how heartbreaking the sight was!

 Send to us, without delay and without fail, the names and details of those who have emigrated in different ways, except through this Office, *after* the end of bro. Jones's stewardship, and at all times henceforth, together with reporting about those who did not emigrate after sending their names here, so that our books will be accurate.

ADDRESSES.—Mr. John Jones, 4, Water Street, Abergele, Denbighshire.

Mr. David Davies, Mr. C. Harman, CilHeol, near Town Hall, Llanelli, Carmarthenshire.

RECEIPTS FOR BOOKS FROM SEPTEMBER 27 TO OCTOBER 9.—T. Stephens, £5 15s 6c; J. Thomas, 12s; T. Rees, £1 10s; T. Jones, 14s; J. Davis, £2 15s; G. Roberts, 11s; T. S., again, £2 13s 11c; W. Ajax, 15s.

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## SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 22.]

OCTOBER 25, 1856.

[VOL. IX.

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### CONSECRATION.

*(Continued from page 328.)*

THERE is in man a spirit—the inspiration of the Almighty. He has planted in the soul a thirst for excellence—an irresistible impulse to progress. He moves upon the mind to interrogate nature for her secrets and to adorn and beautify the earth. In their development the people call authoritatively to their rulers for reform and wrest their liberties from the hands of tyrants, and God in his infinite wisdom and goodness gives all things a direction for His own glory, and for the exaltation of the children of men. Nevertheless how few there are who of their own free will are consecrated to the honor of their Maker, Preserver, and Redeemer. How few do their works in the name of the Lord, and practically acknowledge the vast debt which they owe to Him.

The merchant stands simply in the character of a merchant, the artisan acts in the name of himself or of his craft, the man of science reveals his knowledge as a scientific man, and not as a servant of God; the legislator administers by the voice of the people, or by the right of hereditary descent; kings wield scepters placed in their hands by invasion and conquest, and sit on thrones established in blood and tears; nobles inherit wealth and lands from warrior fathers, who gained them by sword and rapine. None act in the name of the Lord, none are living wholly

consecrated to His glory, among all the kingdoms of the earth, except in that one which He Himself has established in these last days, and even its subjects are only just beginning to travel in that direction. Where is the nation whose lands, cities, railroads, ships, wealth, and science are all laid on the altar of consecration? The great hold lands and possessions by the sanction and gift of human authority, and kings and nobles possess inheritances of blood, but where are they who hold title deeds from the King of the Universe?

Men live as though they were their own creators, or had purchased from the Almighty "the earth and the fullness thereof." Mankind do not consecrate themselves to their Maker and preserver; neither does anyone profess that such is the case. The fact is, society is practically atheistic, rulers and subjects, priests and people. Men live to themselves and not to the glory of God.

Brethren—Latter-day Saints, we must consecrate ourselves—our lives, energies, wealth, talents, wives, families, and all that we are or have unto Him who has thrice purchased us—by creation, by preservation, and by the blood of his Only Begotten. Let no one deceive you, neither deceive yourselves in this matter; consecration is the order of a celestial kingdom. He who is not prepared to abide this law, whose soul is not thus enlarged by the Spirit of the Almighty, has need to seek earnestly for wisdom and power from the Holy Ghost to enable him to be equal to the race set before him, and worthy of the inheritance and exaltation prepared for the sons and daughters of God. Unless he does this, without fear and trembling at the thought of laying himself with his all upon the altar, as an offering unto the Father of Saints, he had better step aside and become a candidate for a lower glory, lest, at beholding the height for which the righteous aim, he become dizzy and fall to a depth far beneath the point from whence he started. The exaltation to the dignity of Kings and Priests of the Most High is too high a pinnacle for such to reach.

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein," and He will have His Saints to practically

acknowledge it. *By consecrating themselves wholly and undividedly to Him is the only way by which they can become heirs of God and joint heirs with Christ.*

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## NEWS FROM THE EMIGRATION.

(From the *Council Bluffs Bugle*.)

It may not be uninteresting to some of your readers to learn something of the movements of the emigration to Salt Lake Valley this season. (Last August.) A few days since, in company with Colonel Babbitt, Secretary of Utah, and several citizens of this place, we visited Florence, N. T., and there found encamped about 500 of the "faithful," all in good health and spirits, intending to start in a day or two on their long journey. (They left on Monday, the 18th.) From Captain Willey, and assistant Captains McGaw and Savage, we learned that the train had been but three weeks in coming from Iowa City, and that all were healthy, cheerful, and contented.

Having seen several handcart trains pass through this city, and cross the ferries at Elk Horn and Loup fork, we could not help but remark the enthusiasm which animated all classes and ages. This train seemed to be better provided with camp equipage, and outfit of provisions, &c., than those which preceded it.

We saw the butcher dealing out a splendid beef to the crowd, and were informed that the allowance was one half pound each, one pound of flour per day, and the usual quantities of molasses, sugar, &c., &c. Many, however, have private supplies, which enable them to live very comfortably.

It may seem to some that these people endure great hardships in traveling hundreds of miles on foot, drawing carts behind them. This is a mistake, for many informed me that after the first three days travel, it requires little effort for two or three men or women to drag the light handcart with its moderate load of cooking utensils and baggage.

It is, also, a fact, that they can travel farther in a day, and with less fatigue, than the ox teams.

These trains are composed of Swedes, Danes, Germans, Welsh, Scotch, and English, and the best evidence of their sincerity is in the fact that they are willing to endure the fatigues and privations of a journey so lengthy.

First, they have toiled wearily o'er the hundreds of miles which separated their native hills from the European seaport from which they were to embark—then see them on crowded ships, braving the dangers of the broad Atlantic—afterwards, they travel patiently one thousand inland miles to Iowa City, thence to start on foot for a journey over hill, plain, desert, and mountain, fourteen hundred miles, to reach the “Happy Valley.”

This is enthusiasm—this is heroism indeed. Though we cannot coincide with them in their belief, it is impossible to restrain our admiration of their self-sacrificing devotion to the principles of their faith.

But we have forgotten Florence, not destined, like its beautiful Tuscan prototype, to be universally worshipped as the most lovely of European capitals, rejoicing in her magnificent palaces, her glowing paintings and speaking statuary,—but to be known in this our practical work-a-day world, as one of the most important towns in the Territory of Nebraska.

Three months ago there were but five buildings, there are now about forty, and as fast as labor and material can be obtained, they will continue to build. Before winter, probably 150 houses will have been erected.

The steam sawmills are doing their best to supply lumber, but the water mill on Mill Creek moves lazily for lack of “copious showers.” Another stream mill will be put up this fall. There are two brick yards near at hand, a lime kiln, and a quarry of superior building stone. To James C. Mitchell, Esq., who has labored for nearly two years to make Florence a town, in fact as well as name, is most of the credit of its improvement and growth to be attributed. We cordially wish it success and prosperity.

P. S.—Since the above was written, we notice the following arrivals in this city, en route for Salt Lake:

On Monday, the 18th of this month, 56 handcarts and 5 ox teams;

on the 20th, 30 ox teams; and on the 21st, 60 handcarts and several teams.

About 400 have already left Florence; the above trains contained about 800 persons, and a large number are still expected, *via* St. Louis.

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## HOME CORRESPONDENCE.

### CONFERENCES OF THE NORTH.

*Brymbo, October 14, 1856.*

DEAR BROTHER DANIELS.—I received your letter last Saturday. Since I wrote to you previously, from Llanrwst, I have been in the company of brother Ajax through Bethesda, Bangor, and to Amlwch, in Anglesey, and preached there to a large crowd.

Anglesey, as you know, contains tens of thousands of inhabitants. There are only four of the Saints in the midst of all this number, as far as we know. We baptized one while on our journey there.

Brother, my heart bleeds in thinking that so many in Anglesey lie in darkness, because there is nothing we can do for them, except to leave them like that; for it is impossible for us to be there and in other places where there are Saints.

I have prayed to the Lord to open some way; that he will send his Spirit to soften the hearts of as many as twelve from the South to come to Anglesey, and Caernarvon.

After we preached in Amlwch to several Religious sects I heard some testify that they had never imagined that the principles of the Saints were so scriptural. May the Lord send hosts of workers to the great harvest of the North, *amen* and AMEN.

I was in Abergele, Saturday night, when my heart was greatly gladdened as I read the letter from you and bro. Israel Evans.

Sunday, I went to Mold, and I came this far yesterday. I preached here last night. You see that I am not idle; rather I walk every day and many of the nights as well, and assist the Presidents, the best I can, in all things.

I saw the STAR which contained the plan to distribute pamphlets on Sunday the week before last, and I read it and taught it in the Council of the "Ajax Conference." *All right*, brother; my heart

rejoices in the plan. We stand ready for the task.

I find the Presidents and the Saints of the same spirit as myself. The Saints, with us, are book sellers already, and before the end of this month all the pamphlets you sent will be sold, and you shall have payment for them.

Some wish to have more of the new pamphlet, but since there are so many of the old pamphlets on hand, with some new ones yet to come, we believe that it is better for us to do our best with them.

There is faithfulness here; with all their heart the Saints of the North are carrying forth the work of the Lord in selling pamphlets as well as in every other way. We are determined to do our best to fulfill all the counsels that come out through the TRUMPET to the letter, believing that this is the only way for us to hope for success in the work of the Lord.

In the General Councils that are held monthly, we intend to gather in all the money for books from the various Branches, so they will not lie idle.

I would be glad to see Brother Israel Evans up here again. When the Saints ask "when is President Daniels coming up here?" my answer is, "Oh, sometime between now and the end of the Millennium."

Yours in the work,

JOHN JONES.

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#### PARABLE OF THE DISAPPOINTED HARVESTERS.

LATELY a company of men happened to go on a journey to some part of the Principality to ask for work in the harvest.

Each one of them had his sickle in his hand bound with a grass rope to protect the edge.

They had a hard journey for many days until they came to a land where there were many *farmers*.

This armed army walked around the broad, ripe fields desirous of attacking the yellow heads that stood directly before them, but when they bent with the breeze they seemed to be greeting their strange visitors who were aiming so threateningly at them. At last they noticed a gentleman, as they supposed, standing in a gap in



the hedge. They mistook him for the owner of the field; but he was an arrogant swaggerer—an *intermeddler*, who lived on his deceit. The harvesters asked him very humbly for work. The “gentleman” cast an English look at them, and, he said, “Where you come from?” They answered him. “What you ask *per acre* for harvesting?” They stated their price. “*All right*; I have much of harvest work—all those fields there—I live in big *palace* over there. I make *agreement* with you to harvest all the corn. You give five pounds for me to keep until you finish my work. I meet bad men, who go away before finish.” Each one looked in his pocket, and among them all, they came up with the five pounds, and they gave it to him. “Now then, (he said) go to field, and begin to harvest at the bottom end, and remember do good job. Come up that palace after to have food, drink, and sleep. You have five pounds back after finishing the *job*, and also pay. Good morning for you now,” and away he went with the five pounds in his pocket.

No sooner had he left than the harvesters rushed to the field, and it was not many hours before they had “left their mark,” and they were perspiring profusely, praising the *job* and the “gentleman” every other with no small rejoicing.

In the afternoon the real owner of the field came in his greatness and sway from his dwelling place, and, to his great surprise, he saw men harvesting his corn. He knew that he had not sent them. Therefore, he sent his servants to them to send them away; but they asserted that the owner of the field had authorized them, and that they would not cease, but they threatened the poor servants with their sickles, and not before fighting a heated battle, and the coming of the owner himself to the field with his powers, were they obliged to flee without food or pay but a frightful expectation of being caught and punished for their rebellion.

#### Questions

1. Who is the swaggerer?
2. Who are the disappointed harvesters?
3. What is the field?
4. Who is the real owner of the field?
5. Who are his authorized servants?

*Llanelli.*

DAVID DAVIES.

## LETTER OF ISRAEL EVANS.

*Swansea, October 17, 1856.*

PRESIDENT DANIELS,

Dear Brother,—After visiting all the Conferences in the Welsh Mission during the last three months, I now present you with a brief account of my visit.

On my visit to the North, among the faithful and true-hearted Saints, I enjoyed myself greatly. I found the Saints increasing in faith and good works. The principle of tithing, which was planned under the direction and wise counsel of President Ashby on his visit there, is increasing. All who had begun acting according to this heavenly law were firm in their testimony that it had proved a blessing to them.

Brother John Jones, my co-traveler, and I, nurtured the principle of tithing, showing to the Saints the necessity of their obedience to this law, and the beneficial results that would be sure to follow, and I am thankful to God for blessing us with his Spirit in teaching them, and his people with an inclination to fulfill it.

Brother Jones and those who are with him in the North are good men—such ones who do their best to fulfill all your counsels to them.

We baptized several while on our journey through the Conferences, and there were promising signs for more when we left. I understand that some have been baptized after that.

After returning, I had the honor of being present in some of the Conferences of the South where I found that the same good spirit and feeling abound—the tithing is increasing—there is a general desire for spreading the pamphlets. I trust that great good will be done through the combined faith and effort of the Officers and the Saints, and that many honest souls will be brought from darkness to the light of the truth.

I am glad to say that the work of the Lord in this Mission is increasing in an encouraging manner. The Saints, with a few exceptions, will be, as long as the wheat and tares grow together, determined to live according to the laws of heaven, as they are made known to them. My earnest prayer is that they will continue thus, for that is the only way to life.

ISRAEL EVANS.

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# ZION'S TRUMPET,

OR

## Star of the Saints.

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SATURDAY, OCTOBER 25, 1856.

TRANSGRESSION.—Among the multitude of truths which were brought to light through the revelation of the Gospel of Jesus Christ, one has proved very plainly in these latter days that the man who has practiced evil cannot stay long in the Church of God.

Men can achieve light and understanding—they can have the heavens open before them, and enjoy visions of eternity, &c., and nevertheless, although they are partakers of the highest blessings of heaven, by turning to, and following evil, they fall back to murky darkness, they lose all light, and they even forget the Church of God. They use every influence in their power to oppose and obstruct this work whenever they turn to shameless sin, hypocrisy and arrogance.

Perhaps someone will wonder that the characters noted can fall to such an extent.

Lucifer, the “Son of the Morning,” was the first *dissenter*. Although he was once an angel of light, yet, through his wickedness and his rebelliousness he became Satan—he was lifted up above all things that were called God—he wanted to be God, or an object of worship.

There are others, according to their different degrees and positions in the Church of God in these latter days. We shall name the following of note.—Sidney Rigdon, James J. Strang, Gladden Bishop, Martin Harris, Brewster, Charles B. Thompson, Cutler (*the negro preacher*), Oliver Olney, Lyman Wight, &c., &c.

Each one of the above was cut off from the Church for his shameful and rebellious transgressions. After they were excommunicated each one of them claimed that he was the Prophet, and he tried to attract disciples after him.

No doubt others will yet rise, and they will pull some who are of the same bent after them; but the true children of God will be kept safe, and that will only make them grow in their testimony, and make them cleave firmly to the work of God, until every enemy is overcome.

We understand that accursed creatures, in different guises, are trying to deceive the Welsh Saints, and beg. Beware of such.

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THE NEW PAMPHLETS.—We intend to publish one of these every fortnight, or earlier if we can, until they all come out. We trust that the first call has been sufficient for all the Presidents to prepare volunteers in every Branch to go out in the name of our God to get more soldiers for the army of Jesus. Our Presidents are full of godly fire having just come from a Temple of God, and they prophesy in the name of the God of Israel that hundreds of thousands of pamphlets which will be distributed throughout these islands will cause no small stir—that the houses of worship of the Saints will be filled with eager listeners, and that hosts will be brought to the light of the Gospel. We trust, as we said before, that no pamphlet of any kind pertaining to our principles will be left idle. The following is an excerpt from the pamphlet that is now on the press.

“THE TRUE FAITH.

1. It is the intention of the author in this chapter to define and simplify the great principle, called Faith. This is not an abstract principle, separate and distinct from mind, but it is a certain condition or state of the mind itself. When the mind believes or has confidence in any subject, or statement, or proposition, whether correct or incorrect, it is then in possession of faith. To have faith is simply to believe. Faith and belief, therefore, are synonymous terms, expressive of the same idea.

2. Faith or belief is the result of evidence presented to the mind. Without evidence, the mind cannot have faith in anything. We believe that a stone will fall, when unsupported, on the evidence of past observation in relation to the falling of heavy bodies. We believe that day and night will continue on the evidence of past experience

in regard to the uniformity of nature's laws. We believe that space is boundless, and duration endless, on the evidence, presented by the mind itself, which at once perceives the absurdity of either space or duration being limited. We believe in all self-evident truth, on the evidence that all opposite propositions to these truths are absurd. We believe in all the great truths of science, either on the evidences of our own investigations, or on the researches of others. We believe in historical facts on the evidence of the historian. Faith in every fact, statement, truth, or proposition which we have confidence in, is, in all cases whatsoever, derived from evidence. Therefore, without evidence, faith can have no existence.

3. Faith is of two kinds, namely, *false* and *true*. A false faith is the result of giving credence to false evidence. A true faith, the result derived from true evidence.

4. The faith of Cain in offering the fruits of the ground was false, derived from some incorrect evidence, in relation to offerings or in relation to the conduct necessary to obtain a blessing. The faith of Abel in offering the firstlings of his flock, was founded upon the evidence he had from the word of God that such an offering would please Him. The faith of the Egyptians in the doctrines of the magicians was the result of false evidence, strengthened, and, as they supposed, confirmed by the numerous miracles wrought by their evil hands. The faith of Israel in the doctrines of Moses was founded upon true evidence, and hence, was pleasing in the sight of God. Faith in idols and in the mythologies of the heathen, is the result of a false traditionary evidence. Faith in the true God is founded upon true evidence. Faith in false doctrines, and in the creeds and articles of religion, invented by human wisdom, is the production of traditionary evidence, not to be depended on. Faith in every word of God, whether ancient or modern, is always produced by evidence that is true, and calculated to give the greatest assurance to the mind.

5. As evidence precedes faith, the latter should be weak or strong in proportion to the weakness or strength of the evidence. Where the evidence is accompanied by circumstances of a doubtful nature; or where it relates to things which are, in some degree, improbable in themselves; or where there is an opposing

evidence of nearly the same influence or weight; or where there is only circumstantial evidence—faith should be weak. On the other hand, where the evidences are direct; where they relate to events or things, not improbable; where they are accompanied by favorable circumstances of a confirmatory nature; where no evidences, of any influence or weight, are in opposition—faith should be strong. The weakness or strength of faith will, therefore, in all cases, be in proportion to the weakness or strength of the impressions, produced upon the mind by evidence. It is often the case, that the judgment becomes so weak and beclouded, that the evidence, however great, and clear, and lucid, and demonstrative, produces no sensible impression upon the mind. Hence, faith does not always exist in impaired or vitiated minds with a strength proportioned to the degree or force of evidence.”

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#### PATRIOTISM, FREEDOM, AND TRUTH.

(Tune—“*Break of Day.*”)

The call goes out to nearly all  
 Of Gwalia's stirring sons,  
 To set aside their useless work,  
 And honor the Lord God.  
 By listening to his wise advice,  
 And his sage's pure words,  
 The dullest eye will brighten,  
 As will the blindest mind.

The man who truly loves his God  
 Who respects his good laws,  
 Attempts to bring blessings to all  
 Within the country's bounds.  
 He feeds the starving poor,  
 He clothes the naked,  
 He takes the feeble to his breast,  
 And teaches the foolish wisely.

He anoints the wounded one,  
 And tends His wounds;  
 He forgives the repentant man,  
 And welcomes him home.  
 The damaged heart he makes well,  
 And the sad face happy.

And instead of grief he places  
     Joy in the bosom.  
 And if you entreat his favor  
     He'd see a feeble weakling,  
 He'd not trample him down in the dust,  
     But would raise him up.  
 He does not hurt his brother's good name,  
     He shies away from this;  
 He administers between man and man  
     Justice everywhere.  
 A lovely, blessed time's ahead  
     When God's family will be seen  
 Without ire or malice in their midst,  
     But all living in peace.  
 Oppression will nowhere be felt,  
     And there will be no ugly villains;  
 But freedom will reign from sea to sea  
     O dawn the happy day!  
 Jubilee will be proclaimed to the captive,  
     Light to the land of gloom,  
 To the sick will be offered pure health,  
     And death will lose its strength.  
 And where terrible war once was  
     All will live in peace;  
 And the dead will come (oh wondrous work)  
     Up from the doors of the grave.  
 The false traditions of the world  
     Will be conquered by the truth;  
 All tricks and treachery will be made clear  
     In pure divine light.  
 Untruth will all its supporters  
     Will be exiled from our midst;  
 And unity there'll be twixt brother and brother,  
     And confidence—not its illusion.  
 Those who dwell on earth, heaven's angels,  
     And the beautiful Seraphic choir  
 Will all together sing sweet pure hymns  
     Of praise to their worthy Lord.  
 The sun, the moon, and the many stars,  
     The earth and the vast seas;  
 And the big wide creation,  
     Will praise him in their tongue.

*Mill Street.*

JOHN REYNOLDS, JR.

## EISTEDDFOD OF THE SAINTS.

FOR THE BARDS AND MEN OF LETTERS OF THE SAINTS, AND THEIR  
FRIENDS THROUGHOUT ALL OF WALES.

BE it known that an Eisteddfod will be held in the Hall of the Saints, Swansea, on next Christmas day, under the patronage of the venerable President D. Daniels, when the successful contestants will be given prizes for the following topics:—

## TREATISES.

For the best Treatise on the Inconsistencies of the Religious Denominations. Prize, from Mr. D. Davies, Llanelli,—Volume of “Old Sermons of the Inconsistencies.”

For the best Treatise on the Condition of the troubled Kingdoms of the world. Prize, from Mr. T. Harris, Swansea,—*An English-Welsh Dictionary, by William Evans; second edition, Improved by the late Rev. Mr. Richards, of Coychurch, Glamorganshire*, bound.

For the best Treatise on “Paying Tithing—its scripturalness—the blessings enjoyed from obeying it, and the failure that follows its opponents.” Prize from Mr. D. Daniels, Hymn Book of the Saints, best binding.

## POETRY.

For the best poem on “Praise to John Richards, Esq., Court, Aberafan, for his kindness to the Saints in Aberafan.” Prize, from Mr. Thomas Harris, Swansea, “The Dawn,” complete, but unbound.

For the best poem on “Tribulation of the Saint tests the world.” Prize, from Mr. Dewi Elfed, “The Pearl of Great Price.”

For the best poem on “Manner of debate among an Atheist, a Sectarian, and a Saint, (to be no fewer than 25 verses.) Prize, from Mr. John Davies, formerly of Meirion, “Scales of the Bards.”

For the best poem on “Manner of debate between a Sexton and a Saint.” Prize, from Mr. T. Harris, Swansea, “Life in America.”

For the best poem giving an account of Hepburn (*The Anti-Mormon Lecturer*) and the Reverends trying in vain to obstruct Mormonism. Prize, from Mr. D. Davies, Llanelli, “History of the Martyrs.”

For the best poem giving the “Tribulation of the Saint going from



house to house distributing Pamphlets." Prize, from Mr. T. Harris, Swansea, "Doctrine and Covenants." (The composition is to be no fewer than 50 verses.)

For the poem that gives the best portrayal of "Hatred of the religious denominations toward each other." Prize, from Mr. T. Harris, "The Betrayal of Immersion."

For the best poem giving an "Account of a Saint visiting his Methodist father." Prize, from Mr. T. Harris, Volume of commentary on Romans.

For the best poem on the "End and abomination of tobacco and snuff." Prize, from Mr. T. Harris, a volume of "Commentary on 1 Corinthians."

For the best poem "To the Drunkard." Prize, from Mr. Wm. Lewis, Swansea, "The Scriptural Treasury."

For the best poem on "The Secret of the Reverends' pains on seeing their hope of profit about to fail." Prize, from Mr. Dewi Elfed, "Dr. Pritchard's Memoirs."

For the best poem on "Mormonism confusing the sects." Prize, from Mr. Dewi Elfed, "Pearl of Great Price."

For the best poem on "Empty husks of false brethren especially the feast of Editors of Welsh Newspapers and Monthlies," to the tune of "*Mind your own business*," or some other tune. Prize, from Mr. Dewi Elfed, "Pearl of Great Price."

#### RENDITIONS.

For the best performance of "Joseph the Seer." Prize, from Mr. T. Harris, "A Poet's Porfolio, and Minor Poems, by James Montgomery."

For the best performance of "Sectarianism in the Snare." Prize, from Mr. T. Harris, "Report of the Debate Fair of Rhymney."

We wish for the competitors to be present, so they may read their own compositions. If they cannot be present, they must send someone else to do so in their place.

Some songs will be sung skillfully between the recitations of the various compositions, &c., Mr. A. L. Jones, President of the Aberdare Choir, has definitely promised that he and his choir will be present. We would be pleased if other choirs came also to take part in the day's proceedings.

Children of the muse will be free to sing on whatever topics using whatever meters they wish, strict or free, besides the ones named above.

If anyone wishes to orate, sing, or recite on some topic, in Welsh or English, we notify them to let us know ahead of time.

It is expected that the compositions and names of all the competitors be sent a week beforehand to the hand of "Thomas Harris, 2, Clifford Place, Whites' Garden, Swansea."

The compositions will be the property of the Eisteddfod; and some of the winners will appear in the TRUMPET from time to time.

Prizes for the winning competitors will be presented on the day of the Eisteddfod.

If others yet wish to give topics and prizes, send them promptly by the publication of the next issue: it will be too late after that.

The doors will be open at half past ten in the morning, at two in the afternoon, and at six in the evening. Tickets, sixpence each. The profit will go to the expense of the Conference, and the account will be given in the following Conference.

Yours respectfully,

THOMAS HARRIS,

*President of the Conference.*

### MISCELLANEOUS, &c.

CONFERENCES.—The Merionethshire Conference will be held November 23rd; Conway Valley and Anglesey, 30th; Denbighshire, December 7th; Flintshire, 14th.

RECEIPTS FOR BOOKS FROM OCTOBER 10 TO 22.—T. Stephens, £2 10s; M. Vaughn, £3; Wm. Jones, £1 5s.

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### SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 23.]

NOVEMBER 8, 1856.

[VOL. IX.

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SERMON,

BY PRESIDENT B. YOUNG, BOWERY, JUNE 22, 1856.

I AM happy for the privilege of rising again before you to converse upon those things that pertain to our peace, that most deeply interest us in our reflections and in our lives; it is a matter of constant joy and comfort to me.

It gives me great pleasure to look upon the congregations of the Saints, while I reflect that some of us have been faithful in this Church for many years, have preached to the Saints and to sinners, have called upon people to repent while the finger of scorn has been pointed at us and all manner of evil has been spoken against us falsely. And many times the elders, while laboring faithfully in preaching to the people, would not find where to lay their heads, no doors open to receive them and no one to feed them, yet they have traveled and searched until they have found a great many that ought to be honest in heart, a great many who have embraced the gospel.

It has been a hard labor upon many of the Elders of this Church to accomplish what has been done, to preach this gospel to so many people in so many different nations and kingdoms.

If the miles our missionaries have traveled were counted they would amount to a great sum, and if you could know how many days they have been without eating, while calling upon the people

to repent, you would find them to be a great number.

If the troubles of this people from the commencement of this work, from the early history of the Prophet and the persecutions of the Saints, could be presented before this congregation, you would be astonished; you would marvel at them. You would not believe that a people could endure so much as this people have endured, you would think it an impossibility for men and women to endure and pass through what a great many in this Church have. Truly it is a miracle that we are here.

Taking these things into consideration, and viewing our present circumstances and the privileges we enjoy, there is not a heart, that fully realizes what we have passed through and the blessings we now enjoy, without praising God continually and feeling to exclaim—‘O, praise the name of our God.’

True, many think and feel that we have hard times here, that it is a hard country to live in. We have long, cold winters, and we have a great many difficulties to encounter—the Indian wars, the cricket wars, the grasshoppers, and the droughts.

What we have suffered during the two years past comes before us, and now the prospect is gloomy pertaining to sustenance for man.

How many are there who feel and say like this? “Were it not for Mormonism, I should know at once what to do; I know the course I would pursue.” What would you do, brother? “I would pick up my duds and leave; I would sell what I have here, if I could, and if I could not, I would leave it.” These are the feelings of some.

I will tell you what my feelings are, they are, praise God for hard times, for I feel that it is one of the greatest privileges to be in a country that is not desirable, where the wicked will pass by.

Now, do we all realize this? No, we do not, though I have no doubt but that some do. I will tell you what will make you realize it; to suffer the loss of all things here by the enemy’s coming along and driving you out of your houses, from your farms and fields, and taking your horses, cattle, farming implements, and what little substance you have, and banishing you from this place and sending

you off five or six hundred miles, bereft of all you possessed, without suitable clothing and provisions for the journey.

Then you go to work and toil and labor with all your might, for a few years, to get another home, and then let another set come and drive you out of that place, taking your cattle, your farms and all you have, telling you that they want your possessions, and by the time they had thus driven you four or five times, as they have many of us, and made you leave everything you have, and threatened you with death, and watched for you by day and by night to get a chance to kill you, and they suffered to go at large with impunity, and would kill you in open daylight if they dared; after having passed through fifteen or sixteen years of this persecution, you would thank God for hard times, for a country where mobs do not wish to live.

Many of the people in these valleys have no experience with these things, and I would be very glad to have such persons escape those trials, if they could receive the same glory and exaltation that they would if they had passed through them.

I look upon the people, and, as I frequently say, I have compassion upon them, for all have not experience. It was told you this morning that you could not be made perfect Saints in one day; that is impossible. You might as well undertake to teach a child every branch of English literature during its first week's attendance at school; this cannot be done.

We are not capacitated to receive in one day, nor in one year, the knowledge and experience calculated to make us perfect Saints, but we learn from time to time, from day to day; consequently we are to have compassion one upon another, to look upon each other as we would wish others to look upon us, and to remember that we are frail, mortal beings, and that we can be changed for the better only by the gospel of salvation.

As it was observed this morning, we ought to be ourselves and not anybody else. We do not wish to be anybody else, neither do we wish to be anybody but Saints. We wish the gospel to take effect upon each one of us; and we can change in our feelings, in our dispositions,

and natures, to the extent that was observed by President Kimball in the comparison which he made.

A man or a woman, desiring to know the will of God, and having an opportunity to know it, will apply their hearts to this wisdom until it becomes easy and familiar to them, and they will love to do good instead of evil. They will love to promote every good principle, and will soon abhor everything that tends to evil; they will gain light and knowledge to discern between evil and good.

The person that applies his heart to wisdom, and seeks diligently for understanding, will grow to be mighty in Israel.

Call to mind when you first embraced the gospel, how much did you then know compared with what you now know? Could you detect error then as now? Could you then understand the operations of the different spirits as you can now understand them? I know what your reply would be to these interrogations.

In the first rise of the church, when the gifts of the gospel were bestowed on an individual, or upon individuals, the people could not understand but that the giver of the gift gave also the exercise of it; how much labor the elders that understood this matter have had to make it plain to the understandings of the people.

Take, for instance, the gift of tongues; years ago in this church you could find men of age, and seemingly of experience, who would preach and raise up branches, and when quite young boys or girls would get up and speak in tongues and others interpret, and perhaps that interpretation instructing the Elders who brought them into the church, they would turn round and say, "I know my duty, this is the word of the Lord to me and I must do as these boys or girls have spoken in tongues."

You ask one of the Elders if they understand things so now, and they will say, "No, the gifts are from the Lord, and we are agents to use them as we please."

If a man is called to be a prophet, and the gift of prophecy is poured upon him, though he afterwards actually defies the power of God and turns away from the holy commandments, that man will

continue in his gift and will prophesy lies.

He will make false prophecies, yet he will do it by the spirit of prophecy; he will feel that he is a prophet and can prophesy, but he does it by another spirit and power than that which was given him of the Lord. He uses the gift as much as you and I use ours.

The gift of seeing with the natural eyes is just as much a gift as the gift of tongues. The Lord gave that gift, and we can do as we please with regard to seeing; we can use the sight of the eye to the glory of God, or to our own destruction. The gift of taste is the gift of God; we can use that to feed and pamper the lusts of the flesh, or we can use it to the glory of God.

The gift of communicating one with another is the gift of God, just as much so as the gift of prophecy, of discerning spirits, of tongues, of healing, or any other gift, though sight, taste, and speech are so generally bestowed that they are not considered in the same miraculous light as are those gifts mentioned in the gospel.

We can use these gifts, and every other gift God has given us, to the praise and glory of God, to serve him, or we can use them to dishonor him and his cause; we can use the gift of speech to blaspheme his name. That is true, and I have as good a right as brother Kimball, to say that what I am talking about is true.

These principles are correct in regard to the gifts which we receive for the express purpose of using them in order that we may endure and be exalted, and that the organization we have received shall not come to an end but endure to all eternity.

By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit, and when they are resurrected they will be made pure and holy; then they will endure to all eternity.

But we cannot receive all at once; we have to receive a little here and a little there. If we receive a little, let us improve upon that little; and if we receive much, let us improve upon it.

If we get a line today, improve upon it; if we get another tomorrow, improve upon it; and every line, and precept, and gift

that we receive, we are to labor upon, so as to become perfect before the Lord.

This is the way that we are to change ourselves, and change one another, pertaining to the principles of righteousness.

As brother Joseph observed this morning, 'Joseph must be Joseph; Brigham must be Brigham; Heber must be Heber; Amasa must be Amasa; Orson must be Orson, and Parley must be Parley'; we must be ourselves.

What should we be, and what are we? I will take the liberty of saying a few words upon this. We were created upright, pure, and holy, in the image of our Father and our Mother, in the image of our God.

Wherein do we differ? In the talents that are given us, and in our callings. We are made of the same materials; our spirits were begotten by the same parents; in the begetting of the flesh we are of the same first parents, and all the kindreds of the earth are made of one flesh; but we are different in regard to our callings.

In the first place we may vary with regard to our organizations pertaining to the flesh; brother Kimball explained this morning why and how we vary.

Let a man be devoted to his God and to his religion, and his wives with him, and he is very apt to have children that will grow up in the nurture and admonition of the Lord. If the whole of the father and mother in all their acts is devoted to the building up of the kingdom of God on the earth, if they have no desire but to do right, if righteousness reigns predominant, then the spirit that is within them controls, to a certain extent, the flesh in their posterity.

Yet every son and daughter has got to go through the ordeal that you and I have to pass through; they must be tried, tempted and buffeted, in order to act upon their agency before God and prove themselves worthy of an exaltation.

Though our children are begotten in righteousness, brought forth in holiness, they must be tried and tempted, for they are agents before our Father and God, the same as you and I.



They must bring this agency into action; the passions and appetites must be governed and controlled; the eye, the speech, the tastes, the desires, all must be controlled.

If the people would thus control themselves in their lives, it would make a great alteration in the generations yet to come.

But we cannot clear ourselves from the power of Satan; we must know what it is to be tried and tempted, for no man or woman can be exalted upon any other principle, as was beautifully exhibited in the life of the Savior.

According to the philosophy of our religion we understand that if he had not descended below all things, he could not have ascended above all things.

As he was appointed to ascend above all things, his Father and his God so brought it about, by the handiwork of his Providence, that he was actually accounted, in his birth and in his life, below all things.

Did he descend below all things? His parents had not a house nor even a tent for him to be born in, but were obliged to go to a stable, doubtless because they were denied the privilege of a house.

The Son of Man could not be born in a house, and the poor mother in her distress crawled into a manger, among the litter that had been left by the cattle.

Others may have been born in as low a state as this, but it is hard to find anybody, among the civilized portions of mankind, that gets any lower.

But in the opinion of the people they were not considered worthy of anything better, and by some means it happened so, though they did not know why, neither did the people.

The history of Joseph and Mary is given to us by their best friends, and precisely as we will give the history of the Prophet Joseph. We know him to have been a good man, we know that he performed his mission, we know that he was an honorable man and dealt justly, we know his true character.

But let his enemies give his character, and they will make him out

as one of the basest men that ever lived. Let the enemies of Joseph and Mary give their characters to us, and you would be strongly tempted to believe as the Jews believe.

Let the enemies of Jesus give his character to us, and, in the absence of the testimony of his friends, I do not know but that the present Christian world would all be Jews, so far as their belief that Jesus Christ was an impostor and one of the most degraded men that ever lived.

Jesus descended very low in his parentage and birth; but the question may be asked, did he condescend to be reduced in his understanding?

By the same reasoning I would believe that he did. I would believe that he was one of the weakest children that was ever born, one of the most helpless at his birth; so helpless that it might have been supposed that he would never grow to manhood.

What is his history? Read for yourselves the account given by his friends. It is said that Josephus has given a pretty just account of Joseph and Mary, of the apostles, &c., but he has only given just about as good an account of Jesus and his parents as some person in London lately has about the "Mormons" and Joseph Smith their Prophet, though he gives a pretty fair account.

Take a man in Paris or in London and let him write a history of Joseph Smith and the Latter-day Saints thirty years after Joseph figured on the earth, for the history of Christ by Josephus was written several years after he was crucified, and he would come as nigh to the truth, perhaps, as Josephus did in the history he has given of Jesus and his apostles. Josephus was a pretty fair man, but he knew but little about them.

What account would Jesus have given of himself, could he have transmitted his own statements? Such as every good man would, for he would have told the truth; but now we have to take his history from his friends and from his foes. What history do we get from the Jews? I will venture to say that no man living on the face of the earth, capable of using language to portray the character of any individual that lives on the earth, could paint a worse character

than they have given to Jesus Christ. Compare that with all that has been said against Joseph Smith, and you will find that the wisdom of this generation will have to succumb to that of the Jews, for they portrayed the meanest character in the history they have given of Jesus; but let that pass.

You can discern that we have to control ourselves, that by the gospel we can actually do so and reform. Each man and woman, by the spirit of truth, can conform to that principle to improve until we will know and understand the things of God, so as to save ourselves by the commandments and will of God.

The gospel is simple, it is plain. The mystery of godliness, or of the gospel, is actually couched in our own ignorance; that is the cause of the mystery that we suppose to be in the revelations given to us; it is in our own misunderstanding—in our ignorance. There is no mystery throughout the whole plan of salvation.

*(To be continued.)*

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## ZION'S TRUMPET,

OR

### **Star of the Saints.**

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SATURDAY, NOVEMBER 8, 1856.

#### EPISTLE OF PRESIDENT D. DANIELS TO THE SAINTS IN WALES.

Kind Saints,—With great pleasure and delight I write my feelings to you at this time once again, with gratitude for the pleasure I have had in laboring together with you during the past portion of this year, acknowledging God for giving his Holy Spirit so abundantly to us in the work of his vineyard.

I am glad to see so many, in light of the revelations and the new laws, for us, which come from Zion, through the holy Priesthood,

respecting and honoring the law of Tithing, and by so doing respecting its divine Author, not only in word, but in deed and truth. At the same time I am sorry that I cannot say the same thing about every Branch of every Conference.

The last quarter of this year is nearly half gone, while in it there is great work yet to be done. Its end will reveal the fruit of the labor of each Branch in Wales, at which time I am confident that not a single one of them will be ashamed at the opening of these books on the floor. It would be good to remember also every day and night that there is a record book in heaven also, in which the deeds of each one while in the body are chronicled, in much greater detail and perfection than here on the earth; also perhaps it will show even the thoughts and intents of our hearts.

Dear Saints, who have not as yet obeyed the law of tithing, I implore you once again not to delay any further, so that your names will be written in heaven and on earth, yes, before the end of this year, among those who have proved themselves ready supporters for the cause of Jesus Christ by their works, for nothing else will do—according to our works will we be judged. Is it not possible for each one who has been called to this high calling of being Saints, and having their names on the book of the Church of God, to see eye to eye together, and walk hand in hand by the same rule, and obey the heavenly laws as they come out to us from time to time? All but the blind can see that this is how it ought to be, and we trust that this is how it will be from now on with everything that comes out of the mouths of the inspired and holy Apostles and prophets of God in this dispensation.

Brothers and sisters, inasmuch as the purposes of God have not been fulfilled with regard to warning the dark and ignorant world of his plan to save it once again, God only knows if it will not be the last time for us, I call on you to yet make a great effort in this campaign to spread pamphlets across the entire face of the country, and bear vigorous witness of the Spirit more powerfully than ever, until we overcome the servants of Belial who are increasing their effort to thwart the work of the Lord, and, in spite of them, so that hosts of

the honest may be brought out, before they pull the cords too tight to get every grain of wheat out from among the tares before the day of burning. Two of the Apostles of Jesus, and other missionaries, have just come from God's Zion full of godly fire to lead the army of Mormons to the battle against false teachers and false religion, testifying that as the Saints receive this spirit and this faith for the powerful truth of their religion, and cooperate with all their might, in the name of the God of Israel we will turn the nations of "Christianity," as it is called, upside down.

Let not anyone go out except of his own free will, and in full faith and confidence in the God of Israel. The old time of the early days is returning, in one sense—we hear the sound of convincing and baptizing several from every corner, we hear meetings filled with listeners, and enemies coming to oppose, grumbling when they see success starting afresh as it were to crown our labor, and the dawn that is now breaking promises a fair noon full of the warmth of the sun of righteousness to smile on the cause of God in Wales once again.

You are all aware that we intend to translate the series of new pamphlets of our renowned President Pratt, and of the excellent plan to distribute them and to pay for them. People cannot refuse the pamphlets of the Saints now with the excuse that they fear the Saints are profiting from their pennies, but so that our hands can be clear from their blood, they can offer them on loan. We are happy to understand that in some places there is no cottage, house, or palace where intelligent beings dwell, that has not been offered a witness of Jesus some way or another. O! how great is the privilege of the faithful Saints in those places. O! if we and they could understand that by doing that they are laying the foundation for the Priesthood and an endless kingdom!—that those who scorn them and refuse them now, will lick the dust under the feet of the royal Saints of Jesus, who gives them the kingdom and the greatness of the kingdom under all the heavens. Our present enemies will be glad for the privilege of being lowly servants at that time!

The first treatise, "The True Faith," is just about ready. We wish for our brethren to prepare themselves, their wives, and their

children to distribute it with the other pamphlets, when they come out, so that the Welsh Nation will not be further behind than other languages in fulfilling the wish of the apostles of Jesus Christ.

It has been said before that it is good to gather every pamphlet in the "old Stock," and put them in among the assembled pamphlets, and keep them in constant circulation with the new ones that come out.

The longest time possible is allowed to pay for them. Even though the Welsh Office perhaps does not go according to the rule of the English Office, since it is weaker, yet, we do not set a greater weekly sum on the conferences to pay for the pamphlets than will be necessary to carry on the work of printing, and we wish for the Presidents to understand specifically that we cannot make do with a halfpenny less than the amount set for their conferences, since we are asking for the least sum possible.

That health, strength, and a blessing be added on the head of each faithful person who wishes to win a crown and part in the kingdom of Jesus when the whole world ends, which will come sooner than we think, is the heartfelt wish of,

Your humble fellow servant,

DANIEL DANIELS.

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## HOME CORRESPONDENCE.

### CONFERENCES OF THE NORTH.

*Abergele, October 26, 1856.*

DEAR BROTHER DANIELS.—I came here last night and received your letter in my hand immediately. I started from Machynlleth on Tuesday, and when I came to Harlech I saw brother Treharne; he had traveled a great deal around the country selling pamphlets, and had not sold very much, but despite it all the brother is full of the Spirit of the Gospel, and his whole heart is with the work of the Lord, and striving through the heartland of the Methodists, to carry the principles of eternal life to his fellow men.

All the Saints and their officers are very united, and selling books as much as they can, and there is not one dwelling in which men live that has not received the books of this Church.

I sent the two brothers who were in Porthmadog to Dylife to labor, and the two others are going to Flintshire; it was better for them to go there than to come to the South, although that was their chatter. It would be wonderful if you could get a few more to come up to Ffestiniog and Porthmadog in the place of these; and also a dozen or two to Anglesey and Caernarvon, and about the same number to Denbigh and Flint,—the harvest is great.

Today I was in the Rhuddlan Council, and I had a Council to my heart's content,—the officers were full of the Spirit of the Lord as I taught about the nature of fasting and prayer by Jesus and the servants of God in every age of the world.

The brothers and sisters have done their work with the books and pamphlets, so that there is not one house in Newmarket parish that has not received a book, or the offer of one, and the situation is similar in general, except perhaps not so thorough in every place as in this one. Nearly all the pamphlets have been sold, and tithing is increasing everywhere, and there is evidence that God is blessing all who do His will.

Several are believing in every Conference, and I anticipate many baptisms soon. We are baptizing regularly—3 have been baptized here, 7 or 8 in Flintshire, 3 or 4 in Caernarfon, and 3 or 5 in Merionethshire since the last Conference.

My best regards to you and all the family, and all of the Saints.

Your brother in Christ,

JOHN JONES.

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[We have invited as many of the brethren of the South who can go, to send their names here, and go out to assist these brethren who have so much of the weight of the work on their shoulders, so they may inherit the exaltation and glory that awaits such faithful ones. The call is earnest, and terrible will be the result of not going when one is able.—EDITOR.]

## PEMBROKESHIRE CONFERENCE.

*Haverfordwest, October 29, 1856.*

President Daniels,—With regard to the success, nature, and condition of this Conference, you have that through the letters of brother Miles.

We have baptized several lately, and we believe that many are yet quite close. We received a letter last night from Fishguard, that there is yet another one who wishes to receive his baptism,—many seeds have been planted there from time to time, and it is clear that many of the honest have received it, so it is sure to work on their hearts convincingly, despite all the “Reverends” who become very agitated whenever they see us.

I had believed in the religion of the Saints for years, but, despite that, I never imagined it to be so powerful as I have already proved it to be, and thanks to God for it. Strange how all the “teachers” who “have been heaped together to teach” shake before Mormonism, much like the flower that shakes in a storm. The glory of all their silly pronouncements wilts before the gentle and loving words of Mormonism, much like a blade of grass in the fierce heat of the noonday sun. But how much greater their pitch black deceit appears when the Mormon Sun comes to the *Meridian*. I am grateful, then, for a substantial religion, which contains unspeakable strength, and incomparable glory.

Miles and I join together in sending our love to you, and also to brothers Harris and Lewis in the Office. We would really love to see President Daniels in our Conference.

I am, your obedient servant in Christ,

DAVID JOHN.

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ATTEMPT AT INTERPRETING THE PARABLE OF  
THE HARVESTERS.

FIRST,—I think that the swaggerer mentioned is the devil, because of his title, and also his work in agreeing with the harvesters, which he



did not have a right to send anyone to harvest that which belonged to another. It was not good for the harvesters to mistake him by his outward appearance for the owner of the field, for they were disappointed in doing so.

Second,—“The disappointed harvesters.” The Parable does not mention that anyone had sent them to the field, rather they had gone without being sent, the same way that you went, Mr. Davies, before coming to the Saints. They are your former sectarian-preaching brethren.

Third,—“The field.” Jesus said that this world is the field.

Fourth,—“Who is the real owner of the field?” The earth and its fullness is the Lord’s, and the world that dwells therein.

Fifth,—“Who are His authorized servants?” I shall say immediately that they are the Latter-day Saints. I trust that Mr. D. Davies will be satisfied with this

From his well wisher,

*Merthyr.*

JOHN ROBERTS.

### VOICE OF THE WEAK.

THOU who hearest the voice of the weak,  
 Incline thine ear and listen to my cry,  
 And come quickly now to my aid,  
 To guide my steps toward home,  
 From the lands of Babel—home of strong oppression.

I am weary—my God well knows,  
 For I have tired of this affliction,  
 My trailing withered heartstrings,  
 I drag bruised and feeble from my bosom;  
 O see me sicken, I am pulling against the current.

What, after all my sufferings,  
 Must I die far from my country?  
 Did thine arm sustain me so long,  
 Against oppression, ire, and betrayal,  
 For me yet to die far from goodly Zion?

For so long Thou wert to me, Lord,  
 Ever better than father or brother,  
 I call upon thee now always,  
 For Thou art merciful to the weak and poor,  
 From the midst of old Babylon’s trouble and scorn.

And I shall look toward Zion,  
 Where the Lord's sacred Temple is seen,—  
 How great is the Almighty's mercy,  
 Who's to say that I won't go across the sea,  
 And go to her and sing amid her choir. N. DDU.

### EISTEDDFOD OF THE SAINTS IN SWANSEA.

MR. EDITOR,—I wish for you to publish the following topics in addition to those that were published in the last issue,—

For the best treatise (in English) on the History of the outstanding Apostates from the Church of God in every age of the world.

Prize from Mr. Israel Evans, "Snow's Poem."

For the best treatise on Obedience and Disobedience. Prize from Mr. D. Davies, Llanelli,—English volume of the Jewish History, bound.

For the best song on Cleanliness. Prize from Mr. D. Davies, Llanelli,—Volume of the Chronicle, bound.

For the best song to a Virtuous Woman. Prize from Mr. William Thomas, Llanelli,—Jones on Baptism, bound beautifully.

For the best song on the Consistency that exists between the Stick of Judah and the Stick of Ephraim, or the Bible and the Book of Mormon. Prize from Mr. E. D. Miles, Haverfordwest,—The Scriptural Treasury.

For the best song to the Presidency of Wales. Prize from Mr. D. John, Haverfordwest,—Commentary on the Hebrews, by McLean.

For the best song on the clear difference between the gathering of the Saints to Zion and that of the Jews to Jerusalem. Prize from Mr. David John, Haverfordwest,—The Scriptural Treasury.

For the best song on the Fall of Babylon. Prize from Mr. Charles Harmon, Llanelli,—History of the Highlanders. T. H.

COVERS FOR THE TREATISES.—We now understand that the Welsh Conferences can get covers, &c., printed and sown for the English treatises in Liverpool. Therefore, they send the particulars of their Branches, the number they order, &c., there to get them. We will need the particulars for the Welsh covers here in the same way.

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### SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 24.]

NOVEMBER 22, 1856.

[VOL. IX.

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### SERMON,

BY PRESIDENT B. YOUNG, BOWERY, JUNE 22, 1856.

*(Continued from page 361.)*

BROTHER Joseph Young, in the forenoon, touched upon one principle that I wish to talk about, i.e., our future state—futuraity.

From time to time our fathers and our mothers leave us, their bodies are consigned to the silent tomb; our prophets are taken from us; our companions are taken away; our brothers and sisters leave this world.

The organization that pertains to this life decays, it becomes lifeless, we lay it down. Disease fastens upon our children, and they are gone.

I said a few words upon the principle of affection last Sabbath; now I wish to say a few words with regard to our lives hereafter; I will extend these remarks further than our existence here in the flesh.

We understand, for it has long been told us, that we had an existence before we came into the world. Our spirits came here pure to take these tabernacles; they came to occupy them as habitations, with the understanding that all that had passed previously to our coming here should be taken away from us, that we should not know anything about it.

We come here to live a few days, and then we are gone again. How long the starry heavens have been in existence, we cannot say; how long they will continue to be, we cannot say. How long there will be air, water, earth; how long the elements will endure, in their present combinations, it is not for us to say.

Our religion teaches us that there never was a time when they were not, and there never will be a time when they will cease to be; they are here, and will be here forever.

I will give you a figure that brother Hyde had in a dream. He had been thinking a great deal about time and eternity; he wished to know the difference, but how to understand it he did not know. He asked the Lord to show him, and after he had prayed about it the Lord gave him a dream, at least I presume he did, or permitted it so to be; at any rate he had a dream; his mind was opened so that he could understand time and eternity. He said that he thought he saw a stream issuing forth from a misty cloud which spread upon his right and upon his left, and that the stream ran past him and entered the cloud again. He was told that the stream was time, that it had no place where it commenced to run, neither was there any end to its running; and that the time which he was thinking about and talking about, what he could see between the two clouds, was a portion of, or one with, that which he could not perceive.

So it is with you and me; here is time, where is eternity? It is here, just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity.

We have a short period of duration allotted to us, and we call it time. We exist here, we have life within us; let that life be taken away, and the lungs will cease to heave, and the body will become lifeless. Is that life extinct? No, it continues to exist as much as it did when the lungs would heave, when the mortal body was invigorated with air, food, and the elements in which it lived; it has only left

the body. The life, the animating principles are still in existence, as much so as they were yesterday when the body was in good health. Here the inquiry will naturally arise, when our spirits leave our bodies where do they go to? I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? If God is not here, we had better reserve this place to gather the wicked into, for they will desire to be where God is not. The Lord Almighty is here by his Spirit, by his influence, by his presence. I am not in the north end of this bowery, my body is in the south end of it, but my influence and my voice extend to all parts of it; in like manner is the Lord here.

It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer; when the spirits leave the body they are in the presence of our Father and God; they are prepared then to see, hear, and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was his will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes; as plain as brothers Kimball and Hyde saw those wicked disembodied spirits in Preston, England. They saw devils there, as we see one another; they could hear them speak, and knew what they said. Could they hear them with the natural ear? No. Did they see those wicked spirits with their natural eyes? No. They could not see them the next morning,

when they were not in the spirit; neither could they see them the day before, nor at any other time; their spiritual eyes were touched by the power of the Almighty.

They said they looked through their natural eyes, and I suppose they did. Bro. Kimball saw them, but I know not whether his natural eyes were open at the time or not; bro. Kimball said that he lay upon the floor part of the time, and I presume his eyes were shut, but he saw them, as also did bro. Hyde, and they heard them speak.

We may inquire where the spirits dwell, that the devil has power over them? They dwell anywhere, in Preston, as well as in other places in England. Do they dwell anywhere else? Yes, on this continent; it is full of them. If you could see, and would walk over many parts of North America, you would see millions on millions of the spirits of those who have been slain upon this continent. Would you see the spirits of those who were as good in the flesh as they knew how to be? Yes. Would you see the spirits of the wicked? Yes. Could you see the spirits of devils? Yes, and that is all there is of them. They have been deprived of bodies, and that constitutes their curse; that is to say, speaking after the manner of men, you shall be wanderers on the earth, you have to live out of doors all the time you live.

That is the situation of the spirits that were sent to the earth, when the revolt took place in heaven, when Lucifer, the Son of the Morning, was cast out. Where did he go? He came here, and one-third part of the spirits in heaven came with him. Do you suppose that one-third part of all the beings that existed in eternity came with him? No, but one-third part of the spirits that were begotten and organized and brought forth to become tenants of fleshly bodies to dwell upon this earth. They forsook Jesus Christ, the rightful heir, and joined with Lucifer, the Son of the Morning, and came to this earth; they got here first. As soon as Mother Eve made her appearance in the garden of Eden, the devil was on hand.

*(To be continued.)*

EXCERPT FROM THE TREATISE ON TRUE  
REPENTANCE.

1. Repentance is one of the gifts of God to fallen man. And in treating upon this subject, it will be assumed, on the strength of the word of God, that man is a fallen, sinful, lost being; degraded, ruined, and cast out from the presence of God; subject to His justice, wrath, and the penalty of His holy laws, which consign him to an eternal death and misery; and that a plan of salvation was devised and offered to him, to redeem him from his sins, and restore him to the favor of God. One of the conditions of this plan is a true and genuine Repentance.

2. The great and infinite sacrifice, made by the Son of God, for the sins of the world, has purchased for man the gift of Repentance, which, if properly received and exercised, will give him a claim upon the mercy of God against whom he has sinned. But without Repentance, mercy can have no claim on the sinner.

3. Repentance does not atone for past sins; neither could it have been a condition of pardon, if Christ who was innocent, had not suffered for the guilty.

4. Without the Atonement, Repentance would have been useless; mercy could not have been exercised, without interfering with the great attribute Justice.

5. It was not the design of Jesus, in atoning for the sins of the world, to save man in his sins; neither to pardon him in a state of impenitence. But the design of the atonement was to offer mercy on the condition of Repentance. Therefore, without Repentance, man must suffer the penalty of his sins, the same as if no atonement had been made.

6. That the sinner may have a clear understanding of the nature of Repentance, we shall divide the subject into four branches, namely,

*First, The evils and sins to be repented of.*

*Secondly, The nature of the sorrow connected with true Repentance.*

*Thirdly, The confession necessary for the penitent.*

*And lastly, The promise and determination to sin no more.*

7. We shall examine, First, *The evils and sins to be repented of.* An

innocent being who has committed no sin, cannot repent; neither can anyone repent who is not convinced of sin. Sin against God is a transgression of his law. A person unacquainted with the law of God may ignorantly transgress it, and have no idea that he has done wrong. Such a person, while unconvinced of sin, will feel no need of Repentance.

8. Without a knowledge of the revealed law of God, a person cannot always discern between good and sinful actions. It is true, that the light which is in every man that comes into the world, will enable him, without the aid of the revealed law, to distinguish, in some small degree, between good and evil. But there are many evils that could not be known short of the revealed law. The light of conscience will make manifest some of the more glaring evils; but this light becomes greatly obscured by neglect and by constant violation of its teachings, so much so, that persons may become almost or wholly insensible to the dictates of conscience; many actions which were once considered evils, will, by constant habit, be considered virtuous; while many practices once considered good, will, by tradition and habit, be transformed into evils. A heathen entirely unacquainted with the revealed law, would, if he were always to follow the still small voice of conscience, receive more and more light, and be able to discover many important truths, and to distinguish between virtue and vice more clearly than those who are constantly violating the monitor within them. But with all the light that he could glean, independent of revelation, he would be far from understanding the sinfulness of many actions, and would be entirely ignorant of the nature of others, in regard to whether they were sinful or not; and he would also be wholly uninformed in regard to a future judgment, and the penalties to be inflicted upon sinners; and without a knowledge of these things, he could not repent acceptably as the Gospel requires.

9. Where there is no knowledge of the revealed law of God, sinful actions will not be punished to the same extent as where the laws and their penalties are known; for the apostle says, "Sin is



not imputed when there is no law." (Rom. v. 13.) That is, sin is not imputed to the same extent, and they are not punished with the same severity, as those who are acquainted with the law. Hence, the Savior declares that he who knoweth the master's will and doeth it not, shall be beaten with many stripes; while he that knoweth not, and yet doeth things worthy of punishment, shall be beaten with a few stripes. The apostle also says, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." (Rom. ii, 12.) The heathen, therefore, will perish without law, and be beaten with a few stripes, because they obeyed not the light that was in them; but the penalty of the revealed law will not fully be executed upon them, and it will be more tolerable for them in the day of judgment, than for those who have sinned, having the law, and who are to be judged by the law, and have the sentence of the law executed upon them. Such, without Repentance, will suffer eternal torment and everlasting banishment from the presence of God. And they will have weeping, and wailing, and gnashing of teeth.

10. Having learned that man is convicted of sin by the law, let us next endeavor to ascertain what sins the present generation are guilty of, in order to learn whether they have any need to repent; we will, for the present, pass over the sins of the heathens, and enumerate some of the evils existing among Christian nations where they have copies of the revealed law, existing by millions, and where almost every family can read the sacred pages of the same.

11. The Divine law says, "*Thou shalt not kill*". Now it is not the individual who murders who is a lone criminal, but all those who sanction the same. When the Saints were murdered in Missouri and Illinois by the marshaled hosts of the wicked, who were urged on by the highest authorities of those States, it is a notable fact that thousands of professed Christians, and many Christian ministers of different denominations, were directly engaged in those most wicked and horrid murders. When the great Prophet of the Lord was taken unlawfully from his peaceful avocations, and

torn from his family, and carried with a number of others, into the mob camp, and was sentenced to be shot the next morning, who was it that sanctioned and urged on these diabolical deeds? We reply, that among the vast hosts of those who made no profession of religion, there were no less than SEVENTEEN preachers of different orders who were in this council, and most strenuously urged the cold-blooded murder of the Prophet and his friends, in the presence of their own families upon the public square. Have these preachers, and the thousands of professors of religion who took such an active part in the foul murders of the Saints, been disfellowshipped by their brethren throughout the world? No, they are still, the most of them, retained in the respective churches to which they belonged. But were those who immediately participated in these bloody persecutions, the only ones guilty? Were there not hundreds of thousands in Christendom, who in their hearts sanctioned these things, and who still continue to sanction them? Will the persons who committed these murders and shed the blood of the only prophets which God has sent to the earth for more than a thousand years, be the only ones condemned as murderers in the day of judgment? No. Every person who has in the least sanctioned these things will suffer with the murderers, unless they repent. The Savior said that the blood of all the prophets which had been shed upon the earth, from the days of righteous Abel, until the blood of Zacharias, which was shed between the temple and the altar, should be required of that generation. Why? Because they sanctioned the murder of contemporary prophets. The approbation given to the murder of the prophet Zacharias, and other prophets sent directly to them, was just as wicked as though they had actually killed all the former ones. So likewise, God will require of every individual on the earth, who in the least sanctions the murder of Joseph the prophet, or of any of the Saints, the blood of those holy men at their hands; and not only their blood, but the blood of those righteous persons that has been shed upon the earth in any age, will be required at the hands of those among this generation who give countenance in their hearts to these wicked deeds. This, therefore, is one among the

many sins which hundreds of thousands are guilty of, and of which they must most heartily repent, or else the blood of the prophets and the Saints will ascend up to heaven against them, and in the great day of judgment, they will receive their portion, not only among hypocrites and unbelievers, but among murderers, whose deeds they have sanctioned.

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## ZION'S TRUMPET,

OR

### *Star of the Saints.*

---

SATURDAY, NOVEMBER 22, 1856.

TO THE SAINTS,—Beloved Brothers and Sisters,—With great pleasure and delight we are able to inform you of the very great and valuable blessings the Officers and Saints received, in several Conferences, through the visit of President Ezra T. Benson, who is one of the “sons of thunder,” full of the divine fire, with his bosom as if burning with love for the brethren in every place. His eyes were like fountains of waters as he looked on so many thousands here who are longing for their better home on Zion’s mount, who stay here as if confined for lack of means. But after waiting long, hour after hour, the dawn broke with the visit of Apostle Benson; he taught and showed the way that all can deliver themselves from the captivity of Babylon, by each one throwing into the newly formed fund by the name of the “Penny Fund,” no less than one penny weekly, but up to sixpence. He said that that is the way for us to proceed from now on, beginning now.

Also, the Apostle gave a very important command that every family should keep a book, and record in it that which each member of the family gives to the aforementioned fund each week.

Furthermore, that the brother that is appointed to gather funds in the Branch, keep a book in the same way, and record carefully, fearing the Lord, so that nothing will get lost.

Also let everyone record the money given as a fast offering,—it will all go for the same purpose.

APPOINTMENT.—Elder James J. Phillips has been appointed to travel according to the direction of President Thomas Harris, in the West Glamorgan Conference.

D. DANIELS.

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EDITORS OF THE “HERO” REPELLING THE TRUTH,  
AND THE TRUTH REPELLING THE EDITORS OF  
THE “HERO.”

Dear President Daniels:—What impelled me to write these lines to you as Editor of “Zion’s Trumpet” is as follows:—

I recently wrote and sent a letter to the “Hero,” addressed to the Editors, and reviewing the various querulous letters that had appeared in it, from some sly and unreliable types—who had been half Saints at some time. These were rendered shameful in their printed appearance, having been under the distorted gaze of the one-sided, perverse editors,—illusory and deceitful under the mantle of malice,—plotting to deceive men deliberately into believing falsehoods; and intended to cast a poor light on the Saints, and that done purposely to enrage the enemies, and to incite the cruelty of their father’s children, to persecute and destroy the children of the light.

One could think from their style that they felt compelled about something important or unimportant. But by the time I started to raise the edge of their mantles, and reveal their deceit, there we were jumping, and kicking, and getting cross, and banging heads together; and never was there such pain, my good fellows!

The content of the truths in my letter took hold of their consciences—it worked through their marrow and their bones,—their sinews and their flesh. And since they were familiar and acquainted with deceit and transgression, at this point his immersive reverence from Aberdare, and his sprinkling reverence from Aberaman,—the editors of the “Hero,” while cognizant of the intractable facts of my letter, they decided to cast it away, hide it and reject it, lest the

honest and the sincere have a fair chance of judging the fanatical partisanship of the "Hero" and its editors, and become enlightened about their made-up, distorted and impudent lies, about the Latter-day Saints.

What is their excuse for this? Let every living person take note. Behold! here it is—"Dewi Elfed Jones's letter, a true image of its author." Ha, that is an unwitting truth. "A different image from theirs"—yes, completely. I am so pleased with this much truth from the lips of those who usually speak harsh words of vanity about the Saints! *Well done*. What else? My "image in my letter" has caused them to "let the cat out of the bag," like "a barber's cat full of wind and froth." I portrayed previously the "Exhibition in the belly of the preacher," or "Sectarianism Enared." I never imagined then that there were cats in there! Good heavens!

But when they saw my "image" once again, and the drawing of my hand, in black and white, it worked and pushed this out of them, according to their own depiction, yes, the force and the substance of their principles came out, in a feline way, windily, and full of froth. Oh! Oh! ministers, are they not, having failed to find anything to disprove my letter, unable to withstand the weight of the truths contained in it without fighting in opposition against a "barber's cat full of wind and froth."

Who would have thought that celebrated (?) reverends like T. Price, Aberdare, &c., were so weak and feeble—unable to stand over truth, without feeling their jaw dislocating, and spouting such substantial sense as a "barber's cat." Unless they cease this, they will no doubt be held in their day of tribulation, in company with the "owl, the bitterns, and the cats answering each other" within the walls of the ruined houses of Great Babylon, when the refuge of lies will be swept away, and the shelters of those who loiter there will be destroyed.

They can bet their beards, that they were in a half-swoon, while in T. Price's parlor, staring in alarm at my "image in *my* letter," with fanciful eyes, cheeks swollen with the gnawing of their guilt for refusing the truth—about to split from anger and rage, against the Saints. And finally, after foaming for a long time, having to spray out, and issue frothy threats in the form of "the barber's cat,"

against those who through the force of truth undermine the hope of profit of false teachers—devoid of any form of godliness—deceivers of men, about the most important thing. Remarkably similar too, to their manner in the *Preaching Match*, in battle refinery, or a singing festival, affected by the “fervor” under the influence of the *Black Prince*, “like a barber’s cat full of wind and froth,” spitting preacherly babbling across the people, and foaming the froth of false doctrine over their congregations.

O Price, Price! is this the end, the extent of the strength and soul of your religion! Spreading deceit before your congregations—ensnaring the innocent with lies about the Saints—refusing the truth with ireful wrath—making commerce out of the history of God’s word in the past—distorting the straight path of truth, and turning your ear away from listening to it, and making your own and others’ invented stories into a market-place, and all in the end, according to the testimony of your own polluted lips, no better than “a barber’s cat full of wind and *wabbling*.”

Be aware that your pride will be brought low, in your own destiny, as you deserve, as a lover and embracer of deceit and impudent refuser of the Truth—Repent quickly, and turn to a safe place with a determination not to sin any more.

I shall have an opportunity to send you the content of the letter you refused in printed form, for the sake of those who wish to find the Truth, and have deceit and falsehood entirely driven from the face not only of the land of Gwalia, but also of the whole earth; and know that none of you interests me, poor things, for

Your weapons are shaving foam,  
Never anything—all false.

Yours, as ever,

DEWI ELFED JONES.

---

#### LETTER FROM THE PLAINS TO ISRAEL EVANS.

*30 Miles East of Laramie, August 31, 1856.*

Dear Brother—I thought I would use the few spare minutes I have to write to inform you of the success of this small company of

Saints. You no doubt have heard concerning our successful voyage across the ocean, and our landing with all healthy, with the exception of a few infants who died at sea and going across the States, and of our arrival at Iowa City about the 1st of June.

We left Iowa City about the last day of June, 300 of us in number. We traveled 7 or 8 miles the first day, and we thought that to be a very difficult task. After we had been traveling for about a week, we went 10 miles per day, which we thought was a lot; but before we reached Winter Quarters we were able to cover from 15 to 20 miles per day more easily than we covered 7 or 8 at first. It was hard work at first, because of our long idleness previously.

As we came from Iowa City to Winter Quarters we had a considerable number of defections. Whenever we camped near a settlement, the settlers would come to us and try to get the Saints to stay, giving them all kinds of good offers if they would stay, telling them that everyone was starving in the Valley, &c. Well, they attracted some away, but we were glad to get rid of them. My heart rejoiced when I saw some of them stay behind, and if any who were Saints remained behind, they would come along again when they had had their fill of the Gentiles. These happenings remind me of the account of the devil offering the whole world to our Savior when he actually didn't have a foot of it for himself.

We reached Winter Quarters July 19, in exceptionally good spirits and good health. While we were fitting out there, old sister Brookes died, and, also, brother David Davies, [formerly from Newton, Glamorgan,] and they were buried in the Saints' cemetery.

We left Winter Quarters July 30th, all in good health and spirits, 225 in number. Some of the Saints remained behind there, with permission.

From Iowa City to Winter Quarters we had three wagons, and from there on, four, loaded with provisions; besides that, each tentful (20) of persons had to carry four hundred pounds of flour on their carts.

You can see that we had traveled only a month's time, and we had accomplished nearly half the journey. We determined to reach

the City by Saturday, the 4th of October, God willing, so as to be there by Conference.

I shall give you my thoughts as to what I know about the handcart system: I have traveled this country with horses and oxen, but I have never traveled so quickly as I have thus far this time by handcart. I know that this is the best and fastest way for the Saints to cross the Plains and the Mountains, and if there could be a settlement every 150 or 200 miles, from which they could get their supplies, and do away with the wagons, they could carry their provisions with them so far as that; they could travel faster and easier, and they wouldn't require so many guards: besides that, the oxen cannot travel as fast as men and women after they get used to traveling.

We each have a pound of flour per day, with a lot of tea and coffee during the week. I don't remember how much.

We killed three large buffalo, and we have already eaten all of them. Last Saturday we slaughtered an excellent fat cow, and we have 5 more oxen to slaughter. We intend to slaughter one each week. With those, and with the buffalo we will get on the Sweetwater, we will live splendidly. Besides other food the Company has 14 milk cows, and they have their milk. You see that we live quite well; but you know that this is a land so beautiful and healthful that we can eat our whole rations, and then look around for more. Well, we have heard that more for us is on our way, and as soon as it comes, we shall have a pound-and-a-half or two pounds for each of us every day.

We met some brothers yesterday; they said that Brigham had sent out two wagons loaded with flour the same day they started out, namely the 11th of this month, and that he intends to send out 5 wagons every week loaded with flour to meet the emigrants, until he understands that they have all been satisfied. We expect to meet the first one in about a week.

The milk cows, as you know, supply us with the best and most trouble-free food we could get—we don't have to carry it.

Elder Bunker purchased two milk cows, and I purchased one, to use for ourselves—and we have found them to be a great blessing for us; we gave 25 dollars each for them. The brothers we met yesterday told us that we could sell them in the Valley easily for 40 dollars each; so there



is profit both ways; but the greatest profit is using them on the Plains.

It is getting late, so I shall put aside writing for the time being, and I shall finish the letter in, or close to Laramie.

*September 2*—We are within a few miles of Laramie; we intend to go past there today. The camp is full of health and good spirits.

The D. D. McAllister Company is about 75 miles ahead of this one, and that of E. Ellsworth is about 100. They were all healthy a few days ago.

Elder Bunker sends his regards to you and to brothers Daniels and Ashby. He has proved himself to be a father to this people: he has been guided by the Holy Spirit the entire time: I am proud to have such a man as my President crossing the Plains. We have been in unity in everything, ever since we left Iowa City.

Brother Israel, I have gone through it *first rate* ever since we parted company in Liverpool. I have traveled so much and had such good success with these people that it will be hard for us to leave one another.

Remember me to brothers Daniels and Ashby, and all the *boys*. Tell them that D. Grant has gotten fat and strong by pulling the handcart.

I shall conclude, praying to God that he will bless you with every needful blessing, and gather you and those who are with you to your mountain home in peace and safety.

Your fellow laborer in the Kindgom of God,

DAVID GRANT.

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## NAMES OF THE WELSH EMIGRANTS

*Who went with the Handcarts across the Plains last Season.*

### CHIEF CAPTAIN,

Edward Bunker.

### CAPTAINS OF HUNDREDS

The 1st hundred, David Grant: 2nd, G. W. Davies: 3rd, John Parry.

*The first Hundred*,—David Grant Thomas Rees, his wife, and 8 children Daniel Lewis Rees Llewellyn and his wife Daniel Thomas, his wife, and his mother Enoch Lewis, his wife, and 2 children W.J. Lewis, (Anglesey) his wife, and his sister Elias Lewis and his wife Mary Llewellyn and 4 children Henry Jenkins, (died August 23.) Martha Jenkins and her daughter Wm. James (age 71) Elvira

Thomas and her son Owen Jones Elizabeth Hughes Elizabeth Davies Thomas D. Evans, *Commissary for the Hundred*. Priscilla Evans John Cousins and his wife John Thayne and his wife James Morgans William Morgans Hannah Walters and 3 children John R. Roberts and his wife and 3 children Robert A. Roberts Elizabeth Lane John Davies David Davies, (died July 24,) his wife, and 2 children, who went forward John Butler and his wife Isaac Rees and his wife William Morgan and his wife David Evans Thomas Giles and his son Joseph.

*The second Hundred.*—G. W. Davies, and his wife John D. Roberts, (*Commissary*,) his wife, and 2 children John James, formerly from Sirhowy, (*Sergeant of Guards*) Sarah James Morgan Evans and his wife and his child Moses Evans and his sister and 3 children Margaret Rees Thomas Evans, his wife, and 5 children Thomas Phillips, his wife, and 5 children William Jenkins, his wife, and 3 children David Lewis, his wife, and 2 children Abram Evans, his wife, and 6 children Nathaniel Evans, his wife and his child David Evans, his wife, and his mother John Parry (formerly from Aberdare) James Bridge John Edmunds Thomas Axton, his wife and his child Letitia Williams Thomas Morgan (*Commissary*) and his wife.

*The Third Hundred*—John Parry, former Pastor over the Conferences of the North, the Captain, and his wife John Parry, Mariam, his wife, and 4 children John Williams, his wife, and 4 children Edward Parry and his wife William Jones, his wife, and his child David Roberts, (*Commissary*,) his wife, and 5 children Thomas Jones, Pantmawr, his wife, and 6 children Hannah Job, and her child Richard Williams Sarah Walters Susannah Roberts M. N. Morris and his wife Thomas and John Jenkins Joseph Chappel, his wife, and his child John Williams, his wife, and his mother Samuel Brookes and 3 of his children, (Emma Brookes died August 23.) William Edwards Hopkin Matthews, his wife, and 5 children Thomas Jarman, his wife, and 3 children Anna Butler, widow, and 2 children Owen Owens Margaret Jones Thomas Evans, Sr. Thomas Evans, Jr.—Rees Llewellyn, *Clerk*.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 25.]

DECEMBER 6, 1856.

[VOL. IX.

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SERMON,

BY PRESIDENT B. YOUNG, BOWERY, JUNE 22, 1856.

*(Continued from page 372.)*

YOU cannot give any person their exaltation, unless they know what evil is, what sin, sorrow, and misery are, for no person could comprehend, appreciate, and enjoy an exaltation upon any other principle. The devil, with one-third part of the spirits of our Father's Kingdom, got here before us, and we tarried there with our friends, until the time came for us to come to the earth and take tabernacles; but those spirits that revolted were forbidden ever to have tabernacles of their own. You can now comprehend how it is that they are always trying to get possession of the bodies of human beings; we read of a man's being possessed of a legion, and Mary Magdalene had seven.

You may now see people with legions of evil spirits in and around them; there are men who walk our streets that have more than a hundred devils in them and round about them, prompting them to do all manner of evil, and some too that profess to be Latter-day Saints, and if you were to take the devils out of them and from about them, you would leave them dead corpses; for I believe there would be nothing left of them.

I want you to understand these things; and if you should say or think that I know nothing about them, be pleased to find out and inform me. You can see the acts of these evil spirits in every place, the whole country is full of them, the whole earth is alive with them, and they are continually trying to get into the tabernacles of the human family, and are always on hand to prompt us to depart from the strict line of our duty.

You know that we sometimes need a prompter; if any one of you were called by the government of the United States to go to Germany, Italy, or any foreign nation, as an ambassador, if you did not understand the language, somebody would have to interpret for you. Well, these evil spirits are ready to prompt you. Do they prompt us? Yes, and I could put my hands on a dozen of them while I have been on this stand; they are here on the stand. Could we do without the devils? No, we could not get along without them. They are here, and they suggest this, that and the other.

When you lay down this tabernacle, where are you going? Into the world of the spirits. Are you going into Abraham's bosom? No, not anywhere nigh there, but into the spirit world. Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth for the express purpose of inhabiting it to all eternity. Where else are you going? Nowhere else, only as you may be permitted.

When the spirits of mankind leave their bodies, no matter whether the individual was a prophet or the meanest person that you could find, where do they go? To the spirit world. Where is it? I am telling you. The spirit of Joseph, I do not know that it is just now in this bowery, but I will assure you that it is close to the Latter-day Saints, is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the gospel by himself in these days.

He has just as much labor on hand as I have; he has just as much to do. Father Smith, and Carlos, and bro. Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes were opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson county and build the great temple of the Lord. They are hurrying to get ready by the time that we are ready, and we are all hurrying to get ready by the time our elder brother is ready.

The wicked spirits that leave here and go into the spirit world, are they wicked there? Yes.

The spirits of people that have lived upon the earth according to the best light they had, who were as honest and sincere as men and women could be, if they lived on the earth without the privilege of the gospel and the priesthood and the keys thereof, are still under the power and control of evil spirits, to a certain extent. No matter where they lived on the face of the earth, all men and women that have died without the keys and power of the Priesthood, though they might have been honest and sincere and have done everything they could, are under the influence of the devil, more or less. Are they as much so as others? No, no. Take those that were wicked designedly, who knowingly lived without the Gospel when it was within their reach, they are given up to the devil, they become tools to the devil and spirits of devils.

Go to the time when the gospel came to the earth in the days of Joseph, take the wicked that have opposed this people and persecuted them to the death, and they are sent to hell. Where are they? They are in the spirit world, and are just as busy as they possibly can be to do everything they can against the Prophet and the Apostles, against Jesus and his kingdom. They are just as wicked and malicious in their actions against the cause of truth as they were while on the earth in their fleshly tabernacles.

Joseph also goes there, but has the devil power over him?

No, because he held the keys and power of the eternal Priesthood here, and got the victory while here in the flesh.

Before I proceed further, I will give you an illustration. Send a man that is used to magnetizing people, and see if he can magnetize an Elder in Israel, one that is full of the faith, or a faithful sister in the Church of God. Could LeRoy Sunderland, one of their greatest characters, magnetize one of the Latter-day Saints? No. He might as well try to magnetize the sun in the firmament. Why? Because the priesthood is upon you, and he would try to magnetize you by another and lesser power.

The principle of animal magnetism is true, but wicked men use it to an evil purpose. I have never told you much about my belief in this magnetic principle. Speaking is a true gift, but I can speak to the glory of God, or to the injury of his cause and to my condemnation, as I please; and still the gift is of God. The gift of magnetism is a gift of God, but wicked men use it to promote the cause of the devil, and that is precisely the difference. You may travel through the world and make inquiries where the Elders have traveled, and you cannot find an instance where the devil has gained power over a good and faithful Elder through this power. He cannot do it, because the faithful Elder of this church holds keys and power above that which is used by those who go round lecturing on magnetism, and operating upon all who will become passive to their will. They have not the same power that the faithful Elders of Israel have, for those elders have the eternal priesthood upon them, which is above and presides over every other power.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle. They have got the victory over the power of the enemy here; consequently, when they leave this world they have perfect control over those evil spirits, and they cannot be buffeted by Satan. But as long as they live in the flesh,

no being on this earth, of the posterity of Adam, can be free from the power of the devil.

When this portion of the school is out, the one in which we descend below all things, and commence upon this earth to learn the first lessons for an eternal exaltation, if you have been a faithful scholar, and have overcome, if you have brought the flesh into subjection by the power of the Priesthood; if you have honored the body, when it crumbles to the earth and your spirit is freed from this home of clay, has the devil any power over it? Not one particle.

This is an advantage which the faithful will gain; but while they live on earth they are subject to the buffetings of Satan. Joseph and those who have died in the faith of the gospel are free from this; if a mob should come upon Joseph now, he has power to disperse them with the motion of his hand, and to drive them where he pleases. But is Joseph glorified? No, he is preaching to the spirits in prison. He will get his resurrection the first of anyone in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

This office is not taken from him, he has only gone to labor in another department of the operations of the Almighty. He is still an Apostle, still a Prophet, and is doing the work of an Apostle and Prophet; he has gone one step beyond us and gained a victory that you and I have not gained; still he has not yet gone into the celestial kingdom, or if he has, it has been by a direct command of the Almighty, and that too to return again so soon as the purpose has been accomplished.

*(To be continued.)*

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## NEWS FROM THE VALLEY.

*Historian's Office, Great Salt Lake City*

*August 30, 1856.*

President Orson Pratt,—Dear Sir,—The eastern mail arrived on the 28th of this month, and brought many letters from our friends

at Washington, and other parts of the globe, with the Star, the Mormon, and many other papers, which gave us the general news of the day, and showed us that the political state of the atmosphere at Washington, and throughout the nations, was anything but calm and serene. We heard but little from our handcart emigration, or any of the back companies. Philemon C. Merrill and company arrived on the 16th of this month; as far as we could learn all was well. I had an interview with Dr. J. Clinton, who was well and in good spirits.

The weather has continued dry since we last wrote. Our wheat harvest is gathered, and proves to be a much better crop than we could have expected, considering the drought; the heads were well filled, even where the wheat was so short that it had to be pulled, which has been the case with many acres this season. Our corn crop looks quite well. The potato crop is nearly a failure, they mostly run to vines; beets and garden vegetables look well. This season is not our *peach*-bearing year, yet some orchards will bear a middling crop—some very fine apples in the orchards.

President Young's apple trees are, some of them, loaded, and he has a good crop of *peaches*; his grape vines are loaded, and I think he will have two or three thousand pounds of grapes this season.

It is a general time of health in this Territory, excepting a company that came in from the Mississippi, who brought the smallpox with them, but it has not spread much yet, and we hope it will not.

A company arrived from Carson Valley on the 28th of this month; they report that Murray, who was tried for murder last winter, was killed by the Indians, also a man by the name of Reddin.

Your family is all well. Brothers Bates and Luke Johnson are about to start on a mission of about one month, with Seth M. Blair to Ruby Valley on an exploring expedition to open a new route to Carson Valley. They expect to meet brother Enoch Reese with a company from Carson to cooperate with them.

Our Agricultural and Manufacturing Society are making quite an exertion to promote home manufactures in this Territory, as



the time has come when we see that we are under the necessity of making, in a great measure, what we use. The various Wards of the City and Territory are forming auxiliary branches of the same; intending to manufacture all they can for home consumption.

During this month Elder Parley P. Pratt, and a few others, have been appointed on missions to the States. Thomas Bullock, Bernard Snow, and some others are sent to Europe.

The Agricultural and Manufacturing Society held their annual fair on the 1st of October, at which there will be an exhibition of stock, agricultural products, farming and gardening implements, manufactures, ladies' work, machinery, and fruit. A plowing match will take place on the Governor's land near the City, about Conference time. There will be premiums awarded for the best of each named class; also for the best essays on agriculture, horticulture, pomology, and home manufactures. We expect the fair will be as extensive as the occasion.

Brother Willes, the Territorial inspector of schools, has returned from a tour to the north, and reports the favorable results consequent upon the cooperation of the authorities in the various settlements; also the establishment of Sabbath schools, and the organization of Literary societies.

Among other improvements in the City, a new baptismal font is now being built, near the endowment house in the temple block.

Yours truly, &c.,

W. WOODRUFF.

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### ARRIVAL OF THE HANDCARTS.

*Letter from the Valley to Mr. Jones, Rhydygarreg-ddu, from  
Elder T. C. Martill.*

*Great Salt Lake City, September 27, 1856.*

Mr. Jones,—Dear Sir,—My dear friend Henry Harries (formerly of Talog) started from this City, Friday, the 10th of this month, on

a mission to Wales. I accompanied him for about twenty miles. As I returned back I felt like a bird with one wing, for the unity that existed between us was similar to that of Caleb and Joshua. Several missionaries are traveling together with him, some who were sent on missions to different parts of England. If all goes well on their journey, they will likely reach Liverpool by about Christmas.

I am sure you will be happy at the visit of your brother to the land of his birth, and that he also will be extremely happy of having the honor of coming on such a glorious mission to his loved ones. I comfort myself, hoping (although his departure is unpleasant for me) that it will be beneficial to many of my fellow nation.

I pray to God that you and your worthy wife will have faith to believe and obey the calls of the Savior, through which they will preach to you the word of the covenant. My prayer is not only on your behalf, but on behalf of all who wish to do the will of God.

A company of Saints from England arrived here yesterday with the HANDCARTS. Great was the joy that was everywhere; they were extremely happy to see the Valley, and we were just as happy to see them having arrived safe with the handcarts, over such a long journey.

When the news came that they were not far from the Valley, President Brigham Young, and others of the leaders of the Church, together with many hundreds of Saints, went to meet them about fifteen miles outside the City. Many soldiers also went out to lead them in, and musicians, who played in a brass band, preceding them into the City. Before reaching their campsite, thousands were ready to receive them. They were welcomed with loads of foodstuffs of various kinds, and lovely fruits, such as Peaches, Melons, &c. Another company is expected to arrive in about four days, the majority of them from Wales. We heard that some from Carmarthenshire are among them, namely John Edwards, Ffynnon-ddrain, and Edward his son, and Thomas Jones from Llanelli, &c.

It is unnecessary for me to give you an account of this land, because my dear brother Henry Harries has done that in his letters, and that which he has not yet told you, he will let you know better than can be done through the means of paper and ink.

I expect a letter from Henry Harries before long, but I will not

be able to answer it before he arrives in Liverpool, for I will not know where to address it.

Give my kind greetings to Mrs. Jones and the family, to your father-in-law, and the people of Pantycendy and Posty. When you have the chance give my greetings to my parents, to my faithful brother Daniels, who leads the Saints in Wales; his wife and the children, and the Welsh in general greet him. Give my greetings to Isaac Jones and his family; it would be very lovely for me to be able to greet all the Saints of Carmarthen.

I do not have the time to write more at present: I must visit the Welsh who have arrived recently. I will be happy to receive a letter from you.

Yours respectfully,

T. C. MARTILL.

---

P. S.—I intended to write to President Daniels, but I do not have time; therefore, be so kind as to send the foregoing letter to the Office of the TRUMPET, Swansea; perhaps some will be glad to hear that the Handcarts have arrived here safely.—T. C. M.

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## ZION'S TRUMPET,

OR

### *Star of the Saints.*

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SATURDAY, DECEMBER 6, 1856.

#### APPOINTMENTS OF THE PRESIDENTS OF THE CHURCH IN WALES FOR THE YEAR 1857.

ELDERS Israel Evans, Benjamin Ashby, Thomas Harris, William Jones, Thomas Jones, Griffith Roberts, and Thomas Rees were released from their various presidencies.

Elders William Miller and James Taylor are appointed to succeed Elders Israel Evans and Benjamin Ashby as Counselors to the President of the Mission.

Elder John Davies, formerly from Meirion, is appointed to

succeed Elder Thomas Harris, formerly from Georgetown, in the presidency of the West Glamorgan Conference.

Elder Thomas Rees, Flintshire, is appointed to succeed Elder Wm. Jones in the presidency of the Carmarthen Conference.

Elder Joseph Griffiths is appointed to succeed Elder Thomas Jones in the presidency of the Cardiganshire Conference.

Elder Hugh Evans, Newmarket, is appointed to succeed Elder Griffith Roberts in the presidency of the Denbighshire Conference.

Elder David John, Pembrokeshire, is appointed to succeed Elder Thomas Rees in the presidency of the Flintshire Conference.

The foregoing Appointments will take effect on the first of next January. Let the appointed brethren go to their new fields of labor promptly. Let the brethren who are released strive to transfer all the numbers and everything in the most correct, clear, and understandable way they can, and let their successors be precise in seeing that everything is done well. The other Presidents will continue as they are.

All the Presidents of the Conferences in Wales have been faithful and diligent during the year that is about to end; and through their efforts, and those of the worthy Saints who listened to their voices, the Church has increased and strengthened in principles, knowledge, great and praiseworthy deeds, and also in numbers.

May the God of Israel prosper the faithful brethren who are released to emigrate, and through their humility and their readiness to listen to the voice of God they will yet be seen as brave soldiers in his kingdom in Zion.

Remember the Annual Reports, the Emigrating Fund, and the Temple promptly.

D. DANIELS.

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NEW PAMPHLETS.—The second treatise, namely “True Repentance” is now at the Press. The first, namely “True Faith,” before now is in the hands of our readers. It was priced very cheaply, at the wish of President Pratt, so that no one will do any more than pay for its preparation and printing, for the Welsh Saints to make

the same effort toward it for their part. Since only one or fewer will be printed for each Welsh member, we think it will be easier for the Conferences to pay for them. Its price to the distributors is twopence per number, and no profit, but the Conferences are to compensate them for postage and expense. We expect full payment back, by, or before the following number comes out, so that we do not fail to complete the work. From the weak Conferences we will try to make do with the payment of a penny and a halfpenny per number, and to wait for the rest. If we work together God's blessing will be on us, and the honest in heart will flock to the Church by our light, after we take it to them. We understand that praiseworthy efforts are being made to distribute the pamphlets, especially in the North—the sisters, until now, are carrying the day over the brethren, especially with the treatise “Marriage and Morals in Utah.” We think that the Pamphlet Fund is at work in its strength by now. Send the pamphlet money in separately.

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PAMPHLETS NEEDED.—We wish to know without delay from our distributors, what kinds and how many of the Welsh pamphlets they can return to the Office, because we need about 100 of each kind, except for a few of the pamphlets of John Davis.

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TO DISTRIBUTORS.—We wish for the Conference Distributors to send the packets of books to the Branch distributors with haste, so that our counsels through the TRUMPET can be carried out promptly. Presiding Brethren of the Conferences, devise the best way for this, and more blessings will follow.

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#### EARLY POLYGAMY AMONG THE WELSH.

(From the “*Modern Universal British Traveler*,” page 671.)

NEAR Aberffraw there is a small village, known for being the birthplace of Dafydd ab Howell ab Iorwerth, who lived there in the year 1580, although he died soon after that, and he was at that

time 105 years old. He had three wives and two concubines. The total number of children he begat lawfully was thirty-six; by his concubines, seven. His oldest son, Griffith ab Gwilym, who was 84 years old, had a large number of children and grandchildren; his youngest son was two years old, living in the same parish, and there was 82 years difference between him and his brother. There were about 88 persons who descended from the old man, and who were alive at the same time and in the same place; and it is said that about 300 persons total descended from him, and were born in his time. He was small in stature, good appearance, and was rarely troubled with sickness, moderate in what he ate, lived by toiling, and frequently used his skill in fishing and hunting. His hearing, his sight, and indeed all his senses, were intact until about an hour before his death.

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THE PERPETUAL EMIGRATING FUND.

TUNE—"Pure Bird."

THE great eternal wheel has come  
 To set the captive free,  
 And its warm bosom—  
 And a host from shame to bliss;  
 The Fund will emigrate  
 Its loved ones to escape.  
 It takes men over to Zion,  
 To the happy land—where there is plenty  
 Of all varieties, which makes man  
 Into one to delight in.

The Perpetual Emigrating Fund  
 Was formed through the dictate of the Council,  
 And was revealed by our Father,  
 For the benefit of every land and border;  
 What good would teaching us do,—  
 Powerful rhetoric and preaching,  
 Without the great care of the Lord now,  
 Through the Fund for the poor;  
 This opens up the way  
 For the Saints to mount Zion.

The whole aim of its organization,  
     Is clear enough to us,  
 It is to deliver humankind,  
     To their fitting home to shelter,  
 While the frightful wrath of the Lord,  
 Is disturbing with disaster,  
 Across the earth in his anger,  
 Against the disobedient and vain world,  
 While the family of God each one  
     Is full of joy in plenty.

When wars with grievous shouts come  
     To the public to the ends of the earth,  
 The Saints will all be seen contented,  
     With not one in loss or care;  
 Every day the obedient know,  
 That the Lord is a savior,—  
 That there is a Fund that saves,  
 And that they can go in her bosom,  
     With not one left in custody.

This Fund will be before long,  
     A great surprise to the world,  
 Thousands will be saved in one day  
     When the pressure comes;  
 Thousands upon thousands there will be,  
 Of every tribe and tongue and people,  
 Gathered from wretchedness,  
 Through the auspices of this very one,  
     Under the protection of Jesus our king.

Thousands have gone over there,  
     With the Fund's helping hand,  
 To their summery, warm inheritance,  
     From the evil world of Babylonia;  
 There is no way to express  
 How many this could gather,  
 If there were unity and faithfulness  
 To cooperate in wisdom,—  
 Our work would be a miracle to the world,  
     If we put together our courage.

Every farthing given into its care,  
 Is directly put to use,  
 It won't be long until someone feels the value  
 Of the sacrifice from its support;  
 Let us immediately put arm and shoulder,  
 To work with the Lord,  
 By striving with all our might,  
 Together until it is filled,—  
 There is room for all to give a helping hand,  
 To launch it in generosity.

*Cap Coch.*

J. P. PROSSER.

### THE SAINTS' EISTEDDFOD.

TO THE BARDS AND WRITERS OF THE SAINTS, AND THEIR FRIENDS  
 THROUGHOUT ALL OF WALES.

To the list of topics and prizes that were added in the previous TRUMPET, I yet wish to give the following. Although there is but a short amount of time before the day of the Eisteddfod (Christmas), still the bards have the same fair play.

For the best translation of the song "*Dear Zion*," published in the *Star*, number 22, of this year. Prize from Mr. Israel Evans, "Voice of Warning."

For the best song to the Penny Fund, no fewer than 10 stanzas. Prize from Mr. Israel Evans, "Spencer's Letters."

For the best song to the Tithing, in English, no fewer than 10 stanzas. Prize from Mr. John Jones, formerly of Brecon, "Voice of Warning."

For the best song on Polygamy, no fewer than 10 stanzas, in the meter of "*Pop goes the Weasel*." Prize from Miss Eleanor Ellis, Machynlleth, "Harp of Zion," and five shillings from Mrs. Margaret Davies, Cwmafon.

For the best song on the Necessity of woman to choose a righteous man as a husband and defender. Prize from Miss Catherine Ellis, Machynlleth—Hymn Book.

For the best song of praise to the Presidency of the Church in the Welsh Principality. Prize from Miss Cathrine Arthur, Machynlleth,—



English Hymn Book,—and a Volume of Zion's Trumpet, bound, from Mr. Emrys Davies, Cwmafon.

For the best song on the Effort made from time to time to preach the Gospel in the Merioneth Conference. Prize from Mr. John Treharne, Merioneth,—Body (the death) of Theology.

For the best song on the Feelings of the Saints who emigrated to Zion with the Handcarts. Prize from Mrs. Martha Jones, Cwmafan,—Five shillings.

For the best song to the Presidency of the West Glamorgan Conference. Prize from Mr. Hopkin Jones, Aberafan, a Book of Mormon, bound.

It is requested that the contestants send their compositions in according to the instructions given previously.

I wish for those who desire to take part in the public performances of the day to send their names in beforehand, together with the names of the topics they wish to discourse, sing, recite, or debate about. I am happy to report that several have sent in the information already, and all signs are that those who attend will have a delightful day. Some out-of-town brethren will be present, among which our able brother John Jones, formerly from Brecon.

Meetings to begin at 10 in the morning, 2 in the afternoon, and 6 in the evening. Tickets for 6c each.

Yours truly,

THOMAS HARRIS.

### MISCELLANEOUS, &c.

ELDER Thomas Thomas, formerly from Llanelli, Carmarthenshire, has arrived on a mission to Wales from the Great Salt Lake Valley, in good health and spirits. He has letters of approval from the First Presidency, and the Presidency of the British Isles, and has been appointed to labor in Wales. Welcome to him. The field is vast, and there is a great need for diligent laborers. May God strengthen him to be a blessing to the Saints wherever he may go. Accept him as a servant of God.

THE discourse of President Benson, in Swansea, is too long to

put in this volume of ours. It will come out in the first issue of the next volume.

A LETTER from Apostles George A. Smith and Erastus Snow in the "Mormon," dated, October 21, 1856, says that they visited the Welsh Saints in Caseyville, Illinois. Elders W. M. Lewis and Walter Roach met them in the Railway Station. In the evening, about 60 or 70 of the brethren sat down to a feast for supper. Then there were Welsh songs and salutations by the Welsh, and in English by the Apostles. The meeting ended at 11:00 o'clock at night. After that, the Apostles went to see the coal works.

IN the account of the St. Louis Semiannual Conference, we read the names of several of the Elders who were in Wales earlier. William Henshaw (the founder of the Church in Wales), belongs to the High Council, and Robert Humphries is a Bishop. Henry Lewis was sent on a mission to Iowa to labor among his Welsh compatriots; bro. Roach was called to succeed him in the presidency of the Welsh Branch of Caseyville.

CONSIDERABLE effort has been made to establish settlements along the Plains. When the goal is achieved, the tribulations of Babylon will no doubt cause those who could have gone comfortably to Zion to rejoice at the opportunity to go barefoot, with their food on their backs.

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RECEIPTS FOR BOOKS FROM OCTOBER 23 TO DECEMBER 3.—Thos. Stephens, Merthyr, £7 11s 6c; W. Jones, Carmarthen, £1 5s; G. Roberts, 8s; C. Harman, £4 8s 3c; Thos. Rees, £1; Wm. Ajax, £3 3s; John Jones, 16s; John Davies, £1 10s; John Treharne, £1 7s 4c.

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SWANSEA:

PRINTED AND PUBLISHED BY DANIEL DANIELS.

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 26.]

DECEMBER 27, 1856.

[VOL. IX.

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SERMON,

BY PRESIDENT B. YOUNG, BOWERY, JUNE 22, 1856.

*(Continued from page 389.)*

No man can enter the celestial kingdom and be crowned with a celestial glory, until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the devil, which you and I have not yet gained. So long as we live in these tabernacles, so long we will be subject to the temptations and power of the devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighborhood of evil spirits.

The third part of the hosts of heaven, that were cast out, have not been taken away, at least not that I have found out, and the other two-thirds have got to come and take bodies, all of them who have not, and have the opportunity of preparing for a glorious resurrection and exaltation, before we get through with this world; and those who are faithful in the flesh to the requirements of the Gospel will gain this victory over the spirits that are not allowed to take bodies, which class comprises one-third of the hosts of heaven.

Those who have died without the Gospel are continually afflicted by those evil spirits, who say to them,—“Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers.”

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the Elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers, and going from place to place preaching the Gospel, and Joseph is directing them, saying, Go ahead my brethren, and if they hedge up your way, walk up and command them to disperse. You have the Priesthood and can disperse them, but if any of them wish to hear the Gospel, preach to them.

Can they baptize them? No. What can they do? They can preach the Gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. My brother Joseph spoke of this principle this forenoon. Some of those who are not in mortality will come along and say, “Here are a thousand names I wish you to attend to in this Temple, and when you have got through with them, I will give you another thousand,” and the Elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.

A man is ordained and receives his washings, anointings and endowments for the male portion of his and his wife’s progenitors, and his wife for the female portion.

Then in the spirit world they will say,—Do you not see somebody at work for you? The Lord remembers you, and He has revealed to his servants on the earth what to do for you.

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived, and that do, and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. In the spirit world those who have got the victory go on to prepare the

way for those who live in the flesh, fulfilling the work of saviors on Mount Zion.

To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of his servants, then watch, for you will see somebody whom you have seen before, and many of you will see him whom you have not seen before, but you will know him as soon as you see him.

This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.

When we commence again on the walls of the temple to be built on this Block, the news will fly from Maine to California. Who will tell them? Those little devils that are around here, that are around this earth in the spirit world; there will be millions of them ready to communicate the news to devils in Missouri, Illinois, California, Mexico, and in all the world. And the question will be,—“What is the news? There is some devilish thing going on among the Mormons, and I know it. Those Mormons ought to be killed.” They do not know what stirs them up to this feeling, it is those spirits that are continually near to them.

We all have got spirits to attend us; when the eyes of the servant of Elijah were opened he saw that those for them were more than those that were against them. There are two-thirds for us, and one-third against us; and there is not a son or daughter of Adam but what will be saved in some kingdom and receive a glory and an exaltation to a degree, except those who have had the privilege of the Gospel and rejected it and sinned against the Holy Ghost, they will become servants to devils.

How long will they exist? I do not know, neither do I care. Every one of this people, with the Saints that have lived before us, from the

days of Adam until now, and those that may come after us, all say, 'build up the kingdom of God.' What for? To save the inhabitants of the earth, to get them all back into some kind of a kingdom where they can be administered to, and not have this organized matter return again to its native element, for we wish this work to be preserved.

You know that when you make a farm you dislike to see it overrun with weeds, and it would hurt your feelings to see your homes, barns and other property destroyed. True, you can make more, but how do you suppose the Lord feels, who is much more compassionate than we are, when he sees the devil gaining an advantage over his creatures to lead them away to destroy them? Do you not suppose that the bowels of his compassion yearn over this people, and that he is angry with the wicked? Do you not suppose that he often feels like saying, 'O, my children, why do you not hearken to what I tell you, and take hold of the principles of life, and cease pursuing a course that is calculated to destroy you? I have labored to bring forth this organization, and I do not wish to lose my labor, but I desire to have you hearken to the counsel I give to you and prepare yourselves to endure forever and come into my presence, and if you cannot do that and abide a celestial law, at least abide the law of a kingdom where I can send angels to you, and I will send you comfort and administer unto you, and will raise you up and make you glad and happy, and will fill you with joy and with peace.'

It is our business to live our religion, and it is all that we have to do. "But," says one, "I thought we had to raise grain." I have told you, many a time, that I would not give you anything for your faith, unless you add works. How are you going to work to build up the kingdom?

I now wish to leave the subject we have been considering, for I think I have talked enough about it for the present, and tell you how to prepare yourselves to build up the kingdom of God and save the honest in heart.

Here we are in the valleys of these mountains, and I say that there is not a people on the earth that would live here but the Latter-day Saints, and it seems almost more than they can do to stay here. Now if they would be as swift to hearken to counsel as they are to

get rich, and as they are in pleasing their own dispositions, we should not see the hard times that we now see.

When we first came here we had not been two weeks on this square, before the Big Cottonwood canal, which we are now building, was just as visible to me as it ever will be when it is completed, and you will yet see boats on it. It has to be there, what for? To sustain this people. Do you think we want the water that is now wasted in those natural channels? Say, sisters, do you think we want any more water for irrigation? Yes, you do, for your peas are drying up, and you are not likely to have many cucumbers for pickling.

Has this people been as swift to hearken to counsel as to get rich? No, and many of you would rather pray the Lord to send rain, than to appropriate, by your labor, the waters that are continually flowing from these canyons. I tell you now, as I have before said, I do not have much faith to pray for rain; and if I had faith and power to bring rain upon the crops in these valleys, I would not do it. Why? Because it would throw many of you into lazy, slothful, idle habits, and every Gentile that came through here would covet your farms, and would say, "this is the finest country we ever saw, how rich you are, how your cattle thrive upon the hills, your grain grows almost without labor in cultivating the earth."

*(Continued on page 406.)*

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## ZION'S TRUMPET,

OR

### **Star of the Saints.**

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SATURDAY, DECEMBER 27, 1856.

EMIGRATION—For lack of space we are obliged to leave several emigration notices until our next issue. We shall give a few. From the handcart emigrants £3 per person is requested now—the rest is to be paid in the States. In addition to the £3 a prepayment of £1 toward the sea crossing is needed, the rest of which is to be paid in

Liverpool. It is anticipated that the cost of the sea crossing will not be any more than the usual. Names and payments will be received until the 1st of February—it will be too late after that. Those who have paid £5 for the purpose cannot be emigrated this time. Further details will be given.

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SERMON.

*(Continued from page 405.)*

They would soon begin to desire your inheritances, those houses and this city, and it would be but a few years before we would have to leave or contend with them. As it is now, there is no people that would live here, except the Latter-day Saints. And they are decidedly the best people upon the earth, even though I sometimes chastise them, and what I say is true, for a few deserve chastising.

I do not believe that the city of Enoch made greater advancement, in the same period of time, than this people have done in the twenty-six years of their career, which is saying a great deal for them. Who else would live here? Nobody. Put Gentiles here and tell them that they had to be confined here, and they would consider themselves in a worse prison than a penitentiary.

Do some of the brethren murmur a little, and say if it were not for Mormonism, they would do thus and so? What of that? Is there any other people would do as well as you do? No, not another.

When I find fault with the people for not hearkening to counsel, it is because I want them to live so as speedily to obtain the reward of righteousness, and not have to wait so long for it.

This is a good people, though there are some in our midst who do not do right. Plant the Gentiles here, and you would soon see cutting throats and hear the sharp crack of the *rifle* at the water sects. There would be far more fighting for water than there is among the 'Mormons,' though some of them steal it now.

Many of the brethren feel as I do; if I had my crops growing and somebody should come along and steal my water, I should say, "You



will raise grain, will you not? Well, go ahead, for we shall get it, if you raise it."

Here sits a man I can now look upon who says I am a greater despot than the Emperor of Russia. Maybe I am, for should I see the poor suffering, I could knock open flour barrels better than Alexander II, and give the contents to the poor with a better heart than he could.

Who in the wide world could live here more peaceably than we do? Nobody; and I thank God for hard times. Do you suppose that the Gentiles want this country? No, they say, it is a Godforsaken country, and I say hallelujah, for it is the very country I prefer, and country where nobody else will live but those who are willing to keep the commandments of God.

I wish to be tyrannical enough, if that is the proper term, to make you good men and good women. Go to with your might this year, and see if we cannot prepare for another. This is a great Saint-raising country; we have seen wheat grow here almost spontaneously, and there could not be a better Saint-raising country.

If a person is honest before God and has more than he needs for his own use, and does not covet it, he will make a distribution to those who have not, and there need not any person go without necessary food. I know that there are many here who have given out much flour, and they have by no means suffered on account of their liberality. There is a man sitting on the stand who says that his wife has scraped the bottom of the flour barrel, and on the next morning has gone to scrape again, to give out more to the poor, and found it half full. She asked him if he had put it there; he answered, no. Well, said she, I scraped it out last night.

The Lord wishes to try you; shall we say that we will hoard up the blessings of God, that we may be able to say that we have a large amount to ourselves? No, but divide them out, and do so with an honest heart, in all humility; and let those who receive blessings receive them with an honest heart, in all humility and thankfulness. Some who have, will withhold, and some of the poor are covetous and will grab a little here and there and lay it up, or waste it. If you

continue in covetousness, your substance will shrink and waste away.

Let the poor, those who have to depend upon their brethren for bread, after they have done all they can to obtain it themselves, be thankful, and take no more than they require to use in a frugal manner. By taking such a course, no person would suffer. With some there is a fearfulness, a want of faith and confidence in God, and a stingy close-fistedness; this is the cause of many's being so pinched. As I have often done, I again invite those who are distrustful and fearful that God is going to forsake this people to leave, if they do not wish to be Saints and repose confidence in the God of the Saints. I wish such characters would leave; I shall be glad if they will leave. I would not have them stay; I would rather give them flour and help them to leave, because they are a curse to the Saints. And if the devil puts it into their hearts to leave, I know there will be a certain portion of those evil spirits go with them, and still we shall always have plenty more coming.

All I ask of you is to apply your hearts to the gospel of Jesus Christ and be Saints; I will not ask anything else on this earth of you only to live so as to know the mind and will of God when you receive it, and then abide in it. If you will do that, you will be prepared to do a great many things, and you will find that there is much good to be done.

We have not time to spend foolishly, for we have just as much on our hands as we can probably do, to keep pace with that portion of our brethren who have gone into the other room.

And when we have passed into the sphere where Joseph is, there is still another department, and then another, and another, and so on, to an eternal progression in exaltation and eternal lives. That is the exaltation I am looking for. May God bless you. Amen.

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