

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

FEBRUARY, 1850.

[VOL. II.

DUTIES OF THE OFFICERS OF THE SAINTS.

WE embrace the present opportunity of giving some general instructions to the Elders, Priests, Teachers, and Deacons, in the duties of their several offices. First—Let each presiding Elder see that every officer under his charge magnifies his office as far as circumstances will permit. Let there be no idleness, “for the idler shall be had in remembrance before the Lord.” And we would suggest to the presidents of conferences, the propriety of dividing the cities, towns, and country that lay in the immediate vicinity of the various branches into districts, and place two Elders, or an Elder and a Priest, in charge with instructions to open places of preaching as far as in their power; and in all cases where there are not sufficient openings to occupy the time of the Elders in preaching, let them act in the office of Priests in visiting from house to house, and teaching the Saints. It is the duty of the Priests to visit all the Saints in the district to which they are appointed at least once in each month, and oftener if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and of the use of every other thing that is calculated to defile or demoralize them in the least; and also impress upon their minds as much as possible the commandment, which says, “And again inasmuch as parents have children in Zion, or in any of the stakes that are organized, that teach them not to understand

the doctrine of repentance, faith in Christ, the Son of the living God, and of baptisms—the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her stakes that are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion; for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.”

It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers when necessity requires it. Inasmuch as the deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the branches; it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher can act in that capacity. We strongly recommend all the officers to supply themselves with the Book of Mormon and the Book of Doctrine and Covenants, and all other standard works, inasmuch

as they have not already done it; and strive to acquaint themselves with the doctrines and laws of the church; and we can safely say, that no officer is capable of fulfilling his duties without the knowledge contained in these books.

ORSON PRATT.

[We really need to publish the above books immediately in Welsh, whatever the obstacles, for our fellow nation to receive that which is so necessary.—ED.]

TOBACCO AGAIN.

WE have said a great deal about this creature, but not half enough. As yet, it still lurks in the cheeks of many of the Saints, and comes out as smoke from their chimneys; they even feed it with the sweat of their brows, and at a cost of lacking bread. There never was a worse wolf in the world, nor one so unbearable to live with. Its odour pollutes the air wherever it is found, and its stink is more than we can bear anymore, especially when eating our daily bread. Despite having chased it away savagely before, it had the audacity once again to come up to our dining table, to burn its stinking incense, and reveal its immorality. Its position will be quite harsh from now on, if we are believed. What right has such a creature to ruin one's air, and fill every room with clouds of smoke? Hell is the only place suitable for such a creature, and let everyone say Amen so that it receives its just deserts there.

We are glad that the TRUMPET has not sounded in vain throughout the length and breadth of Wales, when warning the Saints about it. However much the presidents were hindered in their behavior, even so scores were persuaded to become as fierce as Saul in their persecution of it. They were convinced by reason alone, and not by the power of influence; and such brethren should be regarded as giants of faith. The pipe and chewing tobacco have to a large extent been disgraced, so that they would not dare show their faces again, if such pitch-black things do have faces; and many hesitated, waiting for the presidents' example—what the latter did, so would they. We soon realized that almost everything to do with Tobacco's fate,

depended on the presidents. The First President of Wales realized the same thing; and now, we are pleased to announce that he has entirely given up tobacco, setting an excellent example for all the Saints, both officers and members, to follow. Several of the presidents have already emulated him. Unless the officers set a good example, there is no hope of victory over our enemy; but when those who have influence wield it as they should, then the task is complete, whatever it may be. So every president can see the evil or the good he does by using or abandoning tobacco. We would not like anyone to be forced to renounce what they idolize—fair play to everyone; God and man both have their agency. It was not a command that was given, but counsel, and that counsel came from God. Let man do as he wishes; if he does good, he will be blessed—it is promised that the devourer will be rebuked: if otherwise, let him expect the opposite.

The cause of the expulsion of the old idol, Tobacco, from the Church of Jesus Christ, is gaining remarkable ground in England and Wales, these days; and we believe that, soon, more than five hundred Saints a year will go to Zion, rather than that price being paid to transport such a number to heaven in a cloud of smoke. Maybe that will be a miracle, but we think it is sure to come about, and this age shall see it. Snuff is to be thrown out too, so the old women should not gloat; and by the way, let us not forget hard liquor, which destroys both sinner and Saint.

Whoever follows God's counsel, which was given through the prophet Joseph, is sure to receive reviving strength, and more of the holy Ghost, which will make him more able to withstand the plagues and diseases which will overtake us sooner than we think. If we are to be safe, now is the time to prepare, not then: our bodies need time to repair, before they can withstand the attacks. Also, if we want God to listen to our voice at that time, we should listen to His voice now; and his voice says, "Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly." Let us not take what is bad if we want what is good. And now, here is God's promise to whoever listens to his counsel:—"And all Saints who remember to keep and do these sayings [about tobacco, liquor, and other things],

walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

COME, COME TO ZION.

TUNE—“Duke of Marlborough.”

Sons of affliction, let us joyfully,
Reach out to the land,
The land that's full of peace.

CHORUS.

O, how lovely journey's end,
O, how lovely journey's end;
Come, come to Zion,
Come, come to Zion;
O, how lovely journey's end,
Going to beauteous Zion.

When pestilence, disease and plagues,
Sweep through horrid Babel,
And monstrous, grievous war;
O, how lovely journey's end, &c.

When starvation tightly follows
Hill and dale, like harrow's teeth,
And over mountainous ground;
O, how lovely journey's end, &c.

When there's loud roaring thunder—
Red-hot lightning in earth's garden,
And all are under weighty ire;
O, how lovely journey's end, &c.

When an earthquake, with frightful dread,
Shakes the earth like a sieve
In the hand of the fierce winnow;
O, how lovely journey's end, &c.

When the elements spill over boundaries,
 Like stallions met in battle,
 Making grim destruction;
 O, how lovely journey's end, &c.

Who will not come, giving praise
 To the Most High God our Father,
 For bright, pure salvation.
 O, how lovely journey's end, &c.

Trecastle.

DARK NATHAN OF LLYWEL.

WISE SAYINGS.

GIVE advice cautiously; few are grateful for advice given too impulsively.

Cherish love, and be peaceful with everyone; be helpful to your friends, and loving towards strangers, but love and do good even to your enemies; unless you do that, you are misappropriating, not deserving, the name of Christian.

Do not give your advice nor your opinion before they are asked for, because that only taunts others for their ignorance, and overvalues your own abilities; and do not be in the habit of looking for faults in the actions of other men, for you are not obliged to weed their gardens.

In marriage, choose the person before wealth, virtue before beauty, and the mind before the body; then you will have a wife, a friend, and a companion.

Making or receiving visits is a terrible waste of time, unless they are for a useful purpose, and they are conducted in a helpful and constructive way. Most are spent in vain, in vacuous and empty talk.

Resist the first stirrings of harmful passions; because if you cannot resist the first, you will be much less able to withstand the second, and it will become progressively worse because of the difficulty; and what was easy to overcome at first, finally becomes impossible to withstand.

Peace of mind is achieved by resisting our passions, not by obeying them.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE II.

HAVING shown in our previous lecture “faith itself—what it is,” we shall proceed to show, secondly, the object on which it rests.

We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Rom. i, 20: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation.

“And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

“And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And I, God, said unto man, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.”

Again, Genesis ii, 15, 16, 17, 18, 19, 20: And I, the Lord God, took the man, and put him into the garden of Eden, to dress it and to keep it. And I, the Lord God, commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

“And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them. * * * And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.”

From the foregoing we learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

Moses proceeds:—“And they (Adam and Eve) heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, Where goest

thou? And he said, I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

“And I, the Lord God, said unto Adam, Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so, thou shouldst surely die! And the man said, The woman whom thou gavest me, and commandedst that she should remain with me, gave me of the fruit of the tree, and I did eat.

“And I, the Lord God, said unto the woman, What is this thing which thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“And again, the Lord said unto the woman, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

“And unto Adam, I, the Lord God, said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed shall be the ground for thy sake: in sorrow thou shalt eat of it all the days of thy life. Thorns also, and thistles shall it bring forth in thee, and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground;—for thou shalt surely die—for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.” This was immediately followed by the fulfillment of what we previously said. Man was driven or sent out of Eden.

Two important items are shown from the former quotations. First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness), as to the real fact by whom he was created; or unto whom he was amenable for his conduct. God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice—walked before him—and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the new translation:—

"After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him; and he called upon the name of the Lord, and so did Eve, his wife, also. And they heard the voice of the Lord, from the way toward the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence: and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord: And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not; save the Lord commanded me.

"And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son."

This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and

were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says, "in process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.

"And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. And Cain gloried in that which he had done, saying, I am free; surely the flocks of my brother falleth unto my hands.

"But the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What hast thou done? the voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

"And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that he that findeth

me will slay me because of mine iniquities, for these things are not hid from the Lord. And the Lord said unto him, Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.”

The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and to his posterity; and, notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

Not only was there a manifestation made unto Adam of the existence of a God; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him: so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him—to search after a knowledge of his character, perfections and attributes,

until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

First, Adam was 130 years old when Seth was born. Genesis v, 3. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis v, 4, 5. Seth was 105 when Enos was born (verse 6); Enos was 90 when Cainan was born (verse 9); Cainan was 70 when Mahalaleel was born (verse 12); Mahalaleel was 65 when Jared was born (verse 15); Jared was 162 when Enoch was born (verse 18); Enoch was 65 when Methuselah was born (verse 21); Methuselah was 187 when Lamech was born (verse 25); Lamech was 182 when Noah was born (verse 28).

From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuselah, 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

So that Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis v, 7, 8. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (verses 10, 11). And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (verses 13, 14). And Mahalaleel lived after he begat Jared, 830 years, making him 895 years old when he died (verses 16, 17). And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (verses 19, 20). And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated (verses 22, 23).* And Methuselah lived after he begat Lamech, 782 years, making him 969 years old when he died (verses 26, 27). Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (verses 30, 31).

Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th;* Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and that Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah.

From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God.

* According to the Old Testament. For the age of Enoch, see the Covenants and Commandments, sec. iii, 24.

Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died. Genesis ix, 28, 29.

Shem was 100 years old when Arphaxad was born. Genesis xi, 10. Arphaxad was 35 when Salah was born (xi, 12); Salah was 30 when Eber was born (xi, 14); Eber was 34 when Peleg was born, in whose days the earth was divided (xi, 16); Peleg was 30 when Reu was born (xi, 18); Reu was 32 when Serug was born (xi, 20); Serug was 30 when Nahor was born (xi, 22); Nahor was 29 when Terah was born (xi, 24); Terah was 70 when Haran and Abraham were born (xi, 26).

There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham, was 352 years.

Moses informs us that Shem lived after he begat Arphaxad, 500 years (xi, 11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Salah, 403 years (xi, 13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber, 403 years (xi, 15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (xi, 17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (xi, 19); this added to 30 years, which was his age when Reu was born makes him 239 years old when he died. Reu lived after he

begat Serug 207 years (xi, 21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years (xi, 23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (xi, 25); this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 225 years old when he died.

Agreeable to this last account. Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah—the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham,

and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created and did uphold all things; that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

ORDINATIONS.

“LAY hands suddenly on no man,” says the Apostle Paul, and so say we. The neglect of the above caution, by those holding responsible stations in the Church in the British Isles, has been the source of much evil, to avoid which, we have determined to give some general directions relative to ordinations in the future.

Let no man be ordained to any office in the priesthood, without the knowledge and consent of the President of the conference, as well as that of the branch to which the individual belongs. And it is of the utmost importance that the Presidents of branches should use great caution in recommending persons for ordination at conference, or elsewhere, otherwise they will, to a certain extent, be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in nowise be called to an office. If he be guilty of drinking ardent spirits, instead of being ordained to the priesthood, he should be admonished; and if he should in any case, carry it to drunkenness, he should be strictly dealt with; and if he repent not, he should be excommunicated. Be careful to call men of “good report”—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It should be a necessary qualification for ordination, that the individuals should be well acquainted with the laws and commandments of God, as given through our martyred prophet, as well as those given through the prophets of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who rule their houses in righteousness, bringing up their children in the way they should go, by themselves walking in the way they desire their children to walk in.

As a general rule, it will be far better to ordain men to the lesser priesthood first, and let them win their way to the higher by faithfulness; and in no case raise a man in authority, unless he has proven himself worthy, as far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of

every encouragement; and, on the contrary, the unfaithful man shall not stand.—See the Doc. and Cov., iii, 44. “Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen.”

The Presidents of conferences are requested to see that these directions are attended to in their respective fields of labor, and inasmuch as they are called to the office of chief shepherds, they should be careful to set an example in every good work, and to see that the assistant shepherds go and do likewise; and that the keepers of the flocks are men whose example and precepts will be calculated to exert a beneficial influence in society.

There is nothing in the above that is intended to prohibit the traveling elders from calling men to office, and ordaining them (with the consent of the President of the conference) in cases where they have raised up a branch. See Doc. and Cov., ii, 16. “No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests, and elders, may have the privilege of ordaining where there is no branch of the church that a vote may be called.”

ORSON PRATT.

LETTER FROM COUNCIL BLUFFS TO PRESIDENT
W. PHILLIPS.

Council Bluffs, Dec. 25, 1849.

DEAR BROTHER PHILLIPS,—I think it would be beneficial to give a few of my thoughts with respect to the necessary things for the distant journey which many of my brothers and sisters will be facing before long. The first thing to have is a good supply of patience; for grumbling does no one any good; and if they are to have a trouble-free and successful journey, let everyone resolve to keep the counsels of the president. If they do not do that, they are likely to lose the Spirit of God from their midst; the evil one will enter, and then

it is not easy to get him out. Even though many of our company fell victim to the cholera, I know of but one or two of them who did not find fault with the president's way of doing things; thus, the voluntary obedience was not from the heart—some were not content with those whom Bro. Jones selected to oversee some matters because so and so was older in the Church, &c. I repeat, take care and beware of that spirit; remember the counsel of the Lord Jesus Christ—i.e., listen to the voice of your shepherd. If so done, the journey will be a successful one.

Now I shall mention some other things. All kinds of garden seed would be good to bring over. We counsel the craftsmen to bring their tools with them. Writing paper would be of great service, such as a quire or two. Those who can, bring tin dishes for treating milk, also crockery, glasses, iron and steel. The spades for coal and ore mining here are not worth much, but shovels are expensive, i.e., from 4s. to 5s. each. You can get shovels in Liverpool for about 10s. for half a dozen. I would be grateful if some of the brethren could bring half a dozen shovels from Liverpool for me; it will not be much trouble for them to do so. Also half a dozen pitchforks. I would be glad to get them; a shilling each is their price here. It is worth bringing all sorts of ironware here, except axes; those are better here than in Britain. The price of common iron here is twopence and a halfpenny per pound; small iron is threepence and higher. Calico is twice the price; earthenware vessels the same; glasses also are expensive here.

We advise everyone who will be emigrating to make sure that their boxes are strong, made of dry wood; some have suffered losses because their boxes were not dry, and so their clothes become moldy. Potatoes on the ocean would be very desirable, and herrings, oat flour, bacon, dried beef, pepper, mustard, salt, pickles, onions and oranges. The oranges, in my opinion, are not of much use; apples are better, the ones which can be baked or put in cakes. Brandy is beneficial to warm the stomach when it is cold and the sea is rough. For seasickness, it would be good to take some things about a fortnight before starting in order to cleanse the stomach so that it will be as free from bile as possible. Small children are better sailors than adults; they stand on their feet while their parents have one leg too short, or the other too long to walk without difficulty. I have

written to you before; I hope that you have received my letter and that there will be an answer before this one reaches the end of its journey. I sent two copies of the "Frontier Guardian" to John Davis. I would be glad to get a copy of "Zion's Trumpet." Is it possible for the Trumpet to sound across the sea? Many Welsh Saints would be glad to hear it if its voice can reach America. I would like to know the terms; perhaps we could put together a plan, so that there could be communication every month or more frequently. I shall be grateful to Bro. Davis for his opinion on the matter. I should like to have a letter telling when the Welsh intend to set sail, who will be the president, &c., so that I can write a letter to St. Louis or New Orleans for someone to meet them. No doubt that between now and the time they set out, I can give direction as to some things they can buy there, and sell here for a rather good price. It is expected that the gold diggers will come here in the spring in hoards. If they come, there will be a chance to make some money quite easily; some make about 400 dollars each in a few months by buying things for the gold miners. The Welsh can do the same thing easily with no obstacles on their journey. I had a chance myself the first day I set foot on land in the Bluffs to earn 49 dollars, by selling to them. By now you see the good I can do for the Saints by sending a letter to meet them, if I do not come in person.

We as a Welsh branch are happy, and I have married four, namely John Williams, from Monachlog, and Mary Jones, from the neighborhood of Mynydd Aberdare; Edward Evans, Hirwaun, and Alice, the daughter of David Richards, the blacksmith. Alexander Owens, Twynrodyn, has died from yellow fever; please inform his wife. Let no one fear the sea; it is lovely to sail on in fair weather; from Liverpool to the Sounding is the roughest part. Our tabernacle will be finished by the time you bring the immigrants here; it is in the square now. I have heard but once from Bro. Jones after his departure to the Valley; he was 500 miles from the Bluffs at the time—he, his wife and child, and the whole company were healthy and going along successfully. I expect a mail pouch yet from the Valley in the near future. We have heard about the cholera in your midst; there is no more cholera in St. Louis now, and there has not been any of this devastating illness in the Bluffs so far.

Remember me to the officials and to all the Saints, and may the gracious Lord bless you, and bring you safe to beautiful Zion, is the wish of my heart.

I am, your brother in the new covenant,

WILLIAM MORGAN.

P. S.—Let it be known that Wm. Jenkins, from Cardiff, is staying in the Bluffs. We heard through the gifts that some of the brethren are suffering because of fire and that the destroyer is there in your midst. I received letters from Morgan Morgans, E. Thomas, and Morgan Hughes. John Ormond and his son and two daughters are here.

A WORD OF COUNSEL TO THE CHURCHES.

IN consequence of complaints that have been made unto us from time to time, concerning the collection of funds in some of the conferences for the support of their presiding Elders, and also the traveling Elders, we deem it wisdom to publish our views upon the subject, and give some general rules for the government of all the branches of the church in this country, concerning the manner of raising funds for this purpose, as well as others. Frequent reference has been made to an article published by President Orson Hyde, in the Vol. IX., of the 'Star,' p. 26. We agree with Elder Hyde in every particular. It was not his opinion, neither is it ours, that the servants of God can live without food and raiment.

The Lord has given a commandment to his servants that they should take no thought for the morrow. See Doc. and Cov., iv, 14. "Therefore take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your father who is in heaven, knoweth that you have need of all these things."

The Lord has made it obligatory upon the Saints, and all men unto whom his servants may be sent, to take thought for them. See Doc. and Cov., iv, 16. "Whoso receiveth you, receiveth me; and the

same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness," &c., &c.

We will now give some general directions concerning the raising of funds for various purposes, that there may be no misunderstanding of that matter in the future; and that there may be regularity in this, as well as in all other matters concerning the welfare of the churches of the Saints in this land. In the first place, let there be a fund for the poor raised in every branch on this wise:—Every Sabbath, immediately after sacrament, let there be a collection taken for the poor, to be called the "Poor's Fund." Let this fund be placed in the hands of a trustworthy brother, to be dealt out to the poor, under the direction of the President and council of each branch. How beautiful will it be to mingle your charities with your sacraments.

Besides this, let there be a general branch fund, for the payment of chapel rents, &c.; this can be raised in either of the three following ways—1st, by public collection (not at sacraments)—second, by a plate at the door, which is the plan usually adopted in Scotland; and 3rd, the teachers in their visits among the members might be empowered to receive the voluntary contributions of the Saints toward the funds of the branch; and in case the branch should see proper to donate anything for the families of either the president of the conference, or the traveling elders, the council of the branch can instruct the teachers to lay the matter before the Saints and to receive their donations, and make a record of the names and amounts donated, and report to the council.

Also, let a general conference fund be raised in all the conferences for the support of the president of the conference and of the traveling elders, and let each branch pay into that fund in proportion to their numbers. The presiding elders of branches, when assembled at conferences, may decide what amount is required for this purpose per quarter. This fund should be directly under the control of the president of the conference to be disposed of (for the purposes for which it was raised) as he in his wisdom may decide. And it will be his duty to give a detailed report at each conference of the disposition of all funds that may come into his hands. It will also be the duty of the president of each branch to make, or cause to be made, to a general meeting of the officers and members of the branch, the week previous to the meeting of the quarterly conference, a detailed report of the disposition of all funds raised by the branch during the quarter. By following this plan the Saints, both officers and members, can have a thorough understanding of all matters relative to the administration of the temporal affairs of the branch and conference in which they reside. This will beget confidence, confidence will beget union, and in union there is power. ORSON PRATT.

[Of the three ways noted to raise funds, we would counsel the Welsh to select the last one, namely by going around to the houses of the Saints, so that the works of each one may be written down.—E.D.]

QUESTIONS AND ANSWERS.

1. How should the bread and wine be blessed in the sacrament of the Lord's supper?—E.E.

After bowing with the congregation, the elder or priest should pray thus, over the bread:—"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen." Again, after taking the cup, pray as follows:—

“O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine [or water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.”

2. Is it brother Dr. Levi Richards, or brother William Phillips, who is the current President of the Saints in Wales?—*P.*

It is not only “*P.*” who is unable to understand what was published in the “*Star*” and the *TRUMPET*, with regard to Brother Richards. We wish to inform everyone that brother Richards has not been sent to preside instead of Elder Phillips, but to teach and confer with the presidency, and wherever he may travel, during the present time; and we hope he will be received with a warm welcome as such everywhere, and that his needs will be met. The promise of President O. Pratt to Brother Phillips, while in Liverpool a fortnight ago, in the hearing of many, was that he would be the President as long as he remained in Wales, and that his success henceforth would be greater than ever before.

SECOND GENERAL EPISTLE FROM THE LATTER-DAY SAINTS.

THE “*St. Louis Republican*,” for December 28, 1849, speaks about the above epistle as follows:—

“Yesterday’s western mail brought us a pamphlet copy of the ‘Second General Epistle,’ issued by the Church of the Latter-day Saints, at the Salt Lake Valley, to ‘the Saints scattered throughout the earth.’ It is a detail of the condition of the Society at home and abroad, and in general embraces everything that may be supposed to be of interest to the members of the Church. The crops are represented as having been very fine,—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House, baths at the Warm Spring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the ‘poor Saints’ to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the temple, that ‘all the

Saints who were obliged to leave Nauvoo, should be located at some gathering place.' The whole plan is in process of execution.

“As showing the extent to which efforts at proselytism are to be carried, we quote from the letter:—

“All the apostles now in the Valley have had missions assigned them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to cooperate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands, will be deferred until spring.

“Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now, will gather up all the Saints in his vicinity and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you.’

“The letter also says:—‘Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating Brethren, and together with bridges in the Valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travelers.’”

We expect that we will have seen a copy of the Epistle for ourselves by the next issue, when we can say more about it.

CONFERENCE MINUTES.

CARDIGANSHIRE.

THE conference for this county was held in Cellan, on the 30th of last December, when four branches were represented, containing

11 elders, 8 priests, 2 teachers, and 2 deacons; 2 baptized; a total of 61. Mr. Davies, Trebanau, gave his mansion for us to hold our conference, and other gentlemen also did their best for us—Alfred Clark, President; James James, Scribe.

PEMBROKESHIRE.

The conference for this county was held on the 30th of December, 1849, in Haverfordwest. Represented were 11 branches, containing 21 elders, 10 priests, 10 teachers, and 4 deacons; baptized 5; a total of 162.—John Morris, President; Daniel Williams, Scribe.

DENBIGHSHIRE.

The conference for this county was held on the 20th of January. [The place is not given.] Four branches were represented, containing 9 elders, 10 priests, 5 teachers, and 4 deacons; 18 baptized since the previous conference; one cut off; a total of 125. Six were called to offices.—John Parry, President.

FLINTSHIRE.

The conference for this county was held in Mold. [The date is not given.] Four branches were represented, containing 12 elders, 7 priests, 3 teachers; 13 baptized during the last three months; a total of 76.—John Davies, President; Thos. Green, Scribe.

MISCELLANEOUS.

FEBRUARY.—The popular voice prefers a period of snow, rain, and hail, for this month, considering that such conditions are essential, in order that all powers of moisture be drained before the beginning of March, at which time weather of another kind could be expected. It is true that ice, followed by regular thawing, and then the winds of March, brings the earth to the most advantageous condition for plowing. The general average temperature is 39 degrees; in different years it varies from 32 to 42. The snowdrop and the crocus are the chief adornments of our gardens in this season. The primroses are also in blossom, and the hepatica bursts forth in its power. In England the raven and the crow make

their nests; the doves have their little ones; the wood pigeon sings complainingly, the yellow hammer is singing, and the thrushes are mating. In Scotland, the notes of the blackbird and the thrush are an indication that spring is near.

ECHO.—The ancients thought that Echo was a girl, who wasted away from love, until there was nothing left but her voice.

EMIGRATING FUND.—It is reported that Bishop Hunter was recently in Kaneshville (or Council Bluffs) with 6000 dollars, as the firstfruits of the fund, which was raised in the Valley through voluntary gifts, for the purpose of purchasing oxen, and bringing the poor Saints from the Bluffs to the Valley this spring. Let the poor rejoice, for this proves that their deliverance is nigh.

NEWS FROM THE VALLEY.—Apostle Wilford Woodruff, from Cambridgeport, Massachusetts, writes a letter dated January 14, 1850, declaring that he has received a copy of the Epistle, together with letters, from the first presidency in the Valley; and among other things he reports the following:—"They call loudly upon me to gather up all the Saints in this eastern country, and take them to the Valley in the spring. They want cotton and woolen manufacturers to come, and set up business; also iron founders (*plenty of coal and iron in good locations*); they want men to come speedily to the Valley—farmers and mechanics of all kinds. They will raise wool enough another season to sustain a considerable factory. They expect to form a settlement in the spring, south of the rim of the basin, where cotton, rice, and sugarcane will flourish. * * Orson Spencer, *Capt. D. Jones*, G. A. Smith, E. T. Benson, and their companies with them, have arrived well and safe in the Valley. No trouble with the Government or the gold diggers—all goes on in harmony. Good prospects also for having a State government in the Valley."

LIQUORS.—The "St. Louis Republican," for Dec. 28, says that it is necessary in Salt Lake City, for everyone who sells goods, to obtain a license; and that the licenses for selling liquors have reached 50 per cent of the original price, the purpose of this being to stop their sale entirely.

THE GLUTTON lives to eat and to drink; but the wise and temperate man eats and drinks to live.