

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. II.

APOSTLE FRANKLIN D. RICHARDS' EPISTOLARY ADDRESS TO THE EUROPEAN SAINTS.

BELOVED IN THE LORD,—Having been called and set apart to labor in this portion of the earth in connection with Elder Pratt, the following letter of appointment from the First Presidency is inserted here, that the spirit and intent thereof may be more generally understood by all concerned.

“To all persons to whom this letter shall come, greeting:

“Know ye that the bearer Franklin D. Richards, a true and faithful brother and elder in Israel, and member of the quorum of the Twelve Apostles for the last days; has been appointed and delegated, by the authorities of the Church of Jesus Christ of Latter-day Saints, in general conference, at this day and place assembled, on a mission to England. To counsel with Elder Orson Pratt, on all the affairs of the British Islands. To preach the gospel of Jesus Christ and administer in all the ordinances thereof pertaining to his mission, under the presidency of the church there; and in connection with the brethren of his quorum to preside over all the affairs of the church in all the world; and he is authorized to collect Tithing, and to receive donations for the Perpetual Fund for the gathering of the poor Saints; and we call upon all Saints and upon the inhabitants of the earth, to receive our beloved brother Richards, as a messenger of the living God;

offering life and salvation to men; and inasmuch as you shall give heed to his teachings and counsel, and assist him on his journey and mission, you shall in nowise lose your reward; and we pray God the eternal Father to bless brother Richards abundantly in all things, and those who shall receive him or minister unto his wants, in the name of Jesus Christ. Amen.

“Signed and sealed at Great Salt Lake City, State of Deseret, North America, this 6th day of October, 1849.

L. S.	“BRIGHAM YOUNG, “HEBER C. KIMBALL, “WILLARD RICHARDS, “THOMAS BULLOCK, Clerk.”	}	Presidency of the Church of Jesus Christ of Latter- day Saints.
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Since my departure from the British Islands with a company of Saints on board the “Carnatic,” in February 1847, I have occupied the time chiefly in going to, and accompanying my family with a camp of the Saints from Winter Quarters to the Great Salt Lake Valley; in performing those physical labors by which building, fencing, plowing, sowing, irrigating, and the general variety of handiwork attendant upon founding a new settlement in a remote part of the American wilderness is accomplished; also in deliberative counsel with my brethren of the holy priesthood have contemplated the establishment of Zion, and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived) accomplished a journey of near one-third the circumference of the earth during the most unfavorable portion of the year, through hundreds of miles of snow on the vast plains, deep and almost impassible mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through his tender mercy and great salvation we are safely landed on your shores, and our joy is greatly increased to learn of the increasing glory of his work in this realm. * *

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It will be borne in mind, that this fund [namely the Perpetual Emigrating Fund] is not designed as a substitute for tithing; neither to form any part or parcel thereof. The tithing is a law to the Saints only; but this fund is to be increased by the voluntary donations of

all persons disposed, whose names and amounts will be entered in a book, and preserved in the archives of the church, until the day when men shall be judged according to the deeds done in the body, out of the books which will be opened.

It is an Emigrating Fund, and cannot be appropriated to any other use than the gathering of the faithful, and be subject to the special direction of the First Presidency. * * * The presidents of the various conferences and branches will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all. * * * *

For the best accommodation of all who wish to aid in this good work, I propose the following method. Let the president of each branch appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the full name of each donor, and the name of the branch and conference in which they reside. Let each conference president appoint a trustworthy man to receive these donations and names, from each branch, and arrange the same in proper order, that as often as once in three months, or whenever they may be called for by President Pratt or myself, the same may be forthcoming without delay. * * *

In taking my place in this important field of labor, in Elder Pratt's absence, I shall seek to do all things, as nearly as possible, as he would if he were present himself. Our callings and ordinations are similar,—we are directed and instructed, I humbly trust, by the same Spirit, and by it we shall be led to mind the same things; for the watchmen “see eye to eye” while the Lord is bringing again Zion. * * *

FRANKLIN D. RICHARDS.

15, Wilton-street, Liverpool, April 10, 1850.

[The address of brother Richards, as can be understood, is more extensive than is given here; but we have selected the things of greatest need to know.—ED.]

THE MISSION IN FRANCE.

Boulogne, April 11, 1850.

DEAR BROTHERS WM. PHILLIPS AND JOHN DAVIS,—In spite of all the efforts made by Protestants and Catholics in this place to prevent

me from preaching the gospel in the fullness of its blessings to the inhabitants, yet, I succeeded through it all to get a convenient place in the center of town to place the truth as it is in Jesus as a subject of attention and obedience to the honest in heart. There are but few listeners in the congregation; yet, "who hath despised the day of small things?" A few years ago through the power and authority of the priesthood the godly truth began the majestic work of the dispensation of the fullness of times on the American continent, through beginning to gather together the heroes of the subjects of the kingdom, who will fill the world with the glory of God and who will stand forever and ever. Through it has been but a short time, and also in spite of the numerous obstacles which were made against the counsel of God being fulfilled not only by Belial and all his hosts but also by all the camps of the banner "Protest," yet already the ranks of the happy subjects having the rights of the kingdom of Zion are multitudes of hundreds of thousands, and throngs will yet say, "What shall we do?" And the officers having been invested with the authority and the weapons of truth, fervent gospellers on every hill and through the regions, cities and villages are ready to say, "Repent, and be baptized every one of you, for the remission of sins; and ye shall receive the gift of the Holy Ghost." It is true that every servant has hosts of enemies to overcome; but the secret of his Master gives him courage, and he knows that he shall be more than conqueror before long; for the enemies are beginning to lose their *breath*. At the siege of Damascus, the celebrated warrior, Caleb, said to the Arabian Mohammedan army, "Look to it, the enemy are two to one, and there is no breaking them, but by *outwinding* them, hold out until the evening, and then the victory." And truly it was so.

On Sunday, the 3rd of March, at the opening of a place to preach the first sermon, there were but few present; neither should it cause wonder; for the various ministers of the religious flocks had given solemn warnings to the whole flock to be watchful. "Touch not, taste not, look not, listen not to the charmer's voice, with his poisonous fruit." The proprietor of the room had been told that the false prophet would charm them until he would make them blind, &c. Because of all that was said even the small children were afraid; but at the end of the meeting, the French, Scotch, German, Englishman, and the Welshman who were present shook hands with each other as a sign that unity of

the faith was beginning its heavenly work on the continent of France.

After visiting with ministers of the various churches, and receiving but little welcome, I turned to their wealthy members with the pamphlets, wishing to have an opportunity to preach the gospel in their splendid rooms, and I received much more of a welcome and gentleness than that which their pastors had shown. It was wonderful to sit in their rooms to answer their questions and to preach the gospel, warning them to flee from the wrath which will come. It was also wonderful to see the desire of their children to listen, and show me the greatest kindness. The poor, together with the French, showed me kindness beyond my expectation, but with a few exceptions.

In the midst of the hundreds of families that I visited, of every class and status among the French and English, in the distribution of thousands of pamphlets in the various towns and villages which I visited, I encountered much kindness, and through the goodness of God I escaped from the clutches of the bloodthirsty enemies, full of clever tricks.

Upon seeing that the harvest was great on the French continent, I prayed much to the Lord of the harvest to send out workers to assist me; and I received the lovely news that Brothers John Taylor, Curtis G. Bolton and J. Pack from the tent of Zion in the valley of the mountains are on their journey as missionaries of peace to the French continent.

The second Sabbath, after I finished preaching, an Independent minister who was present arose to address the congregation, hoping to attract them with lying assertions to disbelieve what they had heard, testifying of his own disbelief; after him a Baptist minister delivered a speech for the same purpose; I myself gave my testimony of the truth and the goodness of God to me and my family in a temporal spiritual sense, and my determination to go forward, etc. Mr. George Vielt took me under his arm to town and testified to Mrs. Vielt how sorry he felt for me in the face of the rage of the two men who stay in the place, neither one of them having a congregation.

The following Monday morning I went to pay for the room to preach in ahead of time, lest the enemies charm the owner. Then I went to one of the preachers to say that I intended to preach in the same room the following Sunday; but neither one of them came near me thenceforth.

I received letters from the French Protestant Minister in Havre (in the French language) testifying that he continued to adhere to the principles of Mormonism, and that he had written one letter of importance to send to me. I also received letters from our sister Miss Anna Browse, from St. Malo, testifying that one gentleman of the name of Mr. De Pau, who had been present when I was arguing the truth of our principles before the learned Catholic priests, had believed the *doctrine* and is likely to join the Church of Jesus Christ of Latter-day Saints, as soon as there is an opportunity to get hold of one of the officers. I received a letter from bro. Wm. Peddle, testifying that in St. Servan some of my chief enemies are now willing to give almost everything they have to be baptized and to be accepted into the church of Jesus.

On the 26th of March, I baptized Mr. George Vielt and his son George H. B. Vielt in the sea near Boulogne. A few days after them Mrs. Vielt went with me down into the river where she was baptized. She walked home nearly two miles in the wet clothes, and the weather was cold; yet, she testified next day that she had never felt so healthy and happy. Several have told me of their determination to receive baptism soon. March 30, I preached in Welsh and English. The Welsh sailors listened to me very attentively and seriously. It was announced that the worthy Bro. G. Vielt would preach the following Sunday in French and in German. He is an able scholar in several languages and is now writing the first principles in the German tongue. He convinced a captain of that country soon after he came into the Church.

April 6, 1830, the Church of Jesus Christ of Latter-day Saints was established on the American continent with six members.

April 6, 1850, I also had the honor of establishing a branch of the same Church on the French continent with six members.

I have a convenient place in the center of town for the American brethren to begin their lectures, sufficiently spacious to contain from four to five hundred. The goodness of God is seen greatly in this; for it is difficult to get even inconvenient rooms in which to preach, while this chapel is in the center of town and its doors open to one of the principal streets.

My love to all of you, dear brethren.

WM. HOWELLS.

GO, AND TEACH.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you,”—MATT. XXVIII, 19, 20.

FEW know what is meant by “*teach* all nations;” not that it is a difficult thing to understand, but because of lack of consideration. Teaching all the nations is the same as “preaching the gospel to every creature.” After teaching, the next thing is to baptize; and whosoever believes, or accepts the teaching, and is baptized, will be saved; but whosoever does not believe, or refuses to be taught, will be damned. Christ had given something special to the apostles, which they were to teach to all nations; and while they continued to do that, he promised to be with them always until the end of the world. It does not appear that it was the Bible that Christ gave to them, for that was not near to being completed; neither is it likely that he gave them any other book. What, then, were they to teach? We answer that it was the gospel, namely that which they had taught to the Jews previously. The most particular things they had taught to the Jews were faith and repentance, and baptism for the remission of sins, exhorting them to wait for the baptism of the Holy Ghost. The work of the apostles was not to teach anyone to read, rather to teach “the words that lead some to Christ;” or, in other words, to teach that it is necessary to be “born to Christ;” or, in other words, to teach that it is necessary to be “born of the water and of the Spirit,” before being able to enter the kingdom of God; and having gotten a man into the kingdom, then teaching him to keep all things that Jesus Christ has commanded. The apostles were sent not to please the ears of anyone with invented tales, rather to teach men that which was *required* of them to do in order to be saved. “He that believeth and is baptized *shall be saved.*” To strive to save all nations was the work of the apostles; and in order to save them, there was but “one faith, one baptism,” and “one Spirit.” They did not dare teach this thing to one, and that thing to another; rather they taught the gospel to everyone, exhorting them to believe, repent, be baptized with water, and with the Holy Ghost. They still preach the same obligations, until they see men obey; and after that they are taught to keep all things. The apostles did not care to whom they preached; the priests

and the people were equal in their sight; and they taught the one and the other the way to the kingdom of God. The devout who prayed on street corners were as far from being saved as were publicans and sinners; for they disregarded the counsel of God, by not doing the works that lead some to Christ. The greatest godliness was not sufficient to save anyone, unless he was taught and baptized. Many practiced with godliness, but they denied its "power," by not being born of the water and of the Spirit, so they could receive it "in power and much assurance."

Now, inasmuch as all nations have not as yet been taught and baptized, the servants of God must do the same thing in this age as they did in earlier times. "Go ye therefore, and teach," is still the commission, "baptizing." There is no use shouting and singing about the sufferings and the death of Christ to men who are in the kingdom of darkness, and neglect to show them that they must "be born of water and of the Spirit," before they can enter into the kingdom of God. Faith and baptism for repentance must be preached to everyone until they believe; for only he that believeth and is baptized shall be saved. Many are displeased with the Latter-day Saints, because they preach the same thing still, namely faith, repentance, baptism for forgiveness, the laying on of hands, &c. People suppose they have heard enough about such things; "and they shall turn away their ears from the truth, and shall be turned unto fables," having itching ears. (2 Tim. iv, 3, 4.) Instead they go to listen to teachers they heap to themselves, those who are not so exact in mentioning baptism to repentance, &c., and in explaining and perverting the scriptures, disestablishing church and state, building Normal schools, abolishing the church tax, and describing the bottomless pit. All may choose for themselves their own baptism, and their own faith; the only thing that saves is membership anywhere except with the Papists and the Saints. Nothing is more approved in the chapels than to hear someone lecturing either against the deceit of old Joe Smith, the whoredoms of the Church of England, the over-supremacy of the leaders of the Wesleyans, the education plan of the government, &c. Oh, how that is approved by shouting "hear," and clapping hands! But while one of the preachers of the Saints is exhorting people

to believe, repent, and be baptized, promising the gift of the Holy Ghost, like Peter of old (Acts ii, 38, 39), the behavior towards him is with the greatest contempt, and he is considered a terrible deceiver! What is this but failing to endure "sound doctrine," and refusing the only thing that will save all nations?

Obviously, that which was said to the three thousand on the day of Pentecost, to the eunuch, the keeper of the prison, &c., is that which also ought to be said to every creature who does not have a knowledge of God, until he obeys the instruction to be born again; and that is the first teaching in the commission. The second "teaching" is to teach those who were born thus, or who became disciples, to keep *all things* which Christ has commanded, going before them to perfection, "not laying *again* the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands," &c. (Heb. vi, 1—6.) Therefore, let every man receive the doctrine that relates to him, and he shall have a knowledge of the truth, according to the promise.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE IV.

HAVING shown, in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation; and that without correct ideas of his character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessing of the gospel of Jesus Christ even that of eternal glory;—we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was that they, through the ideas of the existence of his attributes, might be enabled to exercise faith in Him, and through

the exercise of faith in him, might obtain eternal life; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith in him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

Having said so much, we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are to enable men to exercise faith in him; for without these ideas being planted in the minds of men it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to men in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

We have, in the revelations which he has given to the human family, the following account of his attributes:

First—Knowledge. Acts xv, 18; “Known unto God are all his works from the beginning of the world,” Isaiah xlii, 9, 10. “Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”

Secondly—Faith or Power. Hebrews xi, 3. “Through faith we understand that the worlds were framed by the word of God.” Genesis i, 1. “In the beginning God created the heaven and the earth.” Isaiah xiv, 24, 27. “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”

Thirdly—Justice. Psalm lxxxix, 14. “Justice and judgment are the habitation of thy throne.” Isaiah xlv, 21. “Tell ye, and bring

them near; yea, let them take counsel together: who hath declared this from the ancient times? have not I the Lord? and there is no God else beside me; a just God and a Savior." Zephaniah iii, 5. "The just Lord is in the midst thereof." Zechariah ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation."

Fourthly—Judgment. Psalm lxxxix, 14. "Justice and judgment are the habitation of thy throne." Deuteronomy xxxii, 4. "He is the Rock; his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm ix, 7. "But the Lord shall endure for ever: he hath prepared his throne for judgment." Psalm ix, 16. "The Lord is known by the judgment which he executeth."

Fifthly—Mercy. Psalm lxxxix, 14. "Mercy and truth shall go before thy face." Exodus xxxiv, 6. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious." Nehemiah ix, 17. "But thou art a God ready to pardon, gracious and merciful."

And sixthly—Truth. Psalm lxxxiv, 14. "Mercy and truth shall go before thy face." Exodus xxxiv, 6. "Long-suffering and abundant in goodness and truth." Deuteronomy xxxii, 4. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm xxxi, 5. "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of Truth."

By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him.

And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that he has power to save all who come to him to the very uttermost.

It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under his guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the judge of all the earth will do right.

It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence

of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors, and more than conquerors, in all things.

And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him; for without the idea of the existence of the attribute the mind of man could have nothing upon which it could rest with certainty—all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in mind, all the teachings, instructions, promises, and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord; and, by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation, and as he possesses the attribute power, he is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence that they will, in due time, obtain a perfect deliverance out of the hands of their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when he shall bring them in the midst of his throne to dwell in his presence eternally.

In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday, today, and forever—which

gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the former-day Saints had; so that all the saints, in this respect, have been, are, and will be alike until the end of time; for God never changes; therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be the same; so that all men have had, and will have, an equal privilege.

LECTURE V.

In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead—we mean the Father, Son, and Holy Spirit.

There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fullness—the Son, who was in the bosom of the Father, a personage of tabernacle, made of fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who would believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain

also without sin; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness—filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father—possessing all knowledge and glory, and the same kingdom—sitting at the right hand of power, in the express image and likeness of the Father, mediator for man—being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son, and Holy Spirit are one.

From the foregoing account of the Godhead, which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of

the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

LETTER FROM CAPT. D. JONES TO
PRESIDENT W. PHILLIPS.

Bank of the Green River, October 12, 1849.

DEAR BROTHER PHILLIPS,—From between what seems like showers, with the frequency and importance of tasks, I snatch the opportunity at midnight to greet you, yes, from the extremes of this distant wilderness. And even though our local distance increases continually, yet that, nor anything else that befalls me on this lengthy and strange journey, will alienate my thoughts, my feelings of love, or my prayers from you, from my other dear brothers in the priesthood—the kind Saints—children of my begetting in Jesus Christ, nor cause me to forget the vineyard of my Lord, the garden of my planting and my flock in Wales.

My conscience is peaceful ever since I left you with respect to every teaching that I preached, every doctrine that I taught, and every organization that I established before leaving you, and daily I pray to the God who owns the vineyard to watch over it in all things. I entrusted the Saints seriously to the care of their various presidents, and I taught and proclaimed their duties to them, so they did not have to be ignorantly led about in error; and great the privilege, awesome the responsibility, grave the consideration—you and your counselors were selected as watchmen over everyone there. O, remember my counsels, follow my example as I followed the sound doctrine of our Lord Jesus Christ. Be an example to the Saints in humility, tenderness, patience, love, and all the fruits of godliness; so that when you are as close to the chief earthly fold as I am, you will enjoy looking back on your work, and joyfully think about giving an accounting. O, how lovely it is for me now to think of my efforts day and night while there, even though in my body every day I felt torture and pain that they caused me.

I do not feel so fearful about the cause there after leaving you as at first I thought I would feel; the reason for that is that I know that God is with you still, and His Spirit is guiding you according to

your request from Him; and frequently we receive here a short and exceedingly sweet message with the speed of the mind, by means of a mail coach of which the world knows nothing; for our Father, at our petition, tells us about you!

Perhaps you are thinking that we are at the end of our journey by now; but the main causes that have kept us longer than some who went before us are that there were so many rainstorms on the first 300 miles of our journey that it was difficult to travel because the wheels of the covered wagons would often sink very deep in the mire, and also that after we came to the highland, the grazing was and still is very scarce for the animals. And this is not strange when you consider that from six to seven thousand covered wagons, each pulled by three to six yoke of oxen, besides several thousand cattle, sheep, mules, and horses, have passed along this road during this summer toward the paradise of the Saints and the country of gold; these consume much of the grass, but if you add to these all the thousands of buffalo, antelope, elk, &c., who own, by thorough grazing, this wilderness and desolate, parched land—this together with other considerations caused us to slow down and be content if we could travel but ten to twelve miles each day, and it was proved to our satisfaction before that this is the only way we can complete our journey. There is hardly a day that we do not come across skeletons of the oxen of those who went before us on the roadside, a monument to their foolishness in traveling too fast at the beginning of a journey as long as this one. Not so with us or the other Saints, thanks to the God who has preserved us. Whereas others leave their animals, their covered wagons, and thousands of dollars' worth of their provisions along the road, we are enabled, through the blessing of God, to wend our way steadily and comfortably along, although slowly; and while we find the graves of others often alongside the road, we rejoice and give thanks, as will you, that no one has died in our camp since we left Council Bluffs, nor has there been hardly any sickness. We have been on this journey now for over three months and have traveled $863\frac{1}{2}$ miles, have ascended to the height of over 7000 feet above sea level; and almost unawares we have been surrounded on nearly every side by snowy tops of the Rocky Mountains, which perpetually dwell in the white clouds. O, majestic sights!! They are beyond description. There are between us

and the Salt Lake Valley still 164 miles; yet I am confident that this journey will be finished within fifteen days, with the blessing of our God. O, hail, blessed day! All the Welsh who are here with me are living as befits the Saints, acknowledging God in all their ways and praising him morning and night for keeping them until now from the captivity of persecuting Babylon, until their sweet voices resound in unison in the massive rocks around us, and we almost believe that they with their melodious voices charm the wolves who play outside our camp at dusk and so far have rendered them as harmless to us as our flock of sheep. Since about a week ago nature has put on her white wedding gown as if to receive some new inhabitants in the fissures of these everlasting mountains; it spread a white carpet before the door of some who had not taken care to close the cover of their wagon before night! The snow piled up between the wagons so that we did not see some of our neighbors until the evening; but we did not die in the snow this time according to the prophecies of our enemies. The sun shone pleasantly the second morning! The earth soon changed her garment, and soon between two to three hundred wagons could be seen in a majestic row climbing the steep slopes while all were singing the songs of Zion; and we made camp in the evening under the crimson smile of the sun of the Western world. The Saints from the Valley sent more than 80 yoke of oxen over 300 miles to meet us, and great is the help they are to us. This is brotherly love worthy of emulating, and we anticipate more each day. All the news we have from the Valley brings joy to our hearts. May thousands of the race of Gomer soon come after us to the freedom of this country. The Saints have formed a state in California by the name of the state of "Deseret" (search the Book of Mormon for the meaning of the word!) and have sent a petition to the American government for a dispensation to that effect, which, if granted now, will fulfill many a prophecy, such as "Your officials will be from yourselves," &c., "I shall restore your judges as before, and your councils as in the beginning." At this time the state officials will be inspired, and without this arrangement it is impossible for the "kingdom of God" to be fully established and for its laws to be administered on earth. Everything works to the good of the Saints in the end, and the whole earth will know that before much longer.

The Welsh are holding up under the difficulties of this journey, and are learning to drive oxen better than my expectations, and are winning praise from all the other camps of the Saints for their organization, their virtue and their skill, and especially for their singing.

I need not enlarge further here on advice concerning things and preparations for the journey to those who shall come after us, because Apostles G. A. Smith and E. T. Benson and myself have written all those things in great detail to Bro. William Morgans, who is the president of the Welsh settlement in Council Bluffs, and have asked him to send it to be published in ZION'S TRUMPET. How far will brother Davis sound his TRUMPET now? My heart longs to hear its voice; I have not seen one since I saw you. Send me at least fifty of every number, as you are able, through the hand of Bro. Pratt. I hope that Bro. Davis is receiving regularly the newspaper that O. Hyde publishes in Council Bluffs, according to the agreement I made there. If the above-mentioned directions reach you, publish them in the TRUMPET, so that the other Saints who follow us can have, for free, the information that we had to purchase. May they study them carefully for their benefit.

I know not when I shall get to see you and the dear Saints there; but I know this, that it is the true wish of my heart to see all of you here with me in Zion. I long more and more continually for your friendship, your church meetings, and the marvelous conferences that we had.

Some of the Saints are worried because the Cholera Morbus snatched away so many of our dear brothers and sisters on our journey from St. Louis to Council Bluffs, lest that counteract the cause of God in Wales and keep their dear relatives and friends from following them; but I say, as Job of old with an easy conscience, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord,"—in spite of how painful it was to my feelings under the circumstances for death to cruelly tear my dear ones from my bosom. And I fear that the persecutors of the Saints in Wales have a more necessary task nearer to home than to set anything foolish against the religion of Christ because of the death of His Saints.

With respect to the emigration from Wales here, I will say again as I wrote before, Come on—Oh, that all could come rapidly. Open the

gates, proclaim all the bondsmen of Babylon free to come to Zion, yet in an orderly way; not through flight for a while yet. In spite of that, everyone who can get hold of £7 to £8 in his pocket to get underway, counsel him to come to Council Bluffs, where he can meet with loving Welsh brothers and sisters with their arms wide open to receive him, and direct him if he cannot come along the way without stopping. By saying this I do not intend for you to harm the vineyard of God by driving away too many of the workers at once, but do this in an organized way. May a shipful come at once, and select seven brave and faithful elders to be in council in their midst, which will be of one heart and one mind, to keep them all out of the clutches of the devil, for they will be without doubt tried worse and a thousand times more than in Wales. There is but the Day of Judgment that will prove the work, the worry, and the fatigue that I went through to keep them all from the wolves until now. * * * *

With respect to the wealthy who pay the cost of the poor to come over, let them prepare their hearts to forgive them everything if, in spite of everything, they repay them with unkindness; yet, let them not weary in well doing, for their reward will be greater from God. The elders will have their arms full to guide all of them here who profess every faithfulness before beginning, yet they strive more and more. Oh, how valuable is the Spirit of God on this journey for nurturing unity and love and warding off conflict; without this, not even an angel could lead a company across, I suppose. Pray daily for more of it.

My health is not yet as good as I would wish by far, nor as good in the last weeks as it was; and if it be possible under the weight of this heavy burden for any man to get better, I request an interest in the prayers of my kind brothers and the dear Saints, for strength each day to serve them continually.

Remember me and my wife, and all the Saints here, to your dear wife and your family and your counselors. Be one in heart.

Remember me lovingly to the council and Saints of Merthyr, Dowlais, Aberdare, Hirwaun, Monmouthshire, &c. But what am I doing by starting to name names; like children of my bowels I love all without exception. May the gracious God bless them and keep them to eternal life.

Remember me to the faithful district and branch presidents. May they remember my counsels to them in the last conference and always, and that which I proclaimed.

Remember me lovingly to all the Saints, which is all I can say to them now so far away from them, by earnestly pleading with them, as God would plead with them through me for them, for the sake of their own souls, to behave according to godliness in all things, so that the very glorious name which they took on themselves will not be scorned; bid them to listen to the advice of the priesthood, to pray to God, and live lovingly, honestly, chastely, and righteously; for thus they shall have an abundant entrance into the eternal resting place of their God.

Now, dear Saints, farewell to you all for a while, although I have more things to declare than I am able now from here. May the gracious Lord bless you all with his spirit abundantly, and keep you in the midst of persecution and strengthen you in trials and save you all in his kingdom is the sincere prayer of

Your brother, &c.,

D. JONES.

QUESTIONS AND ANSWERS.

1. How can one explain 1 Cor. vii, 14,—“For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise, your children would certainly be unclean; but as it is, they are holy.” — *T. P.*

To answer this, we quote from the Doctrine and Covenants, sec. 74:—“Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy. Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that

a believer should not be united to an unbeliever; except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.”

2. How many quorums of seventy belong to the Church of Jesus Christ, these days?—*Henry*.

They vary a great deal; we know there are more than thirty of them, and that the officers who constitute them number two to three thousand. Most of them are scattered around the world, laboring under the instruction of the twelve apostles, whose work, along with the seventies, is to preach to all the nations, and be witnesses for God. The seventies possess a part of the apostleship, but not to the same degree as the twelve.

THE SECOND GENERAL EPISTLE

AT last we have received the aforementioned Epistle, and the reason we did not have it earlier is, because of some carelessness or unreliability of the American post offices. Its substance, for the most part, we have already presented, and we think it unnecessary to publish it again word for word, because our space is so limited, and since a later Epistle has come to hand. Consequently, we shall quote a few things that we did not notice before.

“On the 28th of September, fourteen or fifteen of the brethren arrived from the gold country, some of whom were very comfortably supplied with the precious metal, and others, who had been sick, came as destitute as they went on the ship Brooklyn in 1846. That there is plenty of gold in Western California is beyond doubt, but the Valley of the Sacramento is an unhealthy place; and the Saints can be better employed in raising grain, and building houses in this vicinity, than digging for gold in the Sacramento, unless they are counseled so to do. The true use of gold is for paving streets, covering houses, and making culinary dishes; and when the Saints shall have preached the Gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the

perfect satisfaction of His people; until then, let them not be over anxious, for the treasures of the Earth are in the Lord's storehouse, and He will open the doors thereof, when and where He pleases."

With respect to the Emigrating Fund for the Poor, the Epistle says the following:—

"We wish all to understand, that this fund is PERPETUAL, and is never to be diverted from the object of gathering the poor to Zion while there are Saints to be gathered, unless He whose right it is to rule shall otherwise command. Therefore, we call upon President Orson Hyde and all the Saints, and all benevolent souls everywhere, to unite their gold, their silver, and their cattle, with ours in this perpetual fund, and cooperate with Bishop Hunter in producing as many teams as possible, preparatory for next spring's emigration, and let the poor who are to be helped, go to work with their might, and prepare wagons of wood for their journey. Such wagons, without any iron, now exist in this valley, which have come from the states, having done good business; and so great has been the influx of wagons this season, that they are cheap, and iron comparatively plentiful.

"This perpetual fund is to be under the special direction of the presidency at all times, and as soon as Bishop Hunter shall return with the same and his freight of Saints to this place, the cattle and teams will be disposed of to the best advantage, and the avails, with all we can add to it, will be sent forth immediately on another mission, and we want you all prepared to meet it and add to it, and so would we continue to increase it from year to year, until 'when a nation is born in a day,' they can be removed the next, if the Lord will; therefore, ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be the first year, or even the second, it will come, and its tarryings will be short, if all the Saints who have, will be as liberal as those in the valley.

"Each member of the Quorum of the Twelve Apostles is an agent to collect tithing, and donations for the perpetual fund for the emigration of the poor Saints, and all such collections or funds will be continually subject to our order, and all our agents in Europe will

remit all such funds to our office in Liverpool every safe opportunity; and Elder Hyde will receive donations in the States on deposit, for the perpetual fund, after our agent leaves that place in the spring.

“While kingdoms, governments, and thrones, are falling and rising; revolutions succeeding revolutions; and the nations of earth are overturning; while plague, pestilence, and famine, are walking abroad; and whirlwind, fire, and earthquake, proclaim the truth of prophecy, let the Saints be faithful and diligent in every duty, and especially in striving to stand in chosen places, that they may watch the coming of the Holy One of Israel. We remain your brothers in the New Covenant,

“BRIGHAM YOUNG,
 “HEBER C. KIMBALL,
 “WILLARD RICHARDS.”

“Great Salt Lake City, Oct. 12, 1849.”

SUMMARY OF THE ACCOUNT OF THE GENERAL CONFERENCE IN SALT LAKE CITY.

THE above conference was held on the 6th and 7th of last October, when there were present the quorum of the first Presidency, several of the quorum of the Twelve Apostles, the Patriarch, the Presidency of the stake, the Presidency of the High Priests' quorum, the High Council, and Thomas Bullock, clerk of the conference, together with a large number of high priests, seventies, elders, &c.

President H. C. Kimball then made some excellent remarks upon the importance of the Saints' fulfilling the covenant made in the temple of the Lord in Nauvoo, that they would not cease their exertions until the poor were gathered to this safe and quiet resting place; and the importance of the elders' bearing forth the gospel to the nations. Elder John Taylor followed with some excellent remarks on the same subject.

President Brigham Young arose and gave some instruction about finishing the Bowery, and said, “I feel happy for this shelter from the rays of the sun and the blasts of winter. I feel well in my mind; my heart is like the chariot of Abinadab, full of joy. I realize we ought to bear off the kingdom to the nations of the earth. This people, as

a whole are a good people, and I shall seek to do them good, and bring forth salvation to the whole house of Israel, for I want to see Zion built up.”

After that many important matters were dealt with, and it was decided to raise a fund to gather the poor to the Valley. Several were appointed to go on missions to England and the various European countries. It was resolved that every man, as far as possible, should establish his business in the Valley; and, as a beginning, H. G. Sherwood was requested to establish a glass manufactory as soon as possible. Then the Great Salt Lake Carrying Company was organized.

It was unanimously voted to sustain the quorum of the First Presidency, the quorum of the Twelve, John Smith as patriarch of the whole church, Willard Richards as church historian, Orson Hyde as president of the quorum of the Twelve Apostles, John Young, Reynolds Cahoon, and George B. Wallace as the presidency of the high priests' quorum, Joseph Young, Levi Hancock, Henry Merriman, Zera Pulsipher, A. P. Rockwood, B. L. Clapp, and J. M. Grant as the first presidency of all the quorums of the seventies; also, to sustain the High Council, the presidency of the stake, and, finally, all the constituted authorities of the church in all the world. Then several new places of settlement were appointed, as is seen in our February issue.

After administering the sacrament, Sunday afternoon, as usual, by the bishops, P. P. Pratt arose to relate his experience at the commencement of the work, and the time when the prophet Joseph Smith stood up in the midst of the congregation, and by revelation pointed out each individual to be ordained to the Melchizedek priesthood. He then delivered a discourse on tithing; and he showed that the principle of tithing is not peculiar to this church or people, but that it is as old as the Bible. We can see it in the time of Abram; for when he held the power of the kingdom, he paid one-tenth of all he possessed. To fulfill the law of tithing, a man should make out and lay before the bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principle once, he has no occasion to tithe again; but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, of

his money, of his goods, and his trade; and whatever use we put it to, it is still our own; for the Lord does not carry it away with him to heaven.—Elders Erastus Snow and John Taylor spoke on the same subject, and the conferences ended with a benediction by Willard Snow; and before leaving, Brigham Young blessed the people in the name of the Lord, and they separated rejoicing.

CONFERENCE MINUTES.

EAST GLAMORGAN CONFERENCE.

THE conference of this district was held in Merthyr, on the 7th of April, when 23 branches were represented, containing 2 high priests, 136 elders, 90 priests, 104 teachers, and 60 deacons; baptized, 168; cut off, 58; died, 5; emigrated, 43. Many teachings were received from President Phillips and brother Dr. L. Richards, and others, together with a variety of things. It was determined to release brother J. Davis from being scribe to this district, as well as for all of Wales, so that he can better fulfill the offices of editor and publisher for the Church; and Elder Henry Evans, from Carmarthenshire, was chosen as scribe for President Phillips in his place. Good meetings were held.—William Phillips, president; Thomas Harries, scribe.

MONMOUTHSHIRE.

This conference was held on the 14th of April, in Company Hall, Ebbw Vale, when 17 branches were represented, which contained 70 elders, 30 priests, 40 teachers, and 22 deacons; 48 baptized; 26 cut off; 4 died, and 1 emigrated; total at present, 686. The branches of Garnddiffaith and Blaenavon were presented to the Herefordshire District. D. Jones, Ebbw Vale, was named secretary and distributor of the books of this district from this time on. Several were called to different offices. Also elder William Howells was named to preside over the Fleur-de-Lis branch. This day was spent under much influence of the Holy Ghost.—Thomas Giles, president; D. Jones, scribe.

CARMARTHENSHIRE.

The quarterly conference for this district was held in the Saints' Chapel, Llanelli, on the 14th of April, when 17 branches were represented, containing 65 elders, 29 priests, 28 teachers, and 16 deacons; 76 baptized, 18 cut off, and one died, besides some emigrated; a total of 624. An extremely effective conference was held, with very hopeful signs. Present were several elders from different places, among which were brothers Dr. Levi Richards from America, Thomas Pugh, Wm. Evans, Evan Williams, &c. Fervent

and wise discourses were presented through the entire conference, and effective teaching for the confirmation and assistance of all the officers, especially in the council Monday morning.—Howell Williams, president; Isaac Jones, scribe.

ANGLESEY.

The quarterly conference for Anglesey was held, in Caernarvon, on the 14th of April, where four branches were represented, containing 10 elders, 6 priests, 1 teacher, and 1 deacon; 3 baptized since the previous conference; 4 cut off, and one died. We had three excellent meetings, in which the brethren preached very effectively.—Thomas Morgans, president; Eliezer Edwards, scribe.

MISCELLANEOUS

MARCH.—March is clearly the month of the spring, and the most suitable season to sow. Its common character, as far as the changeableness of our climate permits us to speak, is dryness. The ice of the winter, followed by the severe dry winds of this month, loosens the earth, and adapts it to receive the seed. The average common temperature of March is 41 degrees. In this month the trees are beginning to leaf, the fields are beginning to bloom, and the birds, part of them, are beginning to sing.

APRIL.—Mild weather, with beneficial showers, is the common characteristic given to the month of April; but in this time, the weather is commonly changeable, by being dry with cold winds. On average, indeed, there is more northerly wind, and less rain, in this month than in any other. The normal average temperature is 46 degrees. This month is the usual time to sow barley. This is the most industrious time in the gardens.

EATING A WIFE.—“At the beginning I loved my wife,” said some comical man; “and during the first two months I felt as though I could eat her up. Ever since then I have been sorry I did not do so.”

ALCOHOL is the high priest of death; and Tobacco is his chief deacon.

READING.—Reading aloud and slowly, making frequent pauses, is beneficial to one's health.

FAULTS.

'Tis easy for the chief blockhead of the country
To point out a host of faults for free;
But to correct them costs a high price,
For those who are the chief wise men of the world.