

ZION'S TRUMPET

1850 Welsh Mormon Periodical

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1850 Welsh Mormon Periodical

Translated and Edited by
Ronald D. Dennis



RELIGIOUS STUDIES CENTER
BRIGHAM YOUNG UNIVERSITY

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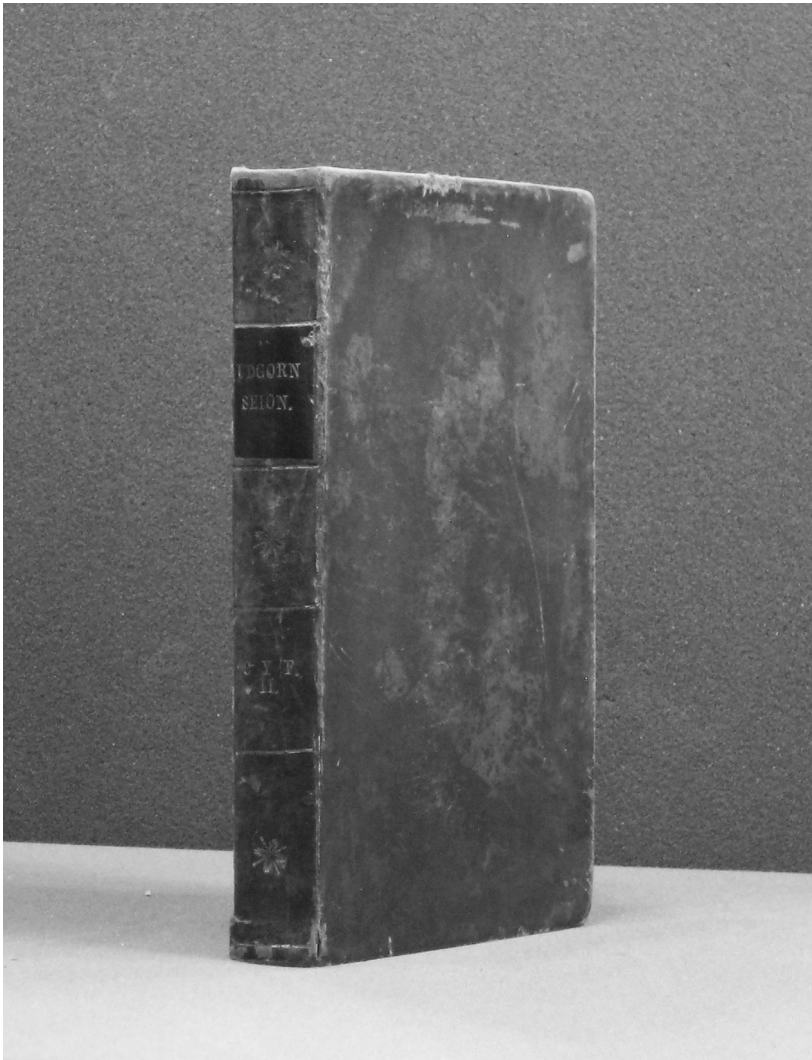
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Dedicated to my good friend D. L. Davies,
Cwmaman, Aberdare, who has taken an active
interest in my research and rendered valuable
and greatly appreciated assistance over the past
twenty-five years.



Udgorn Seion, volume 2 (1850)

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"DEUWCH ALLAN O HONI HI,
(SEF BABELON) FY MHOBL I."

UDGORN SEION,

NEU

Seren y Saint.

CYF. II.]

IONAWR, 1850.

[PRIS 2½g.

CYNNWYSIAD.

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MERTHYR-TYDFIL:

ARGRAFFWYD AC AR WERTH GAN J. DAVIS, GEORGETOWN;

AR WERTH HEFYD

Gan y Saint yn gyffredinol, a llawer o Lyfrwerthwyr,
tiwy y Deau a'r Gogledd.

1850.

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John S. and Elizabeth Phillips Davis
Married 30 December 1850

FOREWORD

Professor Ronald D. Dennis has been successful in two major careers in one lifetime. He was an outstanding instructor of Spanish and Portuguese, focusing on teaching and writing about the Portuguese language. This publication of the 1850 *Udgorn Seion* (Zion's Trumpet) is a fruit of his ongoing second career as the leading specialist in Welsh Mormon history. We have respected Ron ever since Carma's father, dean of fine arts Gerrit de Jong, said that Ron was one of his best Portuguese students, displaying remarkable linguistic ability. Young Dennis put his outstanding talent to use while serving an LDS mission to Brazil and Uruguay, followed by earning a PhD in Portuguese and Brazilian history at the University of Wisconsin at Madison. He then spent decades as a heavily involved faculty member, adding administrative assignments to teaching undergraduate and graduate classes and also generating papers, articles, and books in his field. This profession culminated in his call to serve as president of the Brazil Fortaleza Mission in the late 1990s.

As early Mormon historians, we have long known and enjoyed Ronald Dennis as a fellow faculty member at Brigham Young University. Ron is the best source of knowledge concerning the amazing story of the conversion of perhaps ten thousand Welsh Mormons in the middle of the nineteenth century and the lasting historical impact of the massive migration of half of them to west-

ern America. As an impressive byproduct of his research in Welsh Mormon history, Dennis has electronically published hundreds of personal histories accessible at welshmormonhistory.org.

The epic story of the early Welsh Mormons was virtually unknown, even to Professor Dennis, until he personally mastered nineteenth-century Welsh—a major challenge even for a linguist with an operative knowledge of the major tongues of western Europe and the Americas. Since writing impressive books on Welsh immigration and literature, he has focused for a dozen years on producing “facsimile translations,” or reproductions of early Welsh missionary texts and volumes of official Welsh Mormon periodicals produced during the great harvest of converts from that land. Virtually alone, Ron continues to work to preserve the full story of how the early preaching of the restored gospel inspired both fiery debate and heroic sacrifice among the people of Wales. This volume is another important disclosure in this saga, part of Dennis’s continuing efforts to translate all early Welsh Mormon literature.

Joseph Smith himself called riverboat captain Dan Jones on a mission to Wales with instructions to “buy a press, and do business right.”¹ Jones was with the Prophet in his last days at Carthage and rode through the dangerous crowd with a message on the morning of the martyrdom. The feisty captain would serve two long-term missions to his homeland, spending a total of eight years there. Motivated by Joseph Smith’s inspired encouragement to use the power of the press, Jones produced almost fifty missionary tracts, which explained Mormonism and responded to its assailants, and founded *Zion’s Trumpet* by the time he terminated his first Welsh mission in 1849. Jones then turned the periodical’s editorship over to his convert-understudy, John S. Davis, whose twelve 1850 issues are printed in this present volume. Tender-hearted but zealous, Davis nearly matched Jones in the number missionary tracts he produced, and he also served as a counselor in the presidency of the Church in Wales. Consequently, Davis edited *Zion’s Trumpet* with a leader’s perspective on this 1850 community of over four thousand members, recording their faith amidst serious conflict, their hopes and plans to gather to Zion, and their emotions on leaving families and homeland.

Each title page of *Zion's Trumpet* was headed by the Old Testament call for God's people of the latter days: "Come out of her (namely Babylon) my people" (see Revelation 18:4). We compose this foreword in our mature years, grateful for the sacrifices of our own pioneer grandparents who answered this call from all parts of the United States as well as England, Scotland, and Sweden. One opens this "facsimile translation" to see the life and beliefs of early Welsh Mormons, an actual recreation that is more fine-tuned than the often abstract generalizations of a survey history. These monthly issues are filled with letters from those in Zion and on the way to Zion, fresh experiences of those who survived the sea journey, suffered sickness as they passed through New Orleans and St. Louis, and gathered strength in Council Bluffs before embarking again upon the rolling plains. *Zion's Trumpet* contains members' letters filled with testimony, sometimes including healings in simple, reverent words. Readers today will encounter experiences of mind and spirit as powerful as those of the New Testament.

These writings are also a gateway to early Mormon meetings through their conference reports, which summarize preaching from general and regional gatherings. Two official minutes of British conferences are in this volume, with statistics reflecting the fire of hundreds of individual conversions. Original editor Davis added vigorous doctrinal explanations that gave substance to conversion and holding fast to the restored faith. Love and light and the logical, scriptural gospel are captured in verse and comment. This volume contains religious history in its rich flavors, well served with the insightful comments of modern editor Dennis.

The December 1850 issue closes with four printed pages from the sea journal of Welsh emigrant David Rees Evans, which is as informative on early Mormon immigration as an entire book on the subject. Evans traveled with a mixed company of Welsh and English Saints who left Liverpool on October 17, 1850, and arrived at New Orleans only five weeks later. With subliminal pride David concluded, "We do not choose to praise our own faithfulness," but adds that no company traveled safer or faster. This is one of the longer pieces contained in this volume of

Zion's Trumpet, but it illustrates the powerful faith displayed on land and sea by these Saints of 1850.

Nearly two centuries later, we are honored to follow these pioneer Mormons in a firm conviction that the restored gospel is true and worth sacrificing for. We are also honored to express publicly our admiration and indebtedness to Ronald D. Dennis for decades of personal friendship and for his incredibly skillful persistence in reopening the sealed books of the Welsh Latter-day Saints, which are coded in a difficult ancient tongue, heavily sprinkled with Welsh vocabulary of an earlier era. The stories of these converts become at once fascinating to the modern reader in their differences yet familiar because of the converts' shared beliefs. But for the timing of the gathering, dedicated Latter-day Saints today will find that the discourses and doctrines in *Zion's Trumpet* still ring true.

Carma de Jong Anderson

Richard Lloyd Anderson

Note

1. Dan Jones to Thomas Bullock, January 20, 1855.

INTRODUCTION

By the time he began this second volume of the Welsh Mormon periodical *Udgorn Seion*, John S. Davis was something of a veteran in the publishing world. After finishing his printing apprenticeship, Davis gained experience in typesetting and proofreading with various jobs. And the job that would change his life forever was the one he obtained with the Reverend John Jones in the little village of Rhydybont in Carmarthenshire. It was not the reverend, however, who would answer Davis's questions about religion—it was the reverend's younger brother Dan.

Dan Jones had spent most of 1845 in North Wales as a missionary for The Church of Jesus Christ of Latter-day Saints. But to complete the assignment he received from Brigham Young to translate and publish the “Proclamation of the Twelve Apostles,” Jones traveled to his brother's home in Rhydybont toward the latter part of that year.

On 3 December 1845 he wrote a letter to Brigham Young in which he proudly announced that he was sending him the Welsh translation of the proclamation. Jones declared, “Tis but a few minutes since I finished printing 4000, with my own hand, on a borrowed Press.”¹ The borrowed press was that of his older brother John. And for his act of kindness in allowing Dan to print Mormon materials, Reverend Jones's press came to be known in Wales as the “prostitute press.”

The typesetting for the twelve-page proclamation was very likely performed by twenty-three-year-old John S. Davis. The message of the pamphlet was “to all the kings of the earth, to the president and to the governors of the United States of America, and to the rulers and all the people of the world.”²

Although Davis did not bear any of these lofty titles, his conversion to Mormonism the following April had an enormous impact on the spread of his new religion in Wales. During the next three years he would be involved in the publication of a dozen more pamphlets, a small hymnal, a 102-page history of the LDS Church, a 288-page book with scriptural explanations in defense of Mormonism, and thirty issues (580 pages) of *Prophwyd y Jubili* (Prophet of the Jubilee), a monthly periodical that energetically proclaimed the message of the restored gospel—all authored by Davis’s mentor, Dan Jones.

When Jones left Wales in early 1849, the logical—and perhaps the only—choice to replace him as editor of the periodical and as the one responsible for all Church printing in Wales was his protégée John S. Davis. During the next five years Davis would produce not only 129 issues of *Udgorn Seion* but also two hymnals, numerous pamphlets and poems, and the Welsh translations of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Even if Davis had been able to use today’s technology in his work of publishing more than four thousand pages in five years, it would still constitute a remarkable accomplishment. But he did his work one small piece of type at a time after painstakingly writing everything out in longhand. There is no evidence that he had an unusual gift of oratory, nor did he traverse Wales speaking to the masses in public squares. His publications, however, played a unique and irreplaceable role in the conversion of many hundreds of his compatriots.

Like the first volume of *Udgorn Seion*, this second volume continued to appear monthly with a four-page printed wrapper. The size, however, increased by eight pages per issue, and the price per

issue was an additional halfpenny. The contents are quite similar in nature to those of the first volume. All issues were printed on Davis's own press in the small miner's cottage where he lived on Nantygwenith Street in the Georgetown area of Merthyr Tydfil.

This 1850 volume of *Udgorn Seion* is published in a “facsimile translation” format to provide the reader with something of the appearance and flavor of the original Welsh publication, so carefully and lovingly produced under the guiding hand and expertise of John S. Davis, whom Dan Jones labeled “a faithful man” and a “master Welsh printer.”³

Ronald D. Dennis

Notes

1. Dan Jones to Brigham Young, December 3, 1845, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.
2. Quoted in Peter Crawley, *A Descriptive Bibliography of the Mormon Church* (Provo, Utah: Religious Studies Center, Brigham Young University, 1997), 1:294.
3. *Millennial Star* 11 (1 February 1849): 40

FACSIMILE TRANSLATION CONSIDERATIONS

1. **Size.** The size of the page and the print of the original has been enlarged by about 30 percent to facilitate reading.

2. **Leading and point size.** Whatever variations occur in the space between lines and print size in the original are imitated in the translation.

3. **Pagination.** The content of each translated page may vary by as much as four or five lines from the content of the Welsh original; all major and minor headings are on the same page as the original. In the June issue the pagination proceeds from 149 to 160, as it does in the original.

4. **Paragraphs and sentences.** The tendency of nineteenth-century writers was to use fewer paragraph breaks and much longer sentences than might seem appropriate today. However, for the sake of flavor, the inordinate paragraph size and the seemingly interminable sentence length are imitated in the translation.

5. **Brackets and parentheses.** The only editorial comments in the translation are those of John Davis from the original; consequently, all brackets and parentheses are his.

6. **Italicized words.** Italics in the original are retained in the translation. Besides the normal practice of italicizing the names of periodicals, books, ships, and so on, the editor used italics either to provide emphasis or to indicate the use of a borrowed word or phrase from English.

7. **Poetry.** The primary focus in translating the poetry of *Udgorn Seion* has been its content; thus, poetry translations are informational rather than poetic.

8. **Titles of foreign-language publications.** To facilitate reading, I have used the English translations for all foreign-language titles that appear in the text and in the Annotated Contents. The following is a list of these translated titles and their corresponding Welsh or French titles. For the items authored by John Davis or Dan Jones, I have indicated the page reference in *Welsh Mormon Writings* where further information is available.

Account of the Emigration of the Saints to California	<i>Hanes ymfudiad y Saint i California</i>	WMW, 85
Baptism	<i>Bedydd</i>	WMW, 93
The Body of Christ, or the Church	<i>Corff Crist, neu yr Eglwys</i>	WMW, 110
Book of Mormon	<i>Llyfr Mormon</i>	WMW, 149
Book of Doctrine and Covenants	<i>Llyfr Athrawiaeth a'r Cyfammodau</i>	WMW, 142
The Church Book	<i>Llyfr yr Eglwys</i>	WMW, 97
Collection of New Hymns	<i>Casgliad o Hymnau Newyddion</i>	WMW, 87
Conversations	<i>Ymddyddanion</i>	WMW, 115
The Congregational Treasury	<i>Y Drysorfa Gynulleidfao</i>	
Days of Noah	<i>Dyddiau Noah</i>	WMW, 114
Directions to the Emigrants to Salt Lake City	<i>Cyfarwyddiadau i'r Ymfudwyr tua Dinas y Llyn Halen</i>	WMW, 117
The First General Epistle	<i>Yr Epistol Cyffredinol Cyntaf</i>	WMW, 94
Go, and Teach	<i>Ewch, a Dysgwch</i>	WMW, 105
History of the Latter-day Saints	<i>Hanes Saint y Dyddiau Diweddaf</i>	WMW, 54
Preaching to the Spirits in Prison	<i>Pregethu i'r Ysbrydion yn Ngharchar</i>	WMW, 103
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 27
Prove All Things	<i>Profwch Bob Peth</i>	WMW, 83
Religion and Strength	<i>Crefydd a Grym</i>	WMW, 106
A Review of the Lectures of the Rev. E. Roberts, Rhymney	<i>Adolygiad ar Ddarlithoedd y Parch. E. Roberts, Rhymney</i>	WMW, 57
Review of the Second	<i>Adolygiad yr Ail</i>	WMW, 61
The Reverend and the Boy	<i>Y Parchedig a'r Bachgenyn</i>	WMW, 79
The Scales	<i>Y Glorian</i>	WMW, 23
The Scriptural Treasury	<i>Yr Eurgrawen Ysgrythyrol</i>	WMW, 65
Song of a Preacher	<i>Cân Pregethwr</i>	WMW, 82
Sound Doctrine	<i>Athrawiaeth Iachus</i>	WMW, 102
The Spiritual Gifts	<i>Y Doniau Ysbrydol</i>	WMW, 91
Star of Gomer	<i>Seren Gomer</i>	
Testimony of the Saint	<i>Tystiolaeth y Sant</i>	WMW, 112
That which is in part, and That which is perfect	<i>Sylwadau ar yr hyn sydd o ran, a'r hyn sydd berffaith</i>	WMW, 100
Way of Eternal Life	<i>Ffordd y Bywyd Tragywyddol</i>	WMW, 103

9. **Punctuation.** Some changes in punctuation and capitalization have been made to facilitate reading.

10. **Typesetting errors.** The typesetters of the original sometimes inverted letters, cited verses that did not match the accompanying scriptural quotation, left incomplete sentences, misspelled words, or committed other typesetting errors. Lacking an unobtrusive method of indicating such aspects of the original in the translation and fearing that confusion would result for today's reader if such flaws were duplicated, I decided to correct these kinds of imperfections in the translation.

11. **Place names.** The modern spelling is used for all place names. The name in English is used for places that have both an English name and a Welsh name (e.g., Swansea for Abertawe, Cardiff for Caerdyff, and Blackwood for Coed-duon).

12. **Proper names.** I have corrected the spelling of biblical and historical names; however, I have preserved the spelling used for all other proper names even when the same individual's name has variant spellings.

13. **Annotated contents.** Instead of detracting from the facsimile appearance of the translation by inserting numbers and notes, I have prepared an article-by-article commentary of all twelve issues and the wrappers. In many instances I give simply a brief statement of the article's contents, together with an indication of a source if the article is borrowed. I provide more detailed observations for those articles that contain historical information pertinent to the nineteenth-century movement of the Latter-day Saints in Wales.

ACKNOWLEDGMENTS

My heartfelt thanks to Marilyn Davies of Prestatyn, North Wales, for her assistance in solving numerous problem spots in my translation of this second volume of *Udgorn Seion*. Joseph Sowa and Sara Seamons of the Humanities Publications Center, Brigham Young University, rendered yeoman service with their exceptional skills in setting the type for this “facsimile translation.” My appreciation also to Sara Seamons for organizing the index and to the editorial interns at the Publications Center for reading the proofs: Christina Champenois, Whitney Lindsley, Francesca Nishimoto, and Alisha Walbrecht.

I am also very grateful to Devan Jensen of the Brigham Young University Religious Studies Center and his student assistants Caitlin S. Channer, Jacob F. Frandsen, S. Kate Lindsay, Rosalind E. Ricks, and Dayna K. Thomas for reading the final proofs and making the final preparations.

ANNOTATED CONTENTS

Title page

Identical in every respect to the title page for volume I (1849) of *Zion's Trumpet* except for two—the volume number and the year—the 1850 title page was printed and distributed at the same time as the December issue for that year, along with the foreword and the contents.

Foreword

The date for the foreword—23 December 1850—is exactly one week before John Davis's marriage to Elizabeth Phillips, a convert to Mormonism from Carmarthenshire. He declares in the foreword that the periodical is “the voice of the Spirit of God in Wales” and that he felt the “Spirit of life” as he prepared *Zion's Trumpet* for publication and distribution each month. He thanks his readers, correspondents, and distributors for their support and requests an interest in their prayers for the coming year.

Contents

An alphabetical listing of ninety-two major headings. The translation is also arranged alphabetically, making the order different from the original. Two headings (“Superstition,” p. 203, and “Minutes of the General Conference held at Great Salt Lake, Deseret, April 6, 1850,” p. 272) were omitted in the original. The various subheadings under “Miscellaneous” are not listed in this table of contents, nor are any of the contents of the wrappers. Eight incorrect page references in the original are corrected in the translation. Although headings are arranged alphabetically, the first words of headings within their listing for each letter of

the alphabet are often not in alphabetical order. For example the five headings that begin with “g” are listed as follows:

- Gofyniadau
- Gorymdaith
- Gair
- Gwyl
- Gosodiad

The wonder is that there are so few errors in setting the type for this content page, given the number of variables that were to be set in order.

JANUARY

Sounding the Trumpet at the beginning of the year5

Each month during 1849 John Davis succeeded in producing a twenty-page issue of *Zion’s Trumpet* plus a four-page printed wrapper. In the December 1849 issue he announced that eight more pages would be added to each of the issues during 1850 and that the price would increase by a halfpenny. In this opening article for 1850, after wishing all his readers a happy new year, Davis points out that each new year had the potential to bring forth a wide assortment of events, not all of which would necessarily be happy. “Babylonian new years,” he says, “will get progressively worse.” And the way for the Saints to ensure for themselves a happy new year is to leave Babylon (i.e., Wales and all other places outside the Mormon Zion in the Rocky Mountains) and make the journey to Zion.

Lectures of Joseph Smith on Faith—Lecture I7

Davis explains in a footnote on page 7 his reasons for publishing these Lectures in Welsh: “We thought that all our readers would enjoy a translation of these lectures into Welsh, since they are so excellent. They were first delivered before a class of Elders, in Kirtland, Ohio.” Lecture II appears in the February issue, III in March, IV and V in April, and VI and VII in May. All seven lectures were included in the Welsh-language Doctrine and Covenants published the following year.

Epistle of the First Council to the Welsh Saints 10

When Dan Jones was released from his mission the previous year, he left William Phillips, a thirty-three-year-old convert from Merthyr Tydfil, in his place to preside over the nearly four thousand converts in Wales. Abel Evans, a thirty-seven-year-old convert from Carmarthenshire, was called to serve as first counselor to Phillips and John Silvanus Davis, a twenty-six-year-old convert from Carmarthenshire, was called as second counselor. These three constituted the “First Council” of Wales. Evans, as yet unmarried, was assigned to spend much of his time traveling and proselytizing in North Wales. Davis’s principal assignment was to be the editor of *Udgorr Seion* and to be in charge of all printing for the Church in Wales. Like Evans, he was also single. Of the three, Davis was the only one whose English was on the same level as his Welsh. His experience in printing gave him the unique qualifications to produce the monthly periodical, author a number of pamphlets in defense of his new religion, and translate the Latter-day Saint scriptures into Welsh.

The names of the three members of the First Council appear at the end of this epistle; however, it is likely that John Davis composed it following discussions with Phillips and Evans. The epistle contains general exhortations and three specific instructions. First, out-of-town visitors to district conferences are not to abuse the hospitality of the local members. Second, the unlearned and unbelievers are not to be excluded from the meetings held particularly for the Saints, and business is to be conducted as usual. Third, all are encouraged to do everything possible to sell or lend Church pamphlets to their neighbors. Also the imminent departure of Abel Evans is announced.

“Without Money, and Without Price” 14

This article by W. C. Dunbar appeared in English in *Millennial Star* 12 (1 January 1850): 9–11. Dunbar agrees that the gospel is to be preached “without money, and without price” (Isaiah 55:1) and that missionaries are to go forth “without purse, and scrip” (Luke 22:35). But, he explains, this does not absolve Church members from their responsibility of feeding the missionaries and giving them clothing and money where needed.

The Duty of Children of the Light 17

The author of this unsigned article is most likely the editor, John Davis. The “children of the light” are the members of the Church, and their duty, according to Davis, is “to do what they can in the daytime, so that they can rest at night, letting the children of the darkness accomplish their evil deeds.” Apparently Church members enjoyed visiting in one anothers’ houses until very late at night. Davis suggests a ten o’clock curfew as a general rule, lest the home of gathering take on the appearance of a tavern. Furthermore, visitors from among the leadership of the Saints should not be kept up late by the host family.

Farewell Address of Abel Evans 18

Having served as a missionary continuously since his conversion nearly six years earlier, Abel Evans is now being permitted to join with the general body of the Church in Salt Lake City. Evans expresses his love for his fellow Saints and gratitude for the privilege of serving them. And to his brothers and sisters in North Wales he offers one last word of counsel—that they “trust abundantly in the priesthood the servants of God possess.” During the crossing to America on board the *Josiah Bradlee*, Evans made the acquaintance of twenty-two-year-old Mary Jones, fifteen years Evans’s junior. They were married in St. Louis. Further details about Abel Evans are in my *Indefatigable Veteran: History and Biography of Abel Evans, a Welsh Mormon Elder* (Provo, UT: Rhydybont Press, 1994).

Does the Pouring out of the Spirit Call for More Money? . . . 20

Davis agrees with an article that appeared in the *Family Herald* for 5 January 1850 in which religions are criticized for raising money to send missionaries to the pagans instead of sending them without purse or scrip. He declares that only the Saints follow Christ’s instructions to his Apostles when he authorized them to go out “without money and without a purse to hold it.”

The Professor and the Doctor. 22

A fifty-two-line poem depicting the discouragement of a professor and a doctor after their unsuccessful efforts to combat the growth of Mormonism in their midst.

Questions and Answers.23

In this new section of *Zion's Trumpet*, Davis provides answers to questions received from four readers. The first question has to do with keeping one's eyes open during a blessing on the food. The second is about the words used in the baptismal prayer. The third concerns the use of water for the sacrament. And the fourth reader asks whether the LDS offices of patriarch, high priest, and priest are mentioned in the New Testament.

Representation of the Saints in Great Britain,
Christmas 184925

Statistics taken from the *Millennial Star* reporting the presidents of each conference (district) and the number of branches, priesthood holders, and members. The report shows that Wales has one hundred branches and 4,645 members.

Special General Conference25

At this conference held in Liverpool on 5 January 1850, it was decided that Levi Richards, the older brother of Willard Richards, was to be the representative of the Church in Wales "with authority to instruct and counsel the presidency." The Welsh were asked to provide for the support of Elder Richards and his wife Sarah (born in Monmouth) during their time in Wales. At the end of the article John Davis makes an appeal for the Welsh to receive and welcome the Richardses, but the situation must have left him and William Phillips a bit bewildered. After serving their first year in the presidency of the mission in Wales with only occasional visits from their file leaders in Liverpool, Davis and Phillips would now be subject to someone who would live in Wales and for whose support the Welsh members would be responsible.

Extraordinary Discovery in California27

An ancient gold mine was discovered in California along with the bones of a human being and an altar for worship. Taken from *Millennial Star* 12 (15 January 1850): 31.

News from Salt Lake.27

Mormons had discovered a faster route across the Sierra Nevada and set up their own mint in California for making gold coins.

Procession of the Saints from Merthyr to Dowlais. 28

When the Saints in Dowlais announced a tea party to be held on Christmas Day of 1849, their fellow Saints in Merthyr Tydfil decided to join with them. To the amazement of onlookers, about eight hundred Saints walked the three miles from Merthyr to Dowlais, singing as they went. After the feast of food, “words of eternal life were imparted by [President Phillips] and another brother.” The other brother was most likely John Davis.

Conference Minutes 29

Brief accounts of the conferences held in Carmarthenshire, West Glamorgan, Monmouthshire, and East Glamorganshire. Davis requests that district and branch presidents submit a count of all their members who have been cut off, died, been received by letter, released by letter, or emigrated—this in addition to the usual counting.

January. 30

Davis describes the climate of January in Wales and comments about the vegetation and birds. He follows this format for all the months of the 1850 issues.

Rules of Behavior 31

Davis counsels Church members against sitting awkwardly on a chair and lists another twenty examples of bad social behavior to avoid. He ends the list with this comment: “We would name many more things, but it is better for you to learn the foregoing first.”

Jerusalem 31

The Jews are reported to have obtained permission from the Turkish government to build a temple in Jerusalem.

Drying Vegetables. 31

The best time to gather vegetables for drying is in the winter.

Coal 31

Some statistics about the amount of coal used in London over the years.

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Sprinkling a little alum on water will drive all the impurities to the bottom.	
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The origin of this word that frightens children.	
Roberts from Rhymney and his “Home Stroke”	32
In September 1847 the Reverend Edward Roberts had threatened from the pulpit to give the Mormons a “home stroke” that would kill Mormonism and bury it by Christmas of that year. Davis takes obvious delight in reporting that the “home stroke” had backfired and that Roberts had been excommunicated from the Baptists “for transgressions we do not wish to bring to mind.”	
The Gospel.	32
A twenty-line poem about the gospel of Christ.	

FEBRUARY

Duties of the Officers of the Saints	33
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Davis expresses his strong feelings against the use of tobacco in any form. He announces that President Phillips had entirely given up tobacco and that all Church leaders and members should follow his example.	

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Lectures of Joseph Smith on Faith—Lecture II. 39

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The Welsh translation of Orson Pratt’s instructions regarding ordinations.

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Many of the Welsh who had emigrated with Captain Dan Jones in February 1849 had remained in Council Bluffs for lack of money to continue on to the Salt Lake Valley. Because many of them were unable to understand the Church meetings in English, a separate Welsh-speaking branch was formed with William Morgan as the branch president. This letter from Morgan to President Phillips is filled with helpful hints for future groups of Welsh emigrants, such as items they should bring with them from Wales and items that were cheaper to purchase after arrival in America. Morgan also reports that there is no more cholera in St. Louis.

A Word of Counsel to the Churches 54

The Welsh translation of Orson Pratt’s instructions regarding the raising of funds for missionaries and for other purposes. Taken from *Millennial Star* 12 (15 February 1850): 57–58.

Questions and Answers. 56

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Second General Epistle from the Latter-day Saints 58

The Welsh translation of several excerpts from the Second General Epistle as quoted in the 28 December 1849 issue of the *St. Louis Republican*, as they appeared in *Millennial Star* 12 (15 February 1850): 54–57.

Conference Minutes 58

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February 59

Davis's observations of this month of "snow, rain, and hail."

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Following his crucifixion, Christ “went and preached unto the spirits in prison” (1 Peter 3:19). Davis interprets the meaning of this scriptural phrase and then explains the logic of the ancient practice of performing vicarious baptisms for the dead (1 Corinthians 15:29). This article was published a short time later in the form of a pamphlet. (See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, UT: Religious Studies Center, Brigham Young University, 1988], 91–93, for additional details of the pamphlet.)

Lectures of Joseph Smith on Faith—Lecture III 67

A continuation of the Welsh translation of this series of lectures.

The Spiritual Gifts and the Saints. 71

Davis calls members of the Church to repentance for focusing too much on spiritual gifts, especially speaking in tongues, instead of the messages from their priesthood leaders. He encourages the Saints “to crave the best gifts, which are love, wisdom, and knowledge.”

“Thou Shalt Not Commit Adultery”. 75

A translation of Orson Pratt’s writing on the transgression of adultery. Taken from *Millennial Star* 12 (1 March 1850): 73–75.

The National Ensign 78

Four verses encouraging the Saints to gather to Zion.

Questions and Answers. 79

Davis answers two questions. The first has to do with the Saints “giving their bread to the dogs, and their pearls to the swine.” The second concerns a comment he had made in the January *Zion’s Trumpet* about clothing.

Special General Conference 81

The purpose of this conference held 8 March 1850 in Merthyr Tydfil was to fill the vacancy in the presidency for Wales left by the departure of Abel Evans. John Davis was to be the “chief counselor for Wales,” and Thomas Pugh was to be the “vice counselor for Wales and preside over the districts of the North.”

Letter from France 81

The letter is from William Howells in Boulogne and is dated 23 February 1850. Howells is beginning his third missionary journey to France. The first was in LeHavre in July 1849 for one month, and the second was in St. Malo, St. Servan, and Dinan in late August 1849 for three months. His third would be for about three months. His fourth and last would be in June 1850 for about three months. On this last journey Howells would accompany Elder John Taylor on the latter’s first visit to France. For further information see my “William Howells: First Missionary to France” in *Supporting Saints: Life Stories of Nineteenth-Century Mormons*, edited by Donald Q. Cannon and David J. Whittaker (Provo, UT: Religious Studies Center, Brigham Young University, 1985): 43–81.

Temperance 84

A reader wishes to know whether it is a transgression for the Saints to sign the temperance pledge. Davis explains that temperance is an inseparable part of the eternal gospel and that one ought to support God’s plan in preference to a plan designed by men.

“Nick” of the Rev. D. Rees, Llanelli 84

In the February issue of *Y Dwygiwr* (The Revivalist), the periodical published by the Welsh Congregationalists, is a report by the Reverend David Rees of Llanelli of a meeting held by the Mormons the previous month. Rees reports that the devil (or “Nick”) was at the meeting and caused a big stir. The Llanelli branch president David Williams reported to John Davis that “Nick” was one of the printers of *Y Dwygiwr*.

The Blind Made to See Again. 87

James Ellis testifies to having given a priesthood blessing to the two-year-old son of John and Elizabeth Morris that resulted in the restoration of the boy’s sight.

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 Brief accounts of conferences held in Anglesey and Merionethshire.

Need for Water88
 A unique conversion story of someone who requested baptism
 after being struck down by some mysterious force.

Transporters of Salt Lake88
 Six men are opening a business to carry “emigrants, baggage,
 and goods of every kind” from the Council Bluffs area to Salt
 Lake City or to the Sacramento Valley.

APRIL

Apostle Franklin D. Richards’ Epistolary
Address to the European Saints89
 Franklin D. Richards has arrived in Liverpool to work with and
 eventually replace Orson Pratt as the leader of all the Latter-day
 Saints in Europe. A copy of this address dated 10 April 1850 was
 somehow obtained by John Davis to translate and publish in the
 April issue of *Zion’s Trumpet*, as it does not appear in the *Millennial*
 Star until 1 May 1850, 135–37.

The Mission in France91
 William Howells’s 11 April 1850 letter from Boulogne with a
 report on his missionary activities in France. He is pleased to
 announce that he established the first branch of the Church in
 France on 6 April 1850, exactly twenty years from the time the
 Church was established in America.

Go, and Teach95
 The title for this article is taken from Christ’s words as he com-
 manded his apostles to “go . . . and teach all nations” in Matthew
 28:19. Davis points out that the servants of God in modern times
 must continue to obey this commandment. A leaflet by this same
 name and with the same contents is advertised on page 4 of the
 April 1850 *Zion’s Trumpet* wrapper. (See *Welsh Mormon Writings*,
 105–106, for additional details of the pamphlet.)

Lectures of Joseph Smith on Faith—Lecture IV 97

A continuation of the Welsh translation of this series of lectures.

Lectures of Joseph Smith on Faith—Lecture V 103

A continuation of the Welsh translation of this series of lectures.

Letter from Capt. D. Jones to President W. Phillips 105

This correspondence from Dan Jones is dated 12 October 1849. He and the approximately eighty Welsh immigrants are still 164 miles from Salt Lake City. He encourages all the Welsh Saints to leave Wales as soon as possible.

Questions and Answers. 110

Davis answers two questions. The first has to do with an unbelieving husband or an unbelieving wife as mentioned in 1 Corinthians 7:14. The second concerns the number of quorums of seventy in the Church.

The Second General Epistle 111

Only excerpts of this epistle appear in *Zion's Trumpet* since it was so late in reaching Davis's hands and since much of its substance had already been presented in previous issues of the periodical. The full text of the epistle appears in the *Millennial Star* 12 (15 April 1850): 118–22.

Summary of the Account of the General Conference in Salt Lake City 113

This general conference was held in the still-unfinished bowery in October 1849. Summary translated from *Millennial Star* 12 (15 April 1850): 122–24.

Conference Minutes 115

Brief accounts of the conferences held in East Glamorgan, Monmouthshire, Carmarthenshire, and Anglesey.

March 116

Davis's observations of this month, "the most suitable season to

sow.” Apparently Davis did not have space to include his comments in the March issue of *Zion’s Trumpet*.

April. 116
Davis’s observations of this month, “the usual time to sow barley.”

Eating a Wife 116
An example of the humor of the time.

Alcohol. 116
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Reading 116
Reading aloud and slowly is recommended.

Faults 116
A four-line poem about pointing out faults and correcting them.

MAY

Tithing. 117
The Welsh translation of these instructions from Orson Pratt concerning the payment of tithing first appeared in *Prophet of the Jubilee*, October 1848, 152. They are part of Orson Pratt’s general epistle to all the Saints in Britain printed in *Millennial Star* 10 (15 August 1848): 239–47.

The Perpetual Emigrating Fund 119
General instructions about the payment and use of the special fund.

Treatises. 119
Davis’s encouragement for all members of the Church in Wales to purchase the pamphlets he had thus far published. All those unable to read should have someone read to them. It would be even better if they learned to read for themselves.

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The discovery of ancient ruins near San Diego offer support to claims made by believers in the Book of Mormon.	
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The gathering of the first group of Welsh converts to emigrate from Wales on 13 February 1849 in Swansea caused considerable excitement in that town. The following morning they left on board the steamer <i>The Troubador</i> for Liverpool, where they would leave on a sailing vessel on 26 February to cross the Atlantic. Several weeks later a letter dated 27 February 1849 and supposedly written by Captain Dan Jones was being circulated in South Wales. The writer of the letter states, among other things, that the group of Welsh Mormons had landed safely in New Orleans “after a short and comfortable voyage” and were headed to Nau-	

voo on the banks of the Mississippi. The supposed arrival of the group in New Orleans after only one day on the ocean and other strange assertions, such as the group’s visit to Nauvoo, made it obvious to John Davis that the letter was a forgery. Evidence pointed to a J. Walter Llewellyn as the one behind the forgery, and it was believed that his son was the scribe. Now, fifteen months later, J. Walter Llewellyn is dead, having been struck by a rock from a tram that his son had released down a small incline not far from their home in the village of Foxhole. Davis comments that “it is not good to trifle with people who call themselves Saints.” (For the full text of the forged letter see my *Defending the Faith: Early Welsh Missionary Publications* [Provo, UT: Religious Studies Center, Brigham Young University, 2003], Item D4, p. iii–iv.)

Licenses 140

 All officers throughout Wales are to have a license, printed either in Welsh or in English, to administer in their various offices. If an officer is excommunicated his branch president is to take his license from him. The purpose of the licenses, states Davis, is to “defend the Saints against being deceived by deceitful and lazy men who strive to live on their backs.”

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Conference Minutes 141

 Brief accounts of the conferences held in Cardiganshire, West Glamorgan, Breconshire, and Denbighshire.

May 142

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Call from the Valley 143

 Brigham Young asks for wool workers, cotton workers, potters, silk workers, and men to set up a furnace to come in the spring to Salt Lake City.

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Critics of the “Trumpet” 148

A poem of nine stanzas of four lines each about various criticisms of *Ṣion’s Trumpet*.

Benefit of Bibles to the Pagans 149

A conversation between William and Thomas. William belongs to a religion that gives support to the distribution of copies of the Bible to pagans. Thomas, a Latter-day Saint, explains that Christ commissioned his apostles to preach the gospel and that he made no mention of translating and distributing the Bible. Thomas also points out that such a practice would be counterproductive to William’s religion since it was not consistent with the teachings of the Bible.

The typesetter for *Ṣion’s Trumpet* proceeded from page 149 to page 160 in this issue. His error is reproduced in this facsimile translation.

Mormon Proverbs. 161

The Welsh translation of a collection of wise sayings first published in the *Frontier Guardian* for 11 July 1849.

Shower of Flesh and Blood. 162

The report of an odd occurrence in North Carolina on 9 March 1850. Taken from *Millennial Star* 12 (15 June 1850): 191–92.

The Father, the Son, and the Holy Ghost 163

The first segment of a doctrinal treatise nearly twenty pages long. The second segment appears in the July 1850 issue of *Ṣion’s Trumpet*, and the third in the September 1850 issue. Davis comments at the end of the third segment: “We are obliged, before we close, to acknowledge that we have borrowed many of Apostle Orson

Pratt's excellent comments, on the subjects under discussion, and mixed them in with our own."

Special General Conference, and the
Visit of the Apostle J. Taylor to Wales 170

A very detailed account of the conference held in Merthyr Tydfil on 9 June 1850 to welcome John Taylor on his second visit to Wales. His first was in early January 1847. The statistical report shows a total of 4,342 baptized members in Wales and 110 branches.

The Latest Welsh Emigrants 178

The *Josiah Bradlee*, on which Abel Evans traveled to America, has arrived at New Orleans.

Questions and Answers 178

Davis answers two questions. The first has to do with the use of musical instruments in worship. The second is about "John's baptism" as mentioned in Acts 19:3.

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Long Prayers 181

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Doctors 181

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One of the Believers 181
The clever response of John Taylor to a detractor.

Virtue of the Name Mormon 181
A story told by John Taylor of how a man escaped from the Indians by claiming to be a Mormon.

The Way to Destroy a Child 182
Six ways to indulge a child and therefore destroy him.

Sign of a Good Man. 182
The necessity of having enemies.

Love 182
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The Wealthy Man. 182
The effect of having wealth.

The Sheep of Christ. 182
A four-line poem.

JULY

Psalm 183
The Welsh translation of some writings of Harvey L. Birch in which he reflects on the loving kindness of God. Taken from *Millennial Star* 12 (15 July 1850): 215–16.

Letter from Abel Evans, from Council Bluffs, Iowa 185
Abel Evans relates some events among a group of Welsh converts who sailed on the *Josiah Bradlee*. The letter is dated 25 May 1850.

Letter from William Morgan. 186
After one year of presiding over the Welsh branch in Council Bluffs, William Morgan is glad to welcome Abel Evans and his

group of Welsh converts. In his letter, dated just one day after that of Abel Evans, Morgan reports on the effect the “gold people” are having on the economy of Council Bluffs. He also offers counsel to those preparing to come. (In nineteenth-century Wales, the name “Morgan” is sometimes spelled with a final *s*, and sometimes without it. Thus “Morgans” in the heading and “Morgan” at the end of the letter.)

Verse to the Grain of Barley 188

A four-line poem about growing barley.

The Father, the Son, and the Holy Ghost 189

The second installment of Davis’s writing that was begun in the June 1850 issue of *Zion’s Trumpet*.

The Mormons 196

Davis quotes from the Baptists’ periodical *Seren Gomer* (The Star of Gomer) an article that first appeared in the *Cincinnati Atlas*. The editor of *Seren Gomer* in the introductory paragraph warns his readers that they must “be on their guard” lest the editor of the *Cincinnati Atlas* “be somewhat too favorable towards these deceivers.” In a postscript Davis expresses surprise that such impartial writing could ever appear in *Seren Gomer*. He sarcastically comments: “Let everyone have plenty of prejudice and animosity against the Saints, and then there will be no harm in reading it!”

Letter from France 198

William Howells is now on his fourth and final mission to France. His assignment in going this time to France was to escort John Taylor and several others and to introduce them to some of his converts. The letter is dated 20 June 1850 from Boulogne-sur-mer.

Zion, and the Aims of Her Inhabitants. 200

A poem of fifteen stanzas of four lines each. The poet, Gwilym Collwyn, extols the wonders of Zion in the Rocky Mountains.

Representation of the Districts in the British Isles,
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A statistical report showing a total of 27,863 baptized members
of the Church in Britain.

Superstitions. 203

T. H. (probably Thomas Harries) explains that a religion based
solely on belief with no knowledge is nothing more than super-
stition. Thus it is ironic that members of such religions pray for
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Questions and Answers. 203

Davis answers four questions. The first has to do with long ser-
mons. The second provides instruction as to what one should
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planation as to why Christ did not mention baptism to the rich
young man before telling him to sell all he had and give to the
poor. And the fourth concerns Joseph Smith’s supposed wealth.

Sectarianism in a Funeral. 205

A member of the Church whose mother had died had requested
that Evan Williams speak at her funeral in the village of Ystradg-
ynlais. Williams reports the opposition he received upon appear-
ing at the funeral.

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mouthshire, Denbighshire, Carmarthenshire, and Anglesey.

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Turn the Other Cheek 210

A humorous account of one who turned the other cheek.

Bow of the Covenant 210

The editor of the *Frontier Guardian* is concerned at not having seen

a rainbow during 1850. Davis comments that all was well, for he had seen a rainbow.

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Knowledge must be joined by good sense.	

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Third General Epistle of the Presidency of The Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, to the Saints Scattered throughout the Earth	211
The Welsh translation of this document from the First Presidency as printed in the <i>Frontier Guardian</i> for 12 June 1850 and then in the <i>Millennial Star</i> 12 (15 August 1850): 241–46.	

Epistle of President Orson Pratt, to the Saints throughout Great Britain	222
After an absence of four months, Orson Pratt is back in Britain. His lengthy epistle appeared in <i>Millennial Star</i> 12 (15 August 1850): 246–51.	

Tea Party in Liverpool	232
Held on 30 July 1850 to welcome back Orson Pratt.	

Questions and Answers.	232
Davis answers two questions. The first has to do with the meaning of “the times of refreshing” as mentioned in Acts 3:19. The second is a sarcastic response to a question about the wording used when baptizing.	

Letter from France	233
William Howells’s latest report on his experiences in France with John Taylor and brothers Bolton, Piercy, Pack and Stayner. Included in the letter is John Taylor’s dedicatory prayer for mission-	

ary work in France which he offered the evening of 24 June 1850 on the seashore near Boulogne.

Railroad through Salt Lake. 235
The possibility of the construction of a railroad from the Mississippi River to the Pacific Ocean running through Salt Lake City.

From the Valley 236
A quotation of a letter sent by Brigham Young to Orson Hyde in Council Bluffs concerning the need for laborers and craftsmen in Salt Lake City.

Conference Minutes 237
Accounts of the conferences held in Cardiganshire, West Glamorgan, and Pembrokeshire.

August 237
Davis’s observations of this month, during which Wales often receives “the heaviest rain of the year.”

Lame Man at the Temple 238
Comments about this story from Acts 3:1–11.

Debt and Unkindness 238
How to deal with debtors.

Care 238
The importance of taking care of oneself.

Departing 238
A bit of nineteenth-century humor.

Basis for Sprinkling. 238
A woman explains to her neighbor why she believes that sprinkling is the correct form of baptism.

Life of a Saint	238
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SEPTEMBER

Who Are the Deceivers?	239
Davis's explanation as to why the real deceivers are the ones who label the Saints as such.	

Laying on of Hands	240
In the Baptist periodical <i>Seren Gomer</i> (The Star of Gomer) for September 1850 (p. 261–63) a person using the pseudonym “Mathetes” attacks the Latter-day Saints for their practice of laying on of hands. Davis defends this practice and chooses to ignore all the other accusations and name-calling.	

The Thousand Years—Spiritual Gifts	241
The Baptists in Wales were probably the most severe critics and opponents of the Latter-day Saints, especially of their belief in the spiritual gifts as described by the Apostle Paul. The Baptists declared that such gifts were no longer to be found in the modern world. To show the hypocrisy of the Baptists, John Davis reprints in this issue an article from the April 1832 <i>Seren Gomer</i> in which the writer declares: “All the miraculous gifts that were possessed by the primitive church among the followers of the Apostles and evangelists, are as much an inheritance to the church in the present day as they were in the first century” (103–5). Three years later this article was incorporated into a pamphlet printed by John Davis entitled, <i>Traethodau ar y doniau gwyrthiol, a’r mil blynydd-oedd</i> (Treatises on the spiritual gifts, and the thousand years). For further information, see <i>Welsh Mormon Writings</i> , 168–69.	

The Father, the Son, and the Holy Ghost	245
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Welsh translation of these minutes from *Millennial Star* 12 (1 September 1850): 257–61.

Remarkable Healing, in Abercanaid, Merthyr Tydfil 261

On 23 August 1850 a two-hundred-pound stone fell on David Richards in a coal mine near Merthyr Tydfil. The doctor declared there was nothing that could be done to save his life. But after receiving a priesthood blessing Richards made a dramatic recovery. In his letter to John Davis, dated 10 September 1850, he testified to being able to walk “some miles.”

Good News from Sweden and Denmark 262

Welsh translation of two letters containing the remarkable progress being made in Denmark among the Danes, the Swedes, and the Germans. Taken from *Millennial Star* 12 (15 September 1850): 287.

From the First Presidency 263

Welsh translation of extracts from a 13 April 1850 letter sent by the First Presidency to Orson Hyde in Council Bluffs. More workers were needed for the public works. Taken from *Frontier Guardian*, 24 July 1850.

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Above the names of William Phillips, John Davis, and Thomas Pugh is a rather lengthy appeal to all Welsh Mormons to feel a sense of urgency in spreading the gospel. Just as steam was shortening the time for travel, the Saints needed to do more missionary work in a shorter time. Each branch president is to “select some good reader to read this address in public, in the hearing of all the Saints.”	

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Minutes of the General Conference Held at Great Salt Lake,
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1850 *Zion’s Trumpet*. Taken from *Millennial Star* 12 (15 September
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Letter from Great Salt Lake City 281
Written by Thomas Jeremy and dated 14 April 1850. Jeremy
paints a glowing picture of life in Salt Lake City for the group of
Welsh who had traveled the distance the year before.

To the Sign-seekers. 286
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Let Us Cherish.”

Unity 287
A brief article by J. Roberts, a first-time contributor to *Zion’s
Trumpet*. He points out the inconsistency of those who cry for
unity in the midst of their divisions.

Verses. 288
A song of three verses of eight lines each by Mary Meredith, who
had sailed to America the previous year on board the *Hartley*.
Mary mentions the loss of her husband in the song but expresses
confidence in God to feed her family. The death of her husband,
James, left Mary with five children to care for—three of these
were from her husband’s first marriage. On 14 October 1850
Mary became the wife of Noah Roberts Jones, who had lost his
wife, Esther, the previous year. By 1852 both Mary and Noah had
died, leaving six children orphans. (For further information, see
my website, welshmormonhistory.org.)

Territorial Government for Utah, or Deseret 289
Welsh translation of the high points of a bill that was passed in
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ernment for the Territory of Utah. (For the full text, see *Millennial Star* 12 [15 October 1850]: 315–20.)

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Brief accounts of the conferences held in Pembrokeshire, Carmarthenshire, Monmouthshire, East Glamorgan, and Cardiganshire.

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Several wise sayings.

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Hypocrites 294

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The Vain 294

The reason why the vain have no friends.

Idleness 294

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General Conference of The Church of Jesus Christ of Latter-
day Saints, for Great Britain and Adjacent Countries 295
 William Phillips and John Davis were in attendance at this con-
 ference held in Manchester on 5–6 October 1850. Taken from
 Millennial Star 12 (1 November 1850): 321–25.

Marriage 303
 These guidelines for marriage appear in the 1835 edition of the
 Doctrine and Covenants as section 101 but are not included in
 the current edition.

Letter from the First Presidency to Orson Hyde 305
 The letter is dated 28 July 1850 and contains considerable in-
 formation as to the challenges faced by Church members in Salt
 Lake City in carving out an existence in the desert.

National Officers of the Territory of Utah 306
 John Bernhisel sent from Washington a letter dated 3 October
 1850 with the names of various officers chosen to administer in
 the government of Utah. Four of the seven appointees are Latter-
 day Saints. Taken from *Millennial Star* 12 (1 November 1850): 330.

Preaching in the Valley 307

Welsh translation of an abridged version of talks by Heber C. Kimball and Brigham Young that appeared in the 29 June 1850 *Deseret News*. At the bottom of page 309 in *Zion's Trumpet* is a bracketed note to the effect that the information came from the *Deseret News* for July 29, 1850. This should read *June* 29, 1850.

General Conference of the Church of Jesus Christ of Latter-day Saints, for Great Britain and Adjacent Countries 312

Continued from page 303.

Annual Celebration of the 24th of July, in
Great Salt Lake Valley 320

An abbreviated account of the celebration. The complete account can be found in *Millennial Star* 12 (15 November 1850): 337–44.

Conference Minutes 321

Brief accounts of the conferences held in Flintshire, West Glamorgan, and Anglesey.

November. 322

Davis's observations of this month, "a dark and foggy one."

New Observation 322

The Saints should be as lighthouses on the hill.

Gold. 322

Gold can bring its worshippers to their knees.

Independent Company 322

A man was headed west from Salt Lake City with only a cow and a small bundle.

Proverb. 322

Do not look a gift horse in the mouth.

DECEMBER

General Conference of The Church of Jesus Christ of Latter-day Saints, for Great Britain and Adjacent Countries 323

Continued from page 319 in the previous issue.

Letter of Apostle J. Taylor from France to W. Phillips 339

In this 9 December 1850 letter from Paris, John Taylor reports the progress being made in the missionary work. Also, since Paris does not agree with his health, he declares his intent to visit Wales at Christmastime.

Account of the Sea Voyage of the Welsh Saints from Liverpool to New Orleans, on Board the “Joseph Badger” 341

A day-by-day report of the crossing of the *Joseph Badger* by David Evans from Fishguard, Pembrokeshire. Postscript by John Morris, the president of the company from England who had served a mission in Wales.

Conference Minutes 345

Brief accounts of the conferences held in Denbighshire, Merionethshire, and Breconshire.

December. 346

Davis’s observations of this month, the “darkest month of the year.”

Marrying 346

A bit of nineteenth-century Welsh humor.

Papism 346

The British are unwilling to follow the pope’s instructions.

Establishment of the Church in Italy 346

Mormon missionaries are now in Italy.

A Tender Heart 346

A tender heart is like ripe fruit.

Farewell!	346
Sixteen-line poem of encouragement to flee to Zion.	

JANUARY WRAPPER

Contents.	1
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The twelve issues of *Zion's Trumpet* for 1850 are the last ones to be published with a printed wrapper. These are very similar in their format and content to the wrappers for the twelve issues of the 1849 *Zion's Trumpet*.

To Our Correspondents, &c.. . . .	2
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Like those for the 1849 volume, the wrappers for 1850 have a number of brief notes in response to readers' inquiries or simply as announcements to all readers. Indicated by a miniature hand with a pointing finger, by the initials of the individual, or by a title, these notes always begin on page 2 of the wrapper and continue on page 3. Since many of these items do not have a title, they will be referenced as "Item 1," "Item 2," etc.; any titles will also be given.

Item 1	2
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Davis explains that this issue of his periodical did not come out on the 25th of the month because paper was not available.

Item 2	2
------------------	---

Instructions as to the binding of each volume of *Zion's Trumpet*.

Item 3	2
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"J. E." had asked where contributions were to be recorded. Davis gives a rather impatient answer.

Item 4—The Church Book	2
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Davis makes an appeal for all presidents to send the money for this book whose official title is "Register of the members of the Church of Jesus Christ, known as the Latter-day Saints, under the presidency of Wales" (See *Welsh Mormon Writings*, 97–100).

Item 5—Debtors. 2

 In order to emigrate, the Saints are required to be debt free. Davis encourages the merchants and shopkeepers not to allow Saints to run up excessive debt to avoid surprises at the time of emigration.

Item 6—The Emigration 3

 Price information for the Welsh Saints emigrating on the *Josiah Bradlee*. A list of food items is included in the passage. Those wishing additional items are invited to purchase their own.

Item 7—“Morgan” 3

 Apparently this item was written in answer to someone named Morgan who had complained about disturbances in meetings around Merthyr Tydfil by “friends from the world.” Davis suggests that the branch presidents hold meetings only in registered halls so they can then punish those who cause a disturbances. A special form was printed by John Davis for registering meeting-houses (see *Welsh Mormon Writings*, 225, 254).

Item 8 3

 A meeting in Llanelli is announced for 10 March 1850 in which funds will be collected toward the payment of the meetinghouse built the previous year. (see *Zion’s Trumpet*, 1:xxix, 42–43, for information about the dedication of this building.

Item 9—Addresses 3

 Addresses for six district presidents, including that of Abel Evans, who was in Liverpool waiting to leave for America on the *Josiah Bradlee* by the time of publication of this issue.

Item 10. 3

 Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.

Item 11—Payments for the Quarter Ending in December, 1849. . 4

 An update on payments made by various distributors of the *Trumpet*. Two paragraphs follow the statistics. In the first, Davis

indicates that the branches of Cardiff and Pontypridd as well as those of the North are not to receive assistance from other branches. In the second, Davis explains the policy of giving free issues for every twenty.

Item 12—Books of the Latter-day Saints for Sale by
J. Davis, Printer, Merthyr 4

The list includes two publications by Dan Jones (see *Welsh Mormon Writings*, items 20 and 5), and three publications by John Davis (*Welsh Mormon Writings*, items 35, 31, and 28).

FEBRUARY WRAPPER

Contents. 1

Under “Miscellaneous” the typesetter listed the page number for “February” as 61 and the following four items as 62. The page number for “February” should be 59 and that for the following four items should be 60. These errors have been corrected in the facsimile translation.

Item 1—Payments for the Quarter Ending December, 1849 . . 2

This appears to be a postscript to an entry on page 4 of the January wrapper by the same title.

To Our Correspondents, &c. 2

Item 2 2

Davis responds to “Omega” about the availability of an Orson Pratt pamphlet.

Item 3 2

Davis gives to “J. D.” and all other interested parties the address of William Morgan in Council Bluffs.

Item 4 2

A reminder to farmers of their need to prepare in time for the next emigration in October.

Item 5—Conferences2

District presidents are to set the time for their conferences next quarter and inform the presidency.

Item 62

A meeting in Llanelli is announced for 10 March 1850 in which funds will be collected toward the payment of the meetinghouse built the previous year. This same announcement appeared in the January 1850 wrapper.

Item 7—Addresses2

Three of the addresses are the same as listed in the January 1850 wrapper. John Morris has moved from Pembroke to Pembroke Dock. Abel Evans’s name and address in Anglesey have been removed.

Item 82

Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.

Item 9—Attention Everyone3

Davis quotes Orson Pratt to strengthen his appeal for everyone to be faithful in the payment of their book debts. Unpaid debts are a loss to the Church and not to Davis personally. He also reminds Church members that he has no time to “chat with the scores who call here without any business.”

Item 10—To All Our Distributors.4

The general book distributor of each branch is to receive one free issue of *Zion’s Trumpet* for every ten he sells. Orson Pratt has offered to lower the price of the *Millennial Star* if circulation reaches twenty thousand. Davis makes a similar offer for *Zion’s Trumpet*.

MARCH WRAPPER

Contents1

To Our Correspondents, &c.. . . .2

Item 1	2
Correspondence will be given no attention unless proper names are given.	
Item 2—Brandy	2
Davis disagrees with the counsel given by William Morgan on page 52 of the February 1850 <i>Zion's Trumpet</i> to use brandy to warm the stomach when it is cold and the sea is rough. He declares that it is contrary to the counsel of God.	
Item 3—Conferences	2
Dates are announced for four district conferences.	
Item 4	2
Correspondents are encouraged to seal their letters to the editor with wafers instead of using gum or shoemaker's wax.	
Item 5	3
Church leaders are to exercise caution not to baptize deceivers who receive baptism multiple times in different places in order to "live on the backs of the Saints."	
Item 6	3
Proper documentation is required to move from branch to branch. Saints moving from England to Wales are to have a printed recommendation with "Printed by R. James, Liverpool" at the bottom.	
Item 7	2
President Orson Pratt is to be absent from Britain until the end of July.	
Item 8—Emigrants	2
From this time forth the Saints are required to send a deposit to register for emigration plus a penny for return postage.	
Item 9—Addresses	3
The only difference from those printed in the February wrapper	

is that Evan Williams has replaced Thomas Pugh in the West Glamorgan District.

Item 10. 3

Davis’s address in Merthyr. A stamp is to be enclosed for those who request an answer.

Item 11—Payments for the Quarter Ending in December, 1849. . . 3

Four distributors still have not settled their accounts.

Item 12—Book Prices for the Branches. 3

Six pamphlets are listed—numbers 35, 31, 26, 36, 30, and 37 in *Welsh Mormon Writings*; also the hymnal—number 28 in *WMW*.

Item 13—To All Our Distributors. 4

Identical to page 4 of the February wrapper.

APRIL WRAPPER

Contents. 1

To Our Correspondents, &c.

Item 1 2

Davis has been released as the district scribe and is now responsible only for book finances. All other financial matters will be handled by President Phillips or his new scribe who will be living at the same address.

Item 2 2

A cryptic message to “T. D.” about large, inflated men.

Item 3 2

A message in answer to “E. D.” about the use of licenses.

Item 4—The “Treasury”2

Davis reports having received a request from Dan Jones that copies of his book *The Scriptural Treasury* be sold and that the profit be forwarded to him in America to make it financially possible for him to “visit the American Indians, and also in order to return again to Wales.” For information about Jones’s quest to locate the “Welsh Indians,” see “Captain Dan Jones and the Welsh Indians,” *Dialogue* 18, no. 4 (Winter 1985): 112–17.

Item 52

Levi Richards and his wife will make their home in Swansea, and the West Glamorgan District will contribute toward their needs. The two had married in their forties and had one child, a young son whom they had left with relatives while they served their mission to Britain. At a special conference held in Liverpool on 5 January 1850, Richards had been named as the representative of the Church in Wales, “with authority to instruct and counsel the presidency.” Although for all intents and purposes Richards became the mission president in Wales, he does not seem to have played more than an advisory role to William Phillips and his counselors.

Item 6—Society of the Pamphlets.2

In place of the “General Tea Party” held to promote the sale of pamphlets, all branches are now to hold their own monthly collections as part of the missionary prayer meeting.

Item 73

Clarification about profits from book sales. The money is sent to Orson Pratt, who forwards it to the First Presidency in Salt Lake.

Item 8—Report3

A call for the statistical report by 8 June 1850.

Item 93

Orson Pratt arrived in Boston on 23 March, and Franklin D. Richards arrived in Liverpool on 29 March to preside during Pratt’s absence.

Item 10.3
Branch and district presidents were to indicate right away the number of copies of the *Millennial Star* to be received. The price was now a penny per issue.

Item 11—Presidents in Wales3
A reminder that it is the duty of every district to supply the needs for William Phillips as their president.

Item 12.3
Davis laments that lack of space does not allow many things from the *Frontier Guardian* to be translated and printed in *Zion's Trumpet*.

Item 13—To the Emigrants3
Instructions for those planning to emigrate later in the year.

Item 14.3
Since his recent reduction in responsibilities, Davis gives his address in Merthyr Tydfil to which all correspondence, book requests, and payments are to be sent. “But,” he emphasizes, “do not send anything else.”

Item 15—Payments for the Quarter Ending in March, 1850. . .4
A listing of book payments and debts for seventeen branch distributors and eight district distributors.

Item 16—Book Prices for the Branches.4
Identical to the information printed in the March wrapper except that three new pamphlets are advertised—numbers 38, 39, and 40 in *Welsh Mormon Writings*.

MAY WRAPPER

Contents.1

To Our Correspondents, &c.2

Item 1	2
Orson Pratt was in Kentucky on 1 April 1850 on his way to Council Bluffs.	
Item 2	2
How and where “D. T.” can obtain flannels of every kind.	
Item 3	2
Davis provides information about the binding of books to “Ifan.”	
Item 4	2
Davis agrees with “J. J.” about the impropriety of wrangling among Church leaders “along the houses,” or the row houses owned by the coal mines and iron works, where many Church members live.	
Item 5	2
Davis advises “J. E.” to ignore a local minister who refused to perform ordinances without cost. Davis also comments on tobacco and expresses pleasure in hearing that many Saints are abandoning its use.	
Item 6	2
Franklin D. Richards and Lorenzo Snow were at a conference in Newport on 19 May 1850 but were unable to visit South Wales.	
Item 7—Conference	2
Three district conferences are announced for July 1850.	
Item 8	2
A letter arrived after this issue of <i>Zion’s Trumpet</i> had gone to press announcing the safe arrival of the Saints in New Orleans on board the <i>Josiah Bradlee</i> .	
Item 9	3
Davis explains to “D. J.” the procedure for recording money received during the month.	

Item 10.	3
Branches are to refrain from selling books on credit.	
Item 11—The “Star”	3
A possible change in the publication time for <i>Zion’s Trumpet</i> in order to deliver the packets together with issues of the <i>Millennial Star</i> .	
Item 12—Representation	3
A call for the statistical report by 8 June 1850. Identical to the call in the April wrapper.	
Item 13—Addresses	3
Identical to the list of addresses published in the March 1850 wrapper except for that of Evan Williams in the West Glamorgan District.	
Item 14.	3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.	
Item 15.	3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.	
Item 16—Payments for the Quarter Ending in March, 1850.	4
A listing of book payments and debts for eight branch distributors and seven district distributors.	
Item 17—Book Prices for the Branches.	4
Identical to the information printed in the April wrapper.	
Item 18—Books of the Latter-day Saints for Sale	4
Identical to the list in the January 1850 wrapper except that the lectures of Joseph Smith on faith are now available as a separate publication. See <i>Welsh Mormon Writings</i> , item 41.	

JUNE WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1—To Our Distributors	2
An appeal for payment.	
Item 2	2
Thomas Conway expresses in song the desire of the Welsh Saints to have the Mormon scriptures in Welsh.	
Item 3—Oliver Cowdery	2
Oliver Cowdery died in February 1850.	
Item 4—English Books	3
Church publications in English will no longer be distributed with those in Welsh. Henry Evans and two others will be charge of their distribution.	
Item 5—The Representation	3
The half-year report for all the districts in Britain had reached Davis too late for him to publish it completely in <i>Zion's Trumpet</i> , so he gives the totals.	
Item 6	3
John Taylor had arrived in England on 27 May 1850.	
Item 7—Conferences	3
Identical to the announcement in the May wrapper.	
Item 8—Addresses	3
Identical to the addresses in the May wrapper.	

Item 93
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 10.3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 11—Payments for the Quarter Ending in March, 1850. . 4
A listing of book payments and debts for five branch distributors and six district distributors.

Item 12—Book Prices for the Branches.4
Identical to that for the May wrapper except for the addition of item 42 in *Welsh Mormon Writings*.

Item 13—Books of the Latter-day Saints for Sale4
Identical to that for the May wrapper.

JULY WRAPPER

Contents.1

To Our Correspondents, &c.2

Item 12
Davis responds to “The Young Saint” with regard to the verses he had sent for publication in *Zion’s Trumpet*, telling him that he is getting close to being published.

Item 22
Davis responds to “D. J.” with regard to criticism that had been leveled against the Church, saying that it was best to refrain from saying anything.

Item 3	2
Davis responds to “D. D.” explaining why publications could not be returned.	
Item 4—Emigrants.	2
Those sending in deposits to emigrate are also to include their birth date and place.	
Item 5—Letters	2
Correspondents are reminded to put sufficient postage on their letters. Davis expresses dismay that mail will no longer be delivered on Sunday.	
Item 6—Letters of Abel Evans	2
Evans’s earlier letter had finally arrived but would not be printed since the news in it was old.	
Item 7	2
A new room for the Gellivaelog Branch. This announcement is in English.	
Item 8	2
The Third General Epistle, just arrived, will be printed in the August issue. The little hand with the pointing finger is upside down.	
Item 9	3
In reports, it is necessary to make a distinction between those who move from one branch to another within a district from those who move to another district.	
Item 10.	3
The <i>Frontier Guardian</i> is being received regularly, and items of significance will be printed in <i>Zion’s Trumpet</i> .	

Item 11—Error	3
A correction as to the name of the president of the Swansea branch printed in the May 1850 issue of <i>Zion's Trumpet</i> .	
Item 12—Addresses	3
Identical to the addresses in the June wrapper.	
Item 13.	3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.	
Item 14.	3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.	
Item 15—Book Prices for the Branches.	3
Identical to that for the June wrapper except for the addition of items 46, 45, and 44 in <i>Welsh Mormon Writings</i> .	
Item 16—Payments for the Quarter Ending in June, 1850 . . . 4	
A listing of book payments and debts for seventeen branch distributors and nine district distributors.	
Item 17—Books of the Latter-day Saints for Sale	4
Identical to that for the June wrapper.	

AUGUST WRAPPER

Contents.	1
To Our Correspondents, &c.	2
Item 1—The Emigrating Fund	2
Method and time of making contributions to this fund.	

Item 2—Manchester Conference	2
To be held on October 5 and 6.	
Item 3	2
John Taylor is publishing letters in English and French in the <i>Interpreter</i> in Boulogne.	
Item 4	2
With the receipt of the 10 July <i>Frontier Guardian</i> , Davis had hoped in vain that it would contain a report of general conference.	
Item 5—Payments	2
Davis expresses disappointment at not being able to settle ac- counts in Liverpool because of unpaid debts in Wales. He sug- gests that the problem lies more with the leaders than with the distributors.	
Item 6	2
October 1 is the departure date for the next company of Welsh emigrants.	
Item 7	3
Davis reports that a Welsh translation for the Doctrine and Cov- enants has been authorized.	
Item 8	3
Those sending deposits for emigrating need to send a penny per pound for letters.	
Item 9—Pay Attention	3
Orders for <i>Zion's Trumpet</i> need to reach Davis by the fifth of the month.	
Item 10—Addresses	3
Identical to the list in the July wrapper.	

Item 11. 3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 12. 3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 13—Book Prices for the Branches. 3
Identical to that for the July wrapper.

Item 14—Payments for the Quarter Ending in June, 1850 . . . 4
A listing of book payments and debts for ten branch distributors and eight district distributors.

Item 15—Books of the Latter-day Saints for Sale 4
The first six items are the same as listed in the July wrapper. Three more items published by Davis are added—see *Welsh Mormon Writings*, items 26, 24, and 25. Also four items previously published by Dan Jones are added—see *WMW*, items 16, 17, 18, and 4.

SEPTEMBER WRAPPER

Contents. 1
In the Welsh original, “October” is erroneously listed in the Contents. This error has been corrected in the facsimile translation.

To Our Correspondents, &c.

Item 1—To the Emigrants 2
All who plan to emigrate will need to obtain a transfer letter in English from their branch president. The next ship chartered by the Church will leave about 11 or 12 October. This turned out to be the *Joseph Badger* that left Liverpool on 17 October.

Item 2	2
The remainder of the General Conference account will be delayed until the October issue.	
Item 3	2
Davis informs "W. W." that no "Old Hymnals" are available. This has reference to the little hymnal Dan Jones published in 1846. See <i>Welsh Mormon Writings</i> , item 7. There are, however, plenty of the new hymnals available for purchase. See <i>WMW</i> , item 28.	
Item 4	2
A new pamphlet entitled "Directions to the Emigrants" is just off the press. Its contents were not published in <i>Zion's Trumpet</i> because of lack of space.	
Item 5	2
Davis has received "much correspondence," some of which will be published in <i>Zion's Trumpet</i> as space becomes available.	
Item 6	2
The next issue will probably have the account of the Manchester Conference.	
Item 7	2
Davis agrees with "T. T." that the Spirit of God will certainly be saddened by the officers' disregard of the form of prayers they were instructed to use.	
Item 8	3
Davis tells "William" that his temper is too wild and that he will talk with him when he cools down.	
Item 9	3
Davis counsels "J. J." to send the details of his "case" so the possibility of "restoring" him can be explored. Apparently this person was seeking a restoration of membership in the Church.	

Item 10—Addresses3
 Identical to those listed in the August wrapper.

Item 11.3
 The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 12.3
 The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 13—Book Prices for the Branches.3
 Identical to that for the July wrapper.

Item 14—Payments for the Quarter Ending in June, 1850 . . . 4
 A listing of book payments and debts for nine branch distributors and seven district distributors.

Item 15—Books of the Latter-day Saints for Sale4
 Identical to that of the August wrapper.

OCTOBER WRAPPER

Contents.1

To Our Correspondents, &c.2

Item 12
 The ship with 148 Welsh Saints, 76 English Saints, and 100 “of the world” is scheduled to sail from Liverpool on 18 October. This was the *Joseph Badger*. The next ship for Welsh emigrants is to sail in early January.

Item 2—Appointments2
 Eliezer Edwards is assigned to North Wales. Hopkin Mathews is

appointed as president of the Cardiganshire District. Phillip Seix (Sykes) is to serve as a counselor to John Price in Pembrokeshire.

Item 3 2

Davis had seen a letter from the sister of Phillip Seix (Sykes), who had been in Nauvoo and is now in Salt Lake City.

Item 4—Manchester Conference 2

Davis announces that he will print the account of the Manchester Conference as “half the issue” of the November 1850 *Zion’s Trumpet* and send copies to all the branches without delay. Then he would send the other half with the wrapper at the usual time.

Item 5—The Trumpet 2

Next year’s *Zion’s Trumpet* will be sixteen pages, will have no wrapper, and will be published every fortnight.

Item 6—To the Distributors 2

Monthly payment is requested from the distributors. “May God bless the faithful ones; and let us pray for the others.”

Item 7 3

A reminder that the opening article of this issue, “Address to the Saints,” is to be read publicly in each branch by some good reader.

Item 8 3

The 8 September 1850 *Frontier Guardian* with “excellent news” arrived in Davis’s hands as he was printing the last part of the October *Zion’s Trumpet*.

Item 9—Addresses 3

In this address list, Thomas Giles has a new address in Monmouthshire, D. John had replaced H. Williams in Carmarthen-shire, John Price had replaced John Morris in Pembrokeshire and had a new address, and Thomas Morgan is now in Caernarvon.

Item 10. 3
The address of William Phillips, to whom all letters pertaining to the First Presidency of Wales are to be sent.

Item 11. 3
The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.

Item 12—Book Prices for the Branches. 3
Identical to that in the September wrapper.

Item 13—Payments for the Quarter
Ending in September, 1850. 4
A listing of book payments and debts for eighteen branch distributors and nine district distributors.

Item 14—Books of the Latter-day Saints for Sale 4
Identical to the list in the July wrapper with only six items. The other items that were in the list for the August and September wrappers were probably removed because of space limitations due to the larger “Payments for the Quarter Ending in September, 1850.”

NOVEMBER WRAPPER

Contents. 1

To Our Correspondents, &c. 2

Item 1—The Trumpet 2
Information and instructions concerning *Zion’s Trumpet* for next year. It will be published every other Saturday with sixteen pages. Davis makes an appeal to increase circulation for the periodical.

Item 2 2
Those emigrating in January need to send in their deposits. They should paint the names of wives and children on some of the boxes.

Item 3	2
<p>William Phillips's address is now 14, Castle Street, Glebeland, Merthyr Tydfil instead of 14, Nantygwenith Street, Georgetown, Merthyr Tydfil.</p>	
Item 4—The Representation	2
<p>Instructions for the statistical report which is due on 8 December.</p>	
Item 5—To the Distributors	2
<p>An appeal for distributors to settle up their accounts.</p>	
Item 6—Addresses	3
<p>Same as for the October wrapper except that Evan Williams has a new address in Swansea.</p>	
Item 7	3
<p>The address of John Davis, to whom all correspondence, book requests, and payments are to be sent.</p>	
Item 8—Book Prices for the Branches.	3
<p>Identical to that for the October wrapper.</p>	
Item 9—Payments for the Quarter Ending in September, 1850.	3
<p>Payments received from nine branches are shown.</p>	
Item 10—To be published without delay.	4
<p>A prospectus for the publication of the Doctrine and Covenants. Segments of sixteen pages each will be sent out every fortnight with issues of <i>Zion's Trumpet</i>. All new letters and new paper will be used in the printing to make this Welsh translation as good as the English printing. Each subscriber is to save the approxi- mately twenty segments and then have them bound. Davis makes an appeal to the distributors to determine how many subscribers there will be by "next November," and the date at the end of the prospectus is 30 October 1850. These dates seem rather strange in the November issue of <i>Zion's Trumpet</i>, since the issues normally</p>	

were printed at the end of the month by which they were identified. Perhaps the prospectus was circulated as a broadside during the month of November and then incorporated into the November wrapper.

DECEMBER WRAPPER

Contents. 1

To Our Correspondents, &c. 2

Item 1—Thing of Importance 2

 Davis pleads with the distributors to settle their accounts. He is disappointed at having only half the 1,500 subscribers he had anticipated. Publication will be delayed “until there is a greater call for it.”

Item 2 2

 Davis explains to “L. F.” that the advantage of receiving the Doctrine and Covenants in segments is that he can buy it and read it as it comes out. He can keep it clean as well as Davis can in the printing office.

Item 3—Conferences 2

 The dates of five conferences are announced.

Item 4—“Marriage” 2

 Further explanation to several correspondents who had written about the instructions concerning marriage from the Doctrine and Covenants that appeared in the November issue.

Item 5 2

 An apology to “J. E.” for not printing his testimony in *Zion’s Trumpet* for lack of space. Davis encourages him to bear it to his neighbors, for it will serve the same purpose as publishing it.

Item 62

Davis is saddened and frustrated at the lack of cooperation he received from so many of the presidents in sending in numbers and statistics for the year-end report.

Item 73

Orson Pratt and G. D. Watt will be emigrating in January and invite all who wish to sail with them.

Item 83

All letters to the First Presidency of Wales are to be sent to William Phillips at 14, Castle Street, Glebeland, Merthyr Tydfil. All who wish an answer should send a stamp for return postage.

Item 9—Addresses3

Same as for the November wrapper except for the addition of an address for Mr. John Jones in Brecon.

Item 10—Book Prices for the Branches.3

Identical to that for the November wrapper.

Item 11—Payments for the Quarter Ending in September, 1850. . .3

Payments received from six branches are shown.

Item 12—To be published4

A prospectus for the publication of Doctrine and Covenants. It is identical to the prospectus that appeared in the November wrapper except for the final paragraph, which is a fervent plea for the distributors to obtain 1,500 subscribers instead of the 750 already obtained. Those who intend to purchase the book in its entirety must receive it in segments or there will be no book.

ZION'S TRUMPET

UDGORN SEION,

NEW

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN-
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAETH, &c.

"Nyni a iachasom Babilon, ond nid aeth hi yn iach; gadewch hi, ac awn
bawb i'w wlad: canys ei barn a gyrhaedd i'r nefoedd, ac a dderchafwyd hyd
yr wybrau,"—JER. LI, 9.

"Dring rhagot, yr efengyles Seion, i fynydd uchel."—ESA. XL, 9.

CYFROL II.

MERTHYR-TYDFIL:

ARGRAFFWYD, CYHOEDDWDYD, AC AR WERTH GAN J. DAVIS,
NANTYGWENITH, GEORGETOWN.

1850.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

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

IN

ESSAYS, LETTERS, ACCOUNTS,
POETRY, &c.

“We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies,” — JER. LI, 9.

“O Zion, that bringest good tidings, get thee up into the high mountain.” — ISA. XL, 9.

VOLUME II.



MERTHYR TYDFIL:

PRINTED, PUBLISHED, AND FOR SALE BY J. DAVIS,
NANTYGWENITH, GEORGETOWN.

1850.

FOREWORD.

DEAR READERS,—Here we are having blown our TRUMPET for another year, and at its end we feel thankful to God for caring for us and all the Saints. We did our best this year, like last year, to trumpet the things we have heard from Zion, and we know we have heard excellent things. Our thoughtful readers have benefited and profited from us, while the careless ones may be deprived of the valuable knowledge offered to them. The TRUMPET is the voice of the Spirit of God in Wales; and regardless of who blows it, words of life are emitted from it. We testify fearlessly to this, for we feel the Spirit of life within us, testifying in concert with our spirit; and hence we know that we speak the truth. Whoever likes the sound of ZION'S TRUMPET, or the radiance of the Star of the Saints, we know that he receives revitalizing life month by month, and year by year, and it is like a tree on the banks of flowing rivers bearing fruit in season. The TRUMPET warns the Saints to prepare to flee from Babylon, and the Star is stationed as it were in the sky to light their way. Let the Welsh nation not disdain our sound and our light, or else they cannot be God's people. The Saints know how to behave towards us, because they know what bread we eat and from what well we drink, so as to serve them through the Trumpet or the Star. We ourselves have only our weakness and our imperfection; God's is the treasure which resides in our clay vessel, and that is the only thing we value, for it is the power of God. We do not put our trust in man's ability with his fine language and his deep knowledge, but in a power which whispers God's mind in the bosom of his children—not the language of confusion, but the speech of the pure in heart.

Now, dear readers, we wish you peace, and thank you wholeheartedly for your support. Our correspondents and our distributors are also in our thoughts, and they will be rewarded for their work by almighty God. The year is about to close now, and we are called to the field of 1851 to sound the penny TRUMPET every fortnight; and we hope to be received by you more eagerly than ever. Pray for us ceaselessly; and the Lord bless you all, through Jesus Christ. Amen.

Yours, swathed in the gospel,

JOHN DAVIS.

December 23, 1850.

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