

ZION'S TRUMPET,

OR

Star of the Saints.

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GENERAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR
GREAT BRITAIN AND ADJACENT COUNTRIES.

*Held in the Carpenters' Hall, Manchester, on Saturday and
Sunday, 5th and 6th days of October, 1850.*

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ELDER J. Taylor arose, and said,—There is one subject I would speak a little upon, and that is connected with the emigration of mechanics to the Valley, and of the necessity of a concentration of action for the accomplishment of this, that the church may enjoy the beneficial results. In relation to this matter the First Presidency in the Valley in their public addresses, and in their general epistles, have stated the necessity of such persons going there, that we may manufacture our own materials; this is absolutely necessary for every people to attend to, if they wish to prosper. It is upon this principle that England has been sustained, namely, by her manufactures; and although there are many evils in the present organization of things, in relation to manufactures, the inhabitants of this country could not be sustained without them. We are now going to that country where it is the intention of all the Saints to go, when circumstances will permit. We have a rich soil, and a good climate, but there are many inconveniences we have to suffer for want of home manufactures. We have to transport from a distant country many things that are necessary to meet our wants, and these we have

to purchase from different parts of the United States, while these very things might be provided in our own midst. If mechanics could go there, we should be capable of manufacturing among ourselves those things that are necessary for our happiness and enjoyment in this world, by pursuing a correct course. Some people are anxious to obtain money, but it is labor that is true wealth. If gold and silver is multiplied to a great extent; it has a tendency to impoverish and not to enrich, when improperly employed. For instance, a very large majority of the inhabitants of Mexico, Peru, Chile, and of various other countries possessed of mineral resources, have sunk into a state of ignorance and wretchedness, because their wealth has not been properly appropriated. Many people are deceived that go to California; they think to get plenty of gold, is to get wealth: but can the getting of gold, independent of other species of labor, feed you and clothe you? If you were to offer bushels of the precious dust for a piece of bread, or for an article of clothing you could not obtain it, if it were not for the laboring farmer and the mechanic. What is wealth? If a man has food, and clothing, and horses, and carriages, and houses, and lands, he is generally considered a wealthy man in England, and in France, and in other European nations. Where do these things come from but from the men who manufacture the raw material? even the gold by which these things are purchased could not be obtained but by the labor of man. When we are in the fat valleys of the Rocky Mountains, what do we want to do? We want to establish organized manufactories, that we can go to work and prepare everything necessary to bring about this wealth. We have the resources in our possession, in great abundance; for it is one of the best countries in the world for cattle, and for sheep, so that wool will be quite plentiful, and of the best quality. I will suppose some of us were in the Valley, and we want to possess happiness and wealth. Well, we want shoes, do we not? but shall we take the leather from this country? no; we have plenty of cattle there; we want tanners to tan it: there is also plenty of bark and other necessary materials for this purpose. Then we want shoemakers to make the leather into shoes and boots, so that we may not go barefoot, but have something to protect our feet. Then we want stockings to keep us warm, and of

course we shall want wool to make them of; we have plenty of it there, so that we have enough to supply the wants of the people. We shall want some carding machines to card this wool. I understand wool can be spun the same as cotton, through some recent improvements which have been made. We want these improvements, and we want them to go there. One of these machines I understand will save the labor of six men, when compared to the former process. Some people may say, "that is going to injure the trade." Not so; you need not be afraid of getting out of work, on account of the introduction of machinery there. We have got a nation to raise, cities to build, and temples to erect, and to accomplish great feats; and if you want to do two days' work in one, you can do it! I have had plenty of it myself. I have never seen the Saints short of work: the idea is, to do as much of it as possible with as little labor. Well, when we have got the yarn for our stockings, we will get our sisters to knit them.

The next thing we want is pantaloons. Shall we trust to other nations for this material? No; but we will take our own wool, and after having it spun, we will weave it. There are plenty of men from the neighborhood of Bristol, in the west of England, and from Bradford and Leeds, in Yorkshire, that understand the manufacture of fine cloth; and thus we shall have just as good broad cloth as can be manufactured here or anywhere else; and we will not have to come here and buy these materials, and pay 30 per cent duty upon them in the States of America; but we will raise the wool in the mountains, and have everything of this kind that we want, and as much of it as we want.

Well, now, we have got our coats and vests, but, by the bye, some of them are to be made of silk, and we shall want some silk handkerchiefs. We can take some of the silk worm eggs from this country, or from the States, or from France, and raise the worms and the silk in the Valley; and then we can take some of our Macclesfield brethren, who understand how to manufacture it. We shall also want some hats: we have plenty of *beaver* up there; there are all kinds of fur: it is the very country where the Hudson Bay Company go to for fur.

So that we have now got our shoes, and boots, and pantaloons,

and stockings, and hats; but I have not noticed our shirts: we shall want shirts. The Valley is the greatest place in the world to raise flax. We do not raise cotton there, but I presume cotton may be raised in the southern valleys; however, if we cannot muster cotton shirts, we can wear linen ones.

There are the sisters, by the bye: they will want some clothing; we must not forget them while we are enumerating all these grand things. Their stockings and shoes, and many other articles of their clothing, are made of the same kind of materials we have mentioned. I do not know of anything, except it is their bonnets, that would differ; and we can raise plenty of straw, so that they can make straw bonnets. We calculate to introduce everything of that kind, so that everybody can be supplied with anything they want. The ladies' *shawls* are manufactured from wool and silk, and hemp and silk.

Now, these are some of the articles necessary to make people comfortable. We can manufacture sheets and blankets, and all these sorts of things, as well as any people can. Then we shall want some crockery ware, such as cups, *saucers*, plates, and all other articles of tea service. They are principally made of clay, flint, and a few other things. I presume we can obtain all these articles there, and if we can get them made there, they would not be broken in going over the long journey. We have plenty of gold in that country, with which we can beautify our pots and dishes if we think proper. There is an endless amount of blessings and comforts to be obtained, and the way is to make them ourselves. Who are we? We are the people of God. We are the people to go there, and unite our energies to create these things and then enjoy them.

We will build our own houses, and live in our own habitations. What about the ores? we have plenty of them, and of the most precious kind. We can dig into the mountains for the ores we need, without going so deep as they have to do in Wales; we possess the principle of wealth right among ourselves—we have it in the intelligence we have derived as a people. We shall want knives and forks to eat with, and some tools to work with: where must we get them from? shall we go to Sheffield for them? no; but we will set the

Welsh *boys* to get the ore in the mountains, and then set the Sheffield *boys* to work in fixing it up into tools, and into knives and forks, and anything else of that kind we may need. Why, brethren, there is nothing under heaven but what is in our reach. You go to work there, and turn over the rich soil, and dig in the mountains, and you will find an abundant supply of all things necessary for life; and that too, without a great amount of trouble. There is nothing we require but we can manufacture ourselves. But we have other wants, we need sugar, the sisters won't like to get along without their tea; I care nothing about it without the sugar myself. How must we get that? we are going to raise *beets*, the same as they do in France. The whole of the French nation is supplied with sugar manufactured from the beet; the Valley is as good a country for growing beets as France ever was. We will have some folks go there who understand how to make sugar from the *beet* root, and thus we will learn to manufacture our own sugar; and then we will plant our *peach* trees, and our currant trees, and gooseberry trees, and make *preserves*, and we will be as well off as anybody's folks. But how has all this got to be done? It cannot be accomplished all at once; there has got to be a unity of effort to bring all this about. If I had the money, and wished to speculate, there is nothing I would rather do than enter into this work. If I had the means, I would take out a company of potters; I would go to the presidents of the conferences, and say, I want you to show me some of your best potters.—I want to organize a company of them to go right through to the Valley, and when they get there, to manufacture the same kind of articles, and as good as they do here in England. I guarantee the man that would do that would make himself rich, because there would be an abundant demand for them, and all the pay he could require. Look what an amount of crockery ware is now imported to that land; and the heavy duties that are upon those things. They go out of the hand of the manufacturer into the hand of the wholesale merchant, and he has his profit on them. They are then purchased by the agent, and he has his profit too, for his commission; then they go over to the United States, and there is 30 per cent to pay on them for duty; they afterwards go

into the hands of the storekeeper, and he must have his profits upon them. Thus, before an article reaches us, we have to pay four or five times more than its actual value. I have seen common plates sell for half a dollar (2s. 1d.) each, in the Valley; they are not so high in the United States. This extra price is put on to cover the losses caused by breakage. Now, any reflecting man, must see at once, that if we were to pursue a course of that kind, it would enrich and dignify this people. We have the principles of intelligence amongst ourselves; and it is evidently the best plan, to manufacture among ourselves, the things we consume. I should certainly recommend, if it can possibly be done at all, that a small company of potters go, and be prepared to go through to the Valley; and when there, to go to work, and make plates and dishes, and everything we want. I should like to see the potters calculate to carry the thing out properly. It is a thing absolutely necessary at the present time, and it will make anybody well off that undertakes it. I would recommend that two or three unite together and furnish means for the accomplishment of this.

There is another thing I would speak about. It would be a good thing if a company were thus organized to establish the manufacture of woolen cloth, and, if they could, would take along with them a machine like the one I have referred to. There were small concerns going from St. Louis, but I am afraid they will not be competent to meet the wants of the people. Now, persons going and fitting out establishments of that sort, would find it a great source of wealth. If I had money, and was a speculator, there is nothing I would sooner lay my money out in than in some of these branches of business; and I have no doubt I could get a many of the large manufacturers of this country, after showing them the advantages, to jump at the chance; but we want the brethren to do these things, and reap the advantages; others would oppress you, and bind burdens upon you. We do not want oppression, we want all men to be free—free from being ground down to the dust of death. We want all men to be comfortable, and enjoy the blessings of life. If a few cutlers could go there soon, it would be well, as the products of their branch of business are immediately wanted, as

well as some of those other branches. And if some persons could go and establish the manufacturing of blankets and *shawls*, or some persons from Bradford would go and manufacture fabrics for ladies wear; some such things as these would be very useful and lucrative. Then we could be our own manufacturers and merchants, without having to send out such a great amount of means to bring in those things. The Lord in his providence has poured out an abundance of many of these things upon the Saints in the Valley, and they are well off at the present time, but they have to send out for some hundreds of thousands of dollars worth of manufactured goods yearly. Now, there is no occasion for this, for we have the resources among ourselves, and we wish to build one another up, and all things will move on well. And this is the object we had in view, in writing to the Saints in this country about these things.

And again, there might be men who would go and establish the manufacturing of iron, but I presume there may be those there who are acquainted with that matter; if an organization of that kind could go, it would be well. In speaking of these things, I wish to present those before you that are more immediately wanted, and the most of those I have named come under this class. Any good practical chemist, not one who says he is one, but only in name, I mean one who is capable of turning to good use the elements of nature; we want some men of this kind to go too. There are many other things in relation to this emigration that might be touched upon; but if any person would go and manufacture any fabric I have mentioned, or if any company would go and manufacture these things, they would confer blessings upon themselves and the Church. If there should be any *carpet* weavers, let them go; for we want everything that is calculated to promote the comfort of men. We must have these things among ourselves, and then we shall build one another up. The potter makes his pots and wants to buy bread. The farmer raises wheat, and wants crockery ware; so with the woolen manufacturer, and the tanner, and the cutler, and the *carpet* weaver, and persons of all other branches of trade—they all want these common comforts which they can purchase of one another. Now, if we can get these

things among ourselves, we shall be perfectly independent.

I should like the brethren to find out how many mechanics can supply themselves with their outfit to the Valley, and then how much means it will require for the establishment of each of these several leading branches of manufacture; and then, perhaps, there might be individuals found who can supply the necessary means; and when these have been found, let them report to brother Pratt, as to their wishes to enter into this affair. I should like to see companies established to go and manufacture these leading articles. I will make a rough estimate of what fifteen hundred people will need to purchase to supply their wants:—

They will spend about four dollars each per year for boots and shoes, which will amount to six thousand dollars. They will use about ten dollars apiece for cloth, which will be fifteen thousand dollars; two dollars apiece for crockery ware, which will be three thousand dollars; if they spend two dollars each for flannel, that will come to three thousand dollars, and then two dollars each for knives, &c., and that will come to three thousand dollars more. We see, then, that the amount expended by these fifteen hundred persons, for these articles only, would be thirty thousand dollars, or £6250, in one year, at the very least estimate, and I think the demand would double that amount.

Now, suppose a man should go into the shoe trade, he would have passing through his hands 6000 dollars in the year, and I will guarantee him to double this amount. A clothing establishment would handle 15,000 dollars at the very least estimate; and none of this would have to be expended to pay for the exportation of wool, for we have plenty of it right at hand. A company of cutlers might calculate on selling 3000 dollars worth of their cutlery, &c. And on the other hand, if we have that amount of means continually going out from us, it will be a continual drain upon the vitals of the community; then seeing we have the raw material among ourselves we ought to manufacture these things, and not be dependent on other people; we can make everything that is necessary for the comfort of every person. We can also raise just as good beef and mutton as

you can in this country, or as can be raised in any other. I have not yet seen better. We can raise our milk, and butter, and cheese, and peas, and beans, and potatoes, and all the other necessaries of life in abundance. When we have got all these things in our own midst, then what odds shall we ask of anyone in the world. We do not want to go among the nations buying from them the things we want to consume, for there will be earthquakes and distress of nations, and an overflowing scourge from the Almighty will perplex them. We do not want to be among these nations when these things take place. People talk about *communism*; we have the best community in the world. It is a community that embraces all intelligence, and promotes peace and happiness, and fills the bosoms of men with peace and joy. It is a community that will do right, and we do right, because we love to do right. A gentleman in France commenced talking to me, and wished to know if we thought of accomplishing something great in the world? I told him we have come to preach the gospel to all the world; and that it had already reached the ends of the earth. It is not a work that will be done in a little corner, but it will reach throughout time into eternity. It will go back into eternity, and take hold of those who have died thousands of years ago, and bring them into the kingdom of God. It will pour blessings upon generations to come, and ultimately unite heaven and earth together; and this we will accomplish in the name of Israel's God. The powers of heaven lend us their aid, and our fathers in the eternal world are uniting with us; for we have the promise of the life which now is, and also that which is to come. We have only just commenced in our glorious enterprise. By and by we will accomplish all that the fathers have spoken; we are already powerful, and there is a great number who do not belong to us, whose hearts are with us. We will go forth brethren, and not study our own ease, but how to bring about the accomplishment of the glorious purposes of God. "Shall anything separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us." I feel to rejoice this day, for I love to see my brethren here who

have been in straight places; I see around me brethren who have walked up undaunted to the cannon's mouth, who have triumphed over the plague, when the power of the adversary has been exerted to destroy us. I rejoice to see you here; may God bless you, every one; and may the spirit of Israel's God rest upon your families; and let all the congregation say, Amen. (Amen.) The power of truth has to go forth, the chains of darkness have to be severed, and the kingdom of God has to be built up, and no power can stay it. We are now becoming established as a people; I cannot go anywhere but they are talking about the Salt Lake Valley, and the "Mormon people;" all desire to know about this great work; the European nations are awakened upon the subject: they do not know that the God of heaven has set up His kingdom, but they shall know it.

Elder Pratt then spoke as follows:—These are subjects, brethren, of the greatest importance; they are not subjects that we have originated in our own minds, but they are subjects that have been originated at headquarters, by those who have been appointed to look after the welfare of the people of God in these last days. This people, whose views and feelings accord with our own, we know are to be the only people that God will support upon the face of the whole earth, at the time of his second coming. The Latter-day Saints will have power over all the nations of the earth at the coming of Christ, and have the dominion over all parts of the earth, and will extend to the ends thereof. Although the kingdom of God is only in its infancy; this is but a day of small things, as is the case sometimes, preceding that which is great. The First President of the Church at the Valley has sent express instructions in relation to all kinds of mechanics and manufacturers, and of those things that have been spoken of before you by Elder Taylor. And now is the time they are wanted, for we are situated at a vast distance from all the civilized nations of the earth—we are planted in the valleys of the Rocky mountains, in the great interior of North America. In order that we may become great and flourish as a people, it is highly necessary that we have these manufacturers in our own midst. The materials are there that are needful and necessary for the skill and

ingenuity of man to work upon. Brother Taylor has set forth fully the necessity of these things; and I wish now to impress upon the minds of the presidents of conferences, to look throughout their respective conferences, for those men that are requisite and needful should immediately go to the Valley. Let them look up men, who are manufacturers, who have means to emigrate themselves; and if they can find individuals who are not manufacturers and have means, teach them to invest their money in that way, to assist to take over persons who are useful, such as a company of potters, or a company of people to manufacture the cloth from wool. There is no way in which a capitalist might invest his property to better advantage to himself, than to invest it in that way. Now, you must be aware that it is impossible for one man to visit in person all the conferences and search out all these manufacturers himself; this is a duty devolving upon the presidents of conferences, and when they find them they should persuade them to go to the Valley immediately. Let a man of capital seek to invest his means, so as to bring about the greatest amount of good to the kingdom of God, and instead of helping poor widows and orphans before we have prepared the way for them, let them help those whom the Presidency have sent for; by so doing you will be fulfilling their counsel, and laying a foundation for the poor to live when they shall come years after. Perhaps enough has been said upon this subject; we believe the presidents will see to this thing, and see there are exertions made to bring it about. The emigration fund is to carry out this very principle; it was commenced in the Valley: they began to consider it there, and in a very few days after, there was contributed to this fund several thousand dollars, by a very few individuals in the Valley. This is to be appropriated entirely by the counsel of the First Presidency of the Church, to the emigration of the poor Saints; but those we wish to take out first of the poor are mechanics, because these are needed in the Valley to prepare the way for the rest. We not only call upon the rich to assist by their means, but we also state that this fund will be appropriated to the same purpose.

Some persons at the commencement of this fund, thought that

it would answer as a kind of a deposit, which they could command at any time here; no such thing: the individuals, or many of them who contributed to this fund, may not be emigrated for some time, but we hope it will be extended to all the poor before many years. The prospect at present is not that all the poor will be immediately removed, but it is needful to emigrate such as are the most wanted at this time in the Valley, such as mechanics, &c.; this fund will at present be appropriated to that purpose. I wish to make a few remarks as to the collection of this fund. There have been some statements made already in the *Star* in relation to this, but I would make further additions.—When those remarks were made, it was before an experiment was made, and perhaps we imparted some instructions that cannot be carried into effect. We expected that the rich would contribute their forty and fifty pounds, and thus swell the fund. But instead of that, we find we are going to realize more from the poor than from rich; they contributed their pennies, &c., and we find they have become so numerous, that it would require seven or eight clerks to record all their names, and their penny contributions.

Secondly, we have concluded that it would be the best plan for the sub-treasurers in each branch of the church, to keep a list of the names of all persons who donate to that fund, and that they send up the sum total collected in each branch to the general treasurer of their conference, and that the general treasurer send up to Liverpool the amount collected by all the branches, together with the names of the branches, and the amount that each branch contributes, and the sum total of the whole of the branches.

The branches are the only ones requested to keep a list of the names of the contributors, and they are requested to keep a strict and correct account of every farthing they receive and transmit. Well, now, there are about six hundred branches of our church in Great Britain and Ireland; these will require six hundred treasurers, one to each branch. These treasurers should be looked to, as all men are not honest. There should be auditors appointed to audit the account of each treasurer; therefore let each branch appoint two men to look to this account and ascertain how much has been contributed by the branch; and, if necessary, have the name of every

individual read over, with the amount contributed, that the branch may know all is straight, and at the same time see the sums total actually forwarded to the general treasurer of the conference, and a receipt obtained, so that the branch may see that every farthing goes to the proper place. Then there are the general treasurers of conferences; thirty-five or forty will be needed; these also must be looked to. Each conference must appoint two auditors to audit the general treasurer's account, to reckon up the sum total of what the branches have delivered to him, and to see that he gets a receipt for the amount sent up to Liverpool. You can observe that this course will keep the treasurer at Liverpool straight. The amounts received at Liverpool from each branch must be entered upon the books, which are subject to the inspection of the presidents of conferences; and these funds are not to be touched, only by counsel of the First Presidency, at the Salt Lake Valley, and of what is expended by them a strict account will be kept. The conferences have far exceeded our expectation in the amount of funds they have already raised, considering the short length of time this has been in operation; there is already near £200 sterling donated in this country; and a very few of the conferences have reported to us the amount they have collected; I should think not more than one-third of them have reported. We shall expect that the elders will be active and energetic in carrying these things out, that the funds may roll in for the emigration of the mechanics, and afterwards for the emigration of the poor; and in addition to this fund we shall have the fund from the Great Salt Lake; it will come rolling in from the gold region, and will be appropriated to the emigration of the poor. It is a very different thing from the old *joint stock company*; it is something like heaven, it is God-like, it is a plan that is noble in its design and object, for the benefit of the poor Saints throughout the whole of Great Britain; you have been bound down by poverty, laboring for 7s., 8s., or 10s. per week to support a large family. We want to remove you into a country, where by a small amount of labor you can live and soon obtain an independency by your labor. You know the kingdom of God was to be established in the tops of the mountains in the last days; it is the stone cut from the mountains

that was to roll forth and break in pieces all the kingdoms of the earth by its power. We want to lay a sure foundation, we already see the *nucleus*, and it will continue to grow, and there is not power enough in the lower regions, or on earth to hinder the power in operation to make the infant grow, but it will be strong, and mighty to accomplish the purposes of the great Jehovah.

I want to make a few remarks to the Elders, on supporting the work in this country. I wish to add my exertions to that of the Presidents of conferences in sending the Gospel into new places; but it is not that President that preaches the most that is doing the most good; they have other duties besides preaching. Preaching is good in its place, but it is not the man that preaches the most that accomplishes the most work; he it is who is searching out new fields of labor, and searching out good and faithful men who have ambition to do good among the sons of men, and who send them forth into the surrounding regions of country; this is the man that is accomplishing the most good in his conference, he who keeps all his officers at labor, and suffers no idlers to be in the midst of the field. Much can be accomplished by the printed word. If the members were provided with the different kinds of publications, they could circulate them among their friends and neighbors, and do a great deal of good. The Presidents can thus put them in possession of means to accomplish nearly as much good as the officers: let the members of the church have the tracts to circulate, and this they can do from house to house every week. Each member ought to possess a copy of each of our works for his own use; all the poor may be supplied by forming clubs, as brother Kelsey has done. When brother Kelsey was in the Glasgow conference, he circulated our books extensively, which caused great numbers to come into the church.

Since he went into Warwickshire conference he has ordered £50 worth of books, of different sorts, chiefly of the Book of Mormon, which were all called for at once. How has he accomplished this? the Saints are not able to do this immediately, but he has formed little societies, which contribute so much weekly or fortnightly; and these persons being thus united together, they are able to pay small amounts to purchase one book, and then decide by lot which shall have the title to that book.

There is no officer in this kingdom who is capable to magnify his office without the books, and unless he seeks continually to extend the boon to others. It is true a number of the Saints may not be able to read, but they can learn to read, and if they will only appropriate the hours that are running to waste, to learn to read, they would soon learn to read the Book of Mormon. Except a man knows what is contained in these books he cannot do all his duty as an officer and as a member of this church. He will learn some of his duty from these books. These books give you the general rules of your religion, and the Spirit of the living God gives you the particular rules. You need the books to give these general rules, as well as the Spirit to give you the particular rules. Those servants of God who seek truth from the written word and from the spirit of prophecy, will be the persons that will know how to extend the work, and fulfill their duties.

In speaking of brother Kelsey as I have done, I do not wish to intimate that you have not done your duties. If you say you have done all you could, we say God bless you, and continue to assist you to do all you can in the future. Amen.

After some remarks by Elders F. D. Richards, W. Speakman, E. B. Kelsey, and G. D. Watt, the meeting was dismissed by prayer at six o'clock in the afternoon, having spent the day together without adjournment, which enabled the conference to transact the most of its business.

SUNDAY.

The Hall was filled to overflowing at the usual hour of morning worship. After being called to order by the President, the choir sang, "Come, all ye Saints who dwell on earth," &c. Elder F. D. Richards engaged in prayer. The choir then sang, "God moves in a mysterious way," &c.; after which the assembled thousands listened with profound attention to a stirring discourse from Elder John Taylor; and was succeeded by Elders James Marsden and Thomas Margetts. Morning service closed by singing the hymn, "Sing to the great Jehovah's praise," &c., with benediction by Elder T. Margetts.

At two o'clock in the afternoon, the multitude were of one accord in one place; who, after the usual service of singing and

prayer, listened to an interesting and powerful discourse upon the subject of the Holy Spirit, by President O. Pratt, in which he entered largely into his subject, and presented it to the minds of the audience in such a manner as to deeply impress them with a sense of the presence of the divine power, and lead them to wonder and adore the omnipotence that sustains man, and surrounds him with the laws of life.

Elder Pratt was succeeded by Elders Levi Richards, G. B. Wallace, and W. Gibson, in brief but appropriate and pertinent remarks.

At half past six in the afternoon, after singing to the praise of God, and prayer by Elder Eli B. Kelsey, the vast multitude was again addressed by Elder F. D. Richards; he enforced upon the elders and priests the necessity of manifesting love, affection, and true charity towards the millions with whom we are surrounded, who are sitting in darkness and ignorance as to the great and glorious message now revealed from heaven for their salvation. Elder Richards spoke of the wisdom of God in choosing the poor among men to be the *pioneers* of the kingdom of God in the last days; showing very clearly, that had the Lord chosen the rich and mighty of the earth they never would have accomplished what the poor and hardy sons of toil have, in bringing their fellowmen to repentance and salvation, because the effeminacy of their lives, though equally honest hearted, would not have permitted them to endure the trials, fatigues, and hardships that the humbler servants of God have suffered. He exhorted the ministers of the Lord to spare no pains in spreading the work on every hand, and bringing it to the notice of the rich as well as the poor; for all men are alike in the sight of God, equally precious when they are serving Him, and keeping His commandments.

In the course of his remarks he adverted to the great amount of business transacted by the conference on Saturday, showing that it was through our union in principle and feeling, aided by the divine Spirit, that we astonished the world by the great moves of the Church in her power and majesty; and that while the Congress of America, the Parliament of Britain, and the late peace congress at Frankfurt, were divided in principles and feelings, and consequently actions, we were united; our decisions were unanimous, and our

resolutions were carried into effect with a degree of certainty and success which characterized neither of their proceedings.

Elder Richards was followed by Elders Taylor, Clements, Booth, and Dunbar, after which the meeting was closed by prayer.

ORSON PRATT, *President.*

G. D. WATT,

ROBERT CAMPBELL, } *Secretaries.*

JAMES LINFORTH, }

[The limits of our small paper will not admit of our publishing the many excellent addresses delivered by various presiding elders who were present. The more important business items are now published. Discourses of Sunday morning and evening may appear hereafter, if time and space permit. The substance of the afternoon discourse is contained in an article on "The Holy Spirit," found in Nos. 20 and 21 of the *Star*.—ED. OF THE STAR.]

LETTER OF APOSTLE J. TAYLOR FROM FRANCE TO W. PHILLIPS.

No. 7, Rue de Tournon, a Paris, Dec. 9, 1850.

DEAR BROTHER PHILLIPS,—Since I have a few spare minutes, I shall use the opportunity to write a few lines to you. I have written twice to brother Howells; but as I have not received an answer, I suppose that either my letters, or his, have failed to arrive.

Since our arrival in Paris until lately, I have not felt much the spirit of preaching, nor has brother Bolton either: we have felt more desirous of writing and preparing the net. Lately the spirit, in spite of that, has begun to whisper that it is time to throw out the net. I am certain that you will be glad to hear, that Sunday before last we caught six fishes. I baptized them in the French language, in the river, near Paris. We had a lovely time, and the Spirit of the Lord was with us, and filled our hearts with joy.

Yet another one since then has given his name, and others are close to the water. Last Sunday we organized a branch here in Paris, and we ordained an elder and a priest, who are educated and talented men, able to preach the gospel anywhere, since both of them

understand several languages; they are also full of zeal and of the Holy Ghost. Brother Howells will be pleased to hear that we baptized a man and a woman that he used to visit (namely brother and sister Squires). We are holding meetings twice weekly. Brother Pack is also hopeful of doing work in Calais; he has baptized one, and holds regular meetings.

Upon mixing with the people here, I am discovering that the Papists are more ready to obey the gospel than are the Protestants. The Protestants usually possess an excess of godliness; and I feel as if I have come to call not the just, but the sinners to repentance.

The *Journal des Debats*, namely the main newspaper in France, has published quite a lot about us. I loaned some books to the Editor so that he could begin to make use of them.

Some may think that the work here is quite slow, but I am feeling more desirous of being cautious, feeling our way prudently, and laying an appropriate foundation, rather than being too hasty. There is a great work to be done in France, and thousands of people will yet come to rejoice in the fullness of the gospel of peace.

Since Paris does not agree very well with my health, I intend to come to visit you in Wales at about Christmas time, when I hope to spend a week or two with you.

Brother Bolton has finished the first translation of the Book of Mormon, but it needs two revisions, and two other readers to prepare it for the press: nevertheless, since we have men in the church who are as capable as anyone in France to do that, there will be no trouble in that regard.

Give my fondest regards to brother Davis, and to brother Howells and his family, and to your family.

Since I will see you soon on your own mountains, I need write no more.

I am, dear brother,

Yours in the eternal covenant,

JOHN TAYLOR.

P. S.—Brother Bolton says that I had best bargain for warm weather before I come; but, whatever it may be, *n'importe* (as the French say), the warm Welsh hearts will drive away the cold.—J. T.

ACCOUNT OF THE SEA VOYAGE OF THE WELSH SAINTS FROM LIVERPOOL TO NEW ORLEANS, ON BOARD THE "JOSEPH BADGER."

THURSDAY, the 17th of October, the ship was towed out of the dock, and a steamboat dragged it to sea. At 4:00 o'clock in the afternoon, the sails were hoisted, outside the N. W. Lightship, and the Saints were organized. John Morris was made President and Howell Williams, David Evans, and John Tingle as counselors to him; and the Saints were distributed into 16 sections, with elders to preside over every section, and six other elders to go around to see that each section was keeping the place clean, and that no one would go up and down the ladder during the prayer hour, night and morning, which is eight o'clock. It was decided that David Evans was to superintend the giving out of the water each day and giving out the food each week. A strong breeze from W. S. W., and many Saints seasick before night.

— 18. A strong wind from the west and most of the Saints sick. Water was shared out in the morning. The wind remained against us all day. At eight o'clock in the evening an earnest prayer was sent to God, by everyone unanimously, for a fair wind; God heard our prayer, and that same hour the wind changed to the north, and we went comfortably through the night.

— 19. A lovely breeze from N. N. E. Clear weather at 11 in the morning. Bardsey Island was eight miles to the south. Many Saints beginning to improve from seasickness, and beginning to look for their food and water. A prayer meeting was held at eight in the morning, and eight in the evening.

— 20. (Sunday) Fine weather; all the Saints well, and on deck. We had to give out food, because the sailors had no time on Saturday, and several brethren and others had no food. A meeting was held Sunday night and Thomas Sansum and Sarah Ann Chesterfield were married, by John Morris, and David Powell and Ann Evans, by Howell Williams; and the day was ended comfortably, with all well.

— 21. Strong wind N. N. E., ship going 11 miles an hour and leaping about. Many Saints seasick. I took the latitude of the sun midday as 48 degrees, 48 seconds, north. Afternoon quieter.

— 22. Wind E. N. E. Fine weather, all Saints well. At six in the afternoon, a meeting was held for the Welsh Saints. All content, going 11 miles every hour toward our destination.

— 23. Wind N. E.; strong breeze; fine weather. Ship going 11 miles an hour. All the Saints content, better from sickness. A meeting for the English was held in the evening.

— 24. Fine weather, wind N. E. Ship going about 10 miles an hour. All the Saints well, and able to walk on the deck. A council was held in the afternoon at two, to teach the officers about their different duties.

— 25. Fine weather, wind from the N. E. Ship going about 10 miles an hour. In the afternoon two of the western islands by the names of Pigo and

Florence were seen.

— 26. Fine weather, wind from the E. N. E. Ship going about 10 miles an hour; all the Saints are content, going along quickly toward Zion. All wash before their beds.

— 27. (Sunday). Fair weather, wind from the east. Ship going about 10 miles an hour. A sacrament service was held at 11 in the morning and preaching at half past two in the afternoon, and prayer meeting at 7 in the evening. All content, enjoying an abundance of the Spirit of God.

— 28. Fine weather, wind E. S. E. strong; ship going about 12 miles an hour in the evening. Rainy weather.

— 29. Strong wind from the south. Rain showers. A Saints meeting was held in the evening; all the Saints remain in unity and love.

— 30. Fine weather, a little wind N. W. Sun warm, and all the Saints about the deck. Wind from the north in the afternoon, and the ship going about 7 miles an hour. A Saints meeting was held in the evening by the English.

— 31. Fine weather, wind from the N. N. E., and the ship going about 8 miles an hour. A preaching meeting was held among the Welsh.

November 1. Fine weather, wind from the N. E., and the ship going about 9 miles an hour. At 7 in the morning, Edward, the son of Daniel Evans, Hirwaun, 28 months old, died, and was buried in the sea at about noon, with reading and praying by John Morris. A preaching meeting was held in the evening by the English.

— 2. Fine weather, strong wind from the S. E., and the ship going about 12 miles an hour. A strong wind in the evening, and rainy.

— 3. (Sunday). Fine weather, wind from the S. W. A Saints meeting was held, and the sacrament was passed, at 11 in the morning, below deck; and sermons were given on deck at half past two, and a prayer meeting at 7 in the evening. All the Saints continue in unity, and love, and cooperation.

— 4. A little wind, and showers of rain throughout the day. The food was given out.

— 5. A little N. E. wind. Fine weather, and the sun warming. I took a reading of the sun today, and I determined our latitude to be 24 degrees 55 seconds. All the Saints well; the worst task we have at present, is to prepare food.

— 6. Fine weather, wind from the E. S. E., and the ship going about 10 miles an hour toward its destination. I took a reading of the sun today, and I determined our latitude to be 24 degrees 6 seconds, north. A council was held at two in the afternoon, and a Saints meeting for the English at six in the evening.

— 7. Wind from the S. S. E. Fine weather, and the ship going about 9 miles an hour. All the Saints well, and continuing in unity and love. Our latitude today was 21 degrees 26 seconds, north, and our longitude is 66

degrees 21 seconds, west. A preaching meeting was held in the evening.

— 8. Wind from the S. S. E. Fine weather, and the ship going about 9 miles an hour. At noon, St. Domingo was sighted, namely one of the West India Islands which belongs to the Negros. We are not going the same way that Capt. Jones went, namely past the Hole in the Wall, because the water is shallow that way. This way makes the journey about 800 miles longer than the way the Captain went.

— 9. Light wind from the S. W., and the ship is going about 10 miles an hour, past the north side of the St. Domingo island. All are enjoying health, except for two or three of the little children.

— 10. (Sunday). Fine weather, and the wind from the E. N. E. At 5 in the morning, Catherine Morris, the stepdaughter of William Thomas from Llanelli, died, a year old, and she was buried in the sea at ten o'clock in the morning, with reading and prayer. A Saints meeting was held at 11, and a preaching meeting at half past two, and a prayer meeting at seven. The day was spent comfortably, and all the Saints continue in unity and love.

— 11. Fine weather, and the wind from the E. N. E. Ship going about 10 miles an hour. At eight in the morning, Cape Mais, the eastern part of the island of Cuba, facing north, was about 10 miles away.

— 12. Fine weather, a little wind, and the sun getting very warm; and the ship sailed past the south side of Cuba. We had a sail wind down to the after-hatch. A Saints meeting was held in the evening.

— 13. Fine weather, a little wind, and the sun getting very warm. St. Iago de Cuba facing N. E. about 13 miles away. At two in the afternoon, a council was held. At three, Sarah Ann Jane, the daughter of William and Ann Probert, from the Victoria branch, Monmouthshire, died, a year and ten months old, and she was buried in the sea with reading and praying. A Saints meeting was held by the English in the evening.

— 14. Strong wind from the N. N. E. Fine weather, and the ship going about 10 miles an hour past the south side of Cuba. A preaching meeting was held in the evening.

— 15. Fine weather, and a little wind from the N. E. Land of Cuba in sight. A preaching meeting was held by the English in the evening. At 8 at night, Cape Antonio, or the tip of Cuba, facing to the north 8 miles away.

— 16. Fine weather, and a little wind. In the afternoon, a little wind against us. All enjoying health.

— 17. (Sunday). Strong wind, N. N. E., and the sea was quite rough. Many of the Saints sick with seasickness. A prayer meeting was held at 11 in the morning, and a prayer meeting at 6 in the evening; no Saints meeting was held because of the weather.

— 18. Fine weather, wind from the N. E. All healthy and happy. The food was given out in the afternoon. Wind from the E. S. E.

— 19. Fine weather, wind from the south.

— 20. Strong wind, S. W. Rain in the morning. At two in the afternoon, land was sighted, namely the eastern *entrance* to New Orleans. At 3, the Pilot came to the ship, and at ten at night anchor was dropped outside the bar. A son was born to John Treharn today.

— 21. Lovely weather, wind from the north. At 9 in the morning, the steamboat came to meet us, and pulled us down to the bar. At 11, two steamboats came and pulled us over the bar and dropped anchor inside the bar, and then the steamboat went back to fetch another ship, and it turned out to be the "James Pennell." She had sailed from Liverpool with a load of Saints on the second day of October, and had very rough weather, until two of its masts were lost, and the other sprung. We are being dragged up by the steamboat.—We do not choose to praise our own faithfulness; but we do say this, that not one company of Saints that emigrated before had such a good voyage as did we, nor so fast either. We have 5 weeks of food not given out. On the "James Pennell" 5 died, namely 2 adults and 3 children

— 22. At ten o'clock in the morning we arrived at New Orleans. Brother Morris and I went with brother Cutler, and we agreed on a steamboat to take our company and the English that came with the "James Pennell," to St. Louis, for 2 dollars or 8s. 4c. each. All together we were 300 in number.

— 23. All busy in making preparations for the coming of the steamboat; we are expecting it at twelve o'clock at the shipside to take us and our possessions in. We all as Welsh are going to St. Louis. All of our brethren have been generous to each other, and assisting the poor so that we can all go together. All remain in unity and love, and through that everything works together for good, yes, much better than expected. We all wish to be remembered to you, and to all the Saints. We continue to pray to God to open the way for thousands of our fellow countrymen to come after us. I hope you will excuse my awkwardness in writing; I am busy with the *luggage* and time is short.

DAVID EVANS.

Dear Brother Davis,—Inasmuch as the foregoing letter is being sent in Welsh, we did not see any purpose in writing another in English, as everyone in the presidency is content; and all enjoy the blessings of the kingdom of God. The Saints were glad to have Dafydd Evans with them, and they gave him a token of gratitude for his goodness towards them, and his kindness in doing his best for them.

Yours in the truth.

JOHN MORRIS.

CONFERENCE MINUTES.

DENBIGHSHIRE.

THE conference was held for this district, in the Saints' Chapel, in Abergele, on the 17th of last November. A representation was requested for four branches, which include 10 elders, 14 priests, 6 teachers, and 5 deacons; 12 baptized since the previous conference; a total of 151. Two branches were established, one in Llanddoged, and the other in Llandudno; and John Davies is the president of the former, and Isaac Morris is the president of the latter. It was voted to sustain the authorities of the Church of Jesus Christ as usual. We had meetings that were beneficial to the Saints and to the world, and the chapel was full, with several outside, during the meetings.—A council was held the next night, in which were given several beneficial and effective teachings to expand the knowledge of the truth through books and preaching, by the president and other elders.—John Parry, president; Hugh Morris, scribe.

MERIONETHSHIRE.

The trimonthly conference of this district was held in Harlech, on the 8th of December. Six branches were represented, containing 17 elders, 2 priests, 1 teacher, and 2 deacons; baptized, 5; cut off, 4; emigrated, 2; total, 72. David Roberts and Thomas Hughes were chosen to be counselors to President Wm. Evans, and it was determined that John Evans was to be a traveling elder, and president of the Towyn branch. Effective discourses were given by the various elders.—Wm. Evans, president; James Anwyl, scribe.

BRECONSHIRE.

The conference for this county was held in Brecon, on the 8th of this month, in the Hall of the Bull Inn, where five branches were represented, containing 12 elders, 6 priests, 3 teachers, and 4 deacons; baptized 9; total, 78. The authorities of the church were sustained, and good meetings were held throughout the day, and good and beneficial counsels were given by President Wm. Phillips and brother W. Howells from Aberdare, and others. Two branches were established, one in Brecon, with John Jones as president, and one in Lampeter, with George Bywater as president.—John Jones, president; George Bywater, scribe.

MISCELLANEOUS.

DECEMBER.—This is the darkest month of the year, but not the coldest; the normal average temperature is 40 degrees. The trees are now completely bare, and frequently the earth shows a cover of snow, although freezing is uncommon in December. In the midst of all this destitution, the pine trees and the other evergreens continue to gladden the eye. The roses continue to bloom, and men are talking about the new year.

MARRYING.—A certain Malony said that the reason he had for not marrying was, because his house was not big enough to hold the consequences.

PAPISM.—The Pope has ordered Britain to be divided into dioceses and arch-dioceses, and strange how unwilling everyone is to do so. This is only the beginning of Babel's troubles.

ESTABLISHMENT OF THE CHURCH IN ITALY.—On the 8th of last September, Lorenzo Snow, in the company of some of his brethren, climbed to the top of a very high mountain, some distance from La Tour, in Italy, to establish the Church of Jesus Christ in that country. Brother L. Snow was appointed president, and T. B. H. Stenhouse as scribe; and some prophesied there of the success that will follow.

A TENDER HEART.—A tender heart is like ripe fruit, which bends so low that it is at the mercy of everyone who takes it, while the unripened fruit keeps itself out of reach.

FAREWELL!

Come, come. O Saints, let us leave our country behind,
 And by faith we will sail across;
 To stay here longer in violence is a foolish thing to do,
 While a better country is nearby:
 We will go through numerous difficulties,
 For God is calling us;
 And our task now is to bid farewell,
 O farewell! O farewell!

Yonder Zion is a lovely land to live in
 For all the Saints with pure hearts;
 It is time to flee from the land of the vengeance of God,
 Where the judgment will come before long;
 Thus let us flee on the top of the waves,
 Through the strength of our God with happy faces;
 And let us go as we sing the word farewell,
 O farewell! O farewell!