

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 13.]

JANUARY, 1850.

[VOL. II.

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### SOUNDING THE TRUMPET AT THE BEGINNING OF THE YEAR.

DEAR READERS,—At the beginning of the year 1850, we are inclined to trumpet “A Happy New Year to you.” This is appropriate when we consider that our TRUMPET is much bigger this year, and that you have been so kind as to accept our trumpeting in your midst last year. Many, like us, greet each other with “Happy New Year,” not knowing if it will be good or bad. The nature of years in this world changes constantly. One year saw Adam and Eve as king and queen in their paradisiacal garden; but another saw a flood baptizing the world to bring about the death of its “old man,” so that it could bring forth the “new man” Noah. Other years saw the destruction of cities by fiery rain, and of whole nations by the massacre of wars. There was once a year when Israel marched between the watery walls of the Red Sea, and Pharaoh and his troops lay in heaps. Many a year the Lord appeared to man, and spoke to him, even face to face. The years saw many prophets, like bright stars, light up the earth, and suffer being extinguished by the children of darkness. Some years were honored with the presence of the Heir of heaven in the guise of a servant on the earth, and hearing him proclaim words containing eternal life; and another year witnessed his crucifixion between thieves for his goodness. Other years saw his disciples wandering persecuted from city to city, and from prison to prison. After that there came

years when they were damaged in various ways until the church was snatched into the wilderness, out of sight of the destructive serpent of this world, there to be nurtured until the year of its restoration by an angel. Then many years of black darkness spread out which bred in the children of man a godliness based on ignorance, when many were martyred for a powerless religion. This was how the nature of the years changed constantly, passing by, one by one. After many long years of the reign of false religion, the year 1823 witnessed the sight of an angel flying in the midst of heaven, bringing down the eternal gospel to the earth, in order to preach it to men. Another year after that saw the killings of Jesus Christ and his disciples mirrored in the martyrdom of Joseph the prophet and his brother; and subsequent years saw the divine religion succeed in the face of all persecution and scorn. Recent years, especially 1849, attest that it will succeed until the realm of darkness is completely overthrown, and the name of Jesus Christ is set above all others.

Now, dear readers, here is another new year, and doubtless its form will pass, and its history be written. Its first page has been written. So, let everyone be watchful, lest evil deeds be written concerning them in this new year's volume. Let all the Saints, and everyone who loves to hear that God speaks in this age, not forget to listen. He knows the end from the beginning, and quickly reveals his mind to his servants about what takes place. He, through us and others, continually invites his people to come out of Babylon, lest they share in its plagues and destructions; and to hasten towards Zion, where he has promised deliverance to his people. Let all who can, obey the call, so that this year may be a happy new year for them. Babylonian new years will get progressively worse from now on, and soon its last year and the year of its great destruction will come. Therefore, let the Saints pray to God, for each other, and for us, that we may all this year have a "Happy New Year," through being delivered from the rage of the enemy, and succeeding in extending the frontiers of Emmanuel's kingdom, so that we may again sing on mount Zion,

We have had blessed relief,

By coming out of "the midst of it":

No more will the plagues of Babel  
 Affect us.  
 Peace is here instead of war,  
 Perfect freedom instead of violence:  
 This we received from the Lord,  
 Because we listened to his voice.

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## LECTURES OF JOSEPH SMITH ON FAITH.\*

### LECTURE I.

FAITH being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

In presenting the subject of faith, we shall observe the following order:—

First,—Faith itself—what it is.

Secondly,—The object on which it rests. And

Thirdly,—The effects which flow from it.

Agreeable to this order we have first to show what faith is.

The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word *faith*:—

“Now faith is the substance of things hoped for, the evidence of things not seen.”

From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

\* 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.

Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Should you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions of every kind, dependent on your faith? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings,—are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so.—Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that *believeth* and is baptized, shall be saved. Mark xvi, 16.

As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, xi, 3:—

“Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.”

By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in Him.

Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things.—Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist.

Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

The Savior says (Matthew xvii, 19, 20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief; “for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.”

Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, page 540, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on page 251; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on page 403; and that it was by faith the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also page 541, of the second European edition.

In addition to this we are told in Heb. xi, 32—35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, &c., &c.

Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Jos. x, 12.

We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain!

Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!

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#### EPISTLE OF THE FIRST COUNCIL TO THE WELSH SAINTS.

DEAR SAINTS,—This is the first time for us to address you in this manner; but you have been hearing from us since the beginning of our stewardship in some way or another, either each month in the TRUMPET or in quarterly and annual meetings, or in our visits to you. We have spoken to you through the conference and branch presidents and through every officer in Wales. We pray constantly

for all of you for our gracious Father to bless you with his Spirit that you may be wise to salvation; and we hope that you are praying constantly for us for God to fill us with wisdom to lead you along his paths. The jealousy of the devil is more against us than against anyone else in Wales, and there is need for all the Saints to pray earnestly on our behalf so that we may continue steadfast to the end.

We are confident that you are obedient to all the teachings which are given to you from time to time and that you are desirous for spiritual food continually, considering that the words of the servants of God are that food, and that there is no way to receive the words of eternal life except through the mouths of the leaders of the Church. Your advantages now are increasing continually, as you now have districts in every part of the country where you and your shepherds may receive each time a replenishment of spiritual food. May all the leaders strive to be present in each one and also in each council so that they may have the opportunity to understand the laws of the kingdom of God and receive wisdom to serve him. Every branch president or his counselors should be present in every council, for there is where their whole strength is. They must receive their spiritual food continually through their leader if they are to increase in the image of God. There is too much neglect in some places in this regard; and we hope that it will be corrected speedily. We grant permission to the branch presidents who live great distances from the meetings to call their officers together every fortnight or more often to teach them to serve in their various callings and to ask questions about that which will keep contact with them as officers; but they are not at liberty to treat any matters which pertain to the district council. Anything which the presidents do not know about their duties they can learn in the district council.

We have observed what such meetings are doing around the districts. It is well known that they are numerous and happening frequently in the same place. That sometimes causes great poverty among the Saints who live in those places, since so many strangers eat with them. We know that this can cause many to become lax in the faith; and we would counsel the district presidents to teach the Saints to prepare for themselves and their shepherds in every such

conference, so that they will not be in any way a burden on the poor Saints. It is just as easy for men to pay their own way in a conference as it is in a fair or a market. Not in a conference should the Saints use their hospitality, rather on other occasions. A conference is too much all at once. The houses of the district presidents also are overflowing unreasonably on such occasions to the point that their families are afraid to see another conference scheduled. The presidents should be left alone at such times by everyone except those who have special callings. We know things such as these by personal experience, and for that reason we teach others. We hope that such a suggestion will be sufficient to everyone.

We wish to call the attention of all the Saints and leaders to the explanation which was given in the last TRUMPET pertaining to the coming of the unlearned and the unbelievers to meetings held particularly for the Saints. Perhaps that explanation will cause many of the world to come to such meetings more than usual; but no one of the Saints needs to be concerned about their presence. Go along as usual with everything to build the kingdom; and let everyone strive for perfection in the various gifts,—in tongues, interpretations, prophecies, singing and praying with the Spirit and with understanding, &c. Let no worry be given about the presence of the judges of this world: the Saints will not be judged by anyone except those who have received the spirit of prophecy and revelation. The world cannot receive that, and so they cannot judge anything concerning the Saints. The Saints are to be a light unto the world; and wherever they have gathered together there are many candles shining; and who knows but what their lights will enlighten the darkest of men. There is more of the Spirit of light in a social meeting of the Saints than in any other; in view of that, what danger is there for the world to attend them? Nothing in the world. Let them come; we know of many who have been converted by so doing. But yet, it is the task of the leaders of the Saints to watch out for deceitful and bad men lest they pretend to be Saints while being wolves. No one should be received into your homes or meetings without a printed letter having been duly signed. It has been said before that the Saints are not to use any spiritual gifts or testimonies except in their own



branches. There is order and wisdom in that, and this is to be taught in every branch; and the blessing of God will be the result.

We wish to point out to the leaders and the Saints who are in the North that inasmuch as Elder Abel Evans intends to emigrate to Zion that no one will take his place for the time being; nevertheless, they will be cared for by sending a missionary now and then to visit them and instruct them. Much confidence is placed in the leaders who are in the various districts there, and they will be amply effective on their own. Let the Saints and all the officers obey the district presidents as they did Elder A. Evans, and blessings will be upon them. May gracious God bless you all.

There is one other thing yet before closing which we wish to point out to you, presidents of every level and the Saints also. Inasmuch as the Latter-day Saints have more advantages than the early Saints, they should do more with those advantages. The press is a blessing which pertains to the latter days only, and there is no greater blessing. Who preaches to the gentlemen of our country, to their preachers and their priests? No one but books can come near them. Who convinces the hosts of honest men who are too high in their character to come down to a room of the Saints? What will reach the deacons and others who are greatly zealous in refraining from going anywhere but to the chapel? Are unlearned men and influence all that are necessary to convince them? No, no; but also the best men with the greatest influence and their character. Because of that, we exhort all the leaders and the Saints to obtain a good supply of the various little pamphlets which are printed here, and choose the most influential officers to take them from house to house and to exchange them every week. That will have more effect than anyone can imagine; for where can you get words of so much wisdom of God than those which are in the books which the first presidency of the nation publishes? If any district wishes to have unusual success and to get learned and influential men in their midst, let them distribute more books. They will bear fruit by the hundreds, and they will raise up more thorough and influential Saints who will pay greater attention to that which is written from month to month than many do now. We are writing these things

because we are the ones who have been set apart to teach you in all things; and we are bold enough to instruct you to contribute to books and to the support of the presidents of your districts, and we wish to teach you to pray for us. We are desirous that there be not one president or officer of any kind who is not encouraged to read the scriptures and all the books which are published by the Church in these days, so that they may create a desire in the Saints and the Saints in the world. The inclination of each president will be the inclination of all under his presidency; there will not be much of a reward for not going to the trouble of selling and distributing books more than just preaching; for a book is as much a preacher as an officer, if not more sometimes, when the officer is poorly dressed or if he wears a red jacket or handkerchief. Every officer who stands before the public should be dressed and be similar to a preacher in his dress, for who but others like him will listen to him?

Now we come to a close wishing for the Lord to bless all his Saints throughout Wales; and we ourselves leave our blessing and our peace on all of you, presidents, officers, and Saints, by saying that there will be more success following them from now on than ever before. That is our sincere prayer in the name of our Lord Jesus Christ. Amen.

Your humble servants in Christ,

WILLIAM PHILLIPS,  
ABEL EVANS,  
JOHN DAVIS.

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“WITHOUT MONEY, AND WITHOUT PRICE.”

IN my travels among the Saints, I have heard the above text often made use of; some through ignorance, and others, because they have small contracted nutshell souls. The Saints generally are, though poor, a benevolent, kind, and open-hearted people, and considering their limited means, it is almost astonishing to see what they can accomplish. But scattered among them are a few drones, who, while others are putting their hand to the work, go buzzing about, and will not be content themselves, neither will they allow others to

be, if they can help it; and when an elder makes his wants known in the shape of a coat, pair of shoes, or traveling expenses; or if the president of a conference requires means to take him to the valley, the grumbler buttons up his pocket, opens his eyes as if quite surprised, and exclaims,—“The apostles preached without money, and without price. I thought when I came into this church, I would have nothing to pay.”—I really think that some people get baptized under the impression that they will save seat rent and the price of *class tickets*; and you will hear them speak what a deal they did to the elders that have gone, and in the branch they were formerly connected with. They will talk about laying down their life, facing death in its most horrid forms, and many other things which are not asked of them. And when they find out the awful mystery that the rent of the Hall has to be paid, that the elder and his family live like any other people, instead of by faith alone, and require clothes, food, a place to cover their heads, and money to pay steamboat and railway expenses; and speak about giving a tenth to build a temple to the Lord of hosts; where, then, is this mighty champion that made such a noise? he sneaks out of the way, he begins to find fault, stays away from the meetings, his mind becomes darkened, till finally, the god of this world blinds his eyes—he becomes an apostate, and loses his soul!

Jesus, when sending forth his servants to preach the gospel, tells them neither to provide purse nor scrip, nor two coats, &c., and to preach the gospel without money and without price. But, did he mean that their clothes would never wear out, and that they were forever to be without money? No such thing. He wanted to prove his servants' faith, and also if the world would receive them by obeying their words, feeding, clothing, and supplying them with money, if needful, and the people able to do it, and by this means prove if they would receive or reject himself, hence he said, “He who receiveth you, receiveth me; and he who rejecteth you, rejecteth me.” If he had established a missionary fund, given them money to pay their lodgings in the next town, and to build a chapel, let out the seats at so much a month or quarter, and a settled salary for preaching, he could not have proved either of them. But let us see how the

apostles preached without money and without price. They assembled at Jerusalem according to the Savior's command, preached the gospel, and the first day baptized 3,000 souls, who sold their possessions and lands, and parted them to all men. We read in the fourth chapter of Acts that, although they made no charge for preaching, they lacked for nothing; how then did they live? They who had possessions or lands, sold them, and brought the money and laid it at the apostles' feet; and one poor man and his wife having sold theirs, and kept back part of the money, were struck dead for lying about it. I do not suppose that this was to be a lasting rule, but no doubt circumstances required it at that time.

The gospel is again sent forth to be preached without money and without price, providing neither purse nor scrip. It is not how he may get a living that troubles the latter-day Elder. He seeks first to build up the kingdom of God; to do that he leaves his country, his home, his friends, and his all; travels thousands of miles by sea and land; many times without a home, shelter, or food, besides anxiety of mind by day and night, for the salvation of the Saints and prosperity of the kingdom of God. Who then can give an estimate of the value of such labors? If we were to sell our property, lands, everything, and lay the money at the feet of the apostles of these days; if we were to clothe them in gold and diamonds from head to foot, would it restore beloved partners, children, brethren, sisters, who, while *mobocracy* rules, through privations and persecution laid down in a primitive grave? Would it be a price for the heavenly intelligence and eternal riches which have been imparted to us by those men, who, in the midst of bloodshed and death, beset by apostates and devils in human shape, have nobly stood firm as the mighty champions of Zion? Verily no; for nothing short of a crown and kingdom which fade not away, can be a fit reward; they are worthy, and they shall have it. Let none be afraid then lest they do too much, then; for as they sow, so shall they reap. Do not give yourselves concern about the elders saving money. I never knew one to do so. If he gets but bread and water, and knows the people can give him no better, he will not grumble. If he has more than he has use for, he will be first in stretching forth his hand to the needy, or use it in some way connected with the kingdom of God.

I never will deceive people by telling them I want nothing. I will first preach the gospel, and will add to that, that I am without a home, food, clothes, money, that they may have the privilege of providing the same; and yet I preach the gospel without money and without price. Let the Saints rejoice in having the privilege of administering to the wants of Christ's servants, that they may be among them to whom it shall be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me food: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

W. C. DUNBAR.

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### THE DUTY OF THE CHILDREN OF THE LIGHT.

THE children of the light should, in their generation, be wiser than the children of darkness; but it is often not so, these days any more than in more primitive times. He who is in the light should walk, and do everything else, in the light, so that his actions are clear to all. The night does not suit children of the day; for it belongs to the denizens of the dark. The duty of the Saints, therefore, 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. It is too common a custom among the Saints, especially in the Works, to remain too much in each other's company around the houses at night. True the companionship is sweet, but the Saints should have more wisdom. What will unbelievers say when they see Saints making a habit of not going to their lodgings until midnight or one o'clock? No member should stay in anyone's house after ten o'clock, unless he has a particular reason for it. The officers, at all times, are called to the sick and to baptize; but they should endeavor not to spend too much time on this at night, because the influence of the darkness affects their work.

When it is time for everyone to go home, many remember that they want the laying on of hands, &c.; this should be done in good

time. Another very bad habit is singing at the wrong time; it causes persecution of the Saints and coldness among brethren. Nothing is more harmful to the comfort and the success of the Saints than that some of their houses are filled with brothers and sisters for hours at night, for the purpose of chatting, singing, debating, &c., until the place is much more like a tavern than a family home. Many suffer such things, but everyone knows that they do not like them. Where is the home of these families? When do they have the opportunity to talk to each other? No doubt strangers will call at their houses during the day; and it is a shame that they should not have the night to themselves. Many branch or district presidents, and their families, suffer terribly from such behavior. We have often seen Capt. Jones, brother W. Phillips, and others welcomed, when tired from traveling, with a houseful of Saints, some having provided several patients for them to heal, others plenty of questions for them to answer, and many eager to relate how they were converted; so that they were kept from rest until midnight. This is completely wrong: that is not the way to welcome a visitor; and that is not the way to silence the complaints of the wives of those who are out at night too much. Let the presidents teach such things to the Saints, and let them not give a bad example themselves. The way to welcome a visitor is not to make him bless all the food, lay hands on everyone, and stay up until midnight, but to wash his feet, set food in front of him, and let him go to bed in good time. If the Saints are the children of the light, let their light not be candlelight, otherwise they will likely darken more than the light.

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#### FAREWELL ADDRESS OF ABEL EVANS.

DEAR SAINTS OF WALES,—I wish to address you as I leave for another country, the place that my soul loves even before I see it, but only through faith, which came from hearing the word of God. And since God is calling us out of Babylon, I am pleased to obey him. And I would love to see many more of my dear brothers and sisters in obedience to this divine call, especially those who have the means. That the kind God will open the way to the poor after us is my sincere

wish and my constant prayer to Him who has every heart in his hand, for Christ. I have been laboring in your midst for nearly six years now; and I feel myself thankful for having this great privilege of serving you when you know whose children you are, that is God's children. I am truly grateful also to Him who called me and strengthened me this important task until this time, and I trust in the same divine power to serve you in the future to guide and defend my dear brothers and sisters to the place where they can take refuge when the powers of heaven shall be shaken—when the pestilences and the plagues are upon Babylon, and the earth will be removed like a cottage, reeling to and fro like a drunkard—when every false refuge shall end, and the vials shall be poured out upon great Babylon—when the host of the high ones that are on high and the inhabitants of the earth upon the earth shall be punished, and when they shall be shut up in the prison, and after many days they shall be visited!

On my departure at this time from Wales, I feel myself free from the blood of everyone, out of the Church as well as in the Church. I know of not a single thing that I have done that has caused so much as one person to leave this Church, nor that has kept anyone from coming into it from the world. Also, if anyone has an accusation against me, I am able to call on all the officials of the Saints from any part of Wales, and tell them not to hide anything before my departure. For this I am extremely thankful.

And dear brothers and sisters of North Wales, you have always listened to all my counsel to the best of my knowledge. And I wish for you to listen yet to the last counsel I have for you in Wales; and that is to trust abundantly in the priesthood the servants of God possess and who will be in your midst and preside over you. To obey them and to trust in them is to trust in and obey God; and as long as you do that you will be blessed by Him who has blessed you up until now. But if you disobey and oppose the leaders that God has given for the purpose of defending you against your enemies, then will the enemy come in like the river and you will lose the Holy Spirit and his comfort and his divine blessings; and, oh, what a tremendous loss that will be, dear Saints. Also do not think that you will be protected or defended by the old shepherds who used to defend you, for they will have plenty

of work to care for others their King will give them to watch over, where much stronger enemies will be attacking, and they will be more cunning by far. Rather your leaders will see and understand the attacks of your enemies in the time to come, for the enemies will make an attempt in many new ways. For this reason, all the teachings you have received in times gone by cannot be sufficient in the future time, because the devil will change his way and his armies in order to attack the armies of gentle Jesus. But in spite of that, his holy priesthood will see his entire plan in time. And for this reason, may all the Saints be ready in an instant, awaiting the command of their leaders, and the leaders of their leaders—each in his own place.

Now I shall finish by presenting my deepest appreciation for all the kindness that I have received in every way from my dear brothers and sisters. Pray a great deal yet for me and for the emigrants, that we might all meet together in happiness on Zion's mount, having overcome all our enemies. Finally, I bid farewell to all the Saints. And that the gracious Lord bless you and keep you and me in his kingdom is the sincere wish of

Your brother in the new covenant,

ABEL EVANS.

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### DOES THE OUTPOURING OF THE SPIRIT CALL FOR MORE MONEY?

PERHAPS this question appears strange to some, but not to everyone. We have asked it because we read in the "Family Herald" of Jan. 5, 1850, the following piece:—

"It seems that money is the soul of the world; even the Gospel is disseminated to the pagans through monetary power; and although the great Founder of the Church authorized his first apostles to go out 'without money and without a purse to hold it,' the orators of Exeter Hall, those who consider themselves legitimate and glorious followers of the early missionaries, cannot move an inch without that tainted thing the early evangelists were commanded to keep away from. A particular debate took place recently between two Scottish theologians, Drs. Candish and Begg, on the subject of money. We present it in the words of an Edinburgh journalist, who is known as 'Witness'. It is a marvelous thing. 'Dr. Begg said in reference to the possibility mentioned by Dr. Candish, of an



exceptional outpouring of the Spirit of God, which he believed was certain to cause debt,—that he (Dr. Begg) came to a very different conclusion, since he was of the opinion that they should have a respite, or stagnation as it is called in commerce, to prepare for such cases of sudden need.' Both were eager for the money; but one argued that the money was good for nothing but to attract the Spirit of God to the movement; and then they could lessen the financial burden, because they could do with less money, or with none, with the Spirit: the other thought that there should be no sort of respite, lest the Spirit, seeing the treasures diminishing, withdraw its grace to a similar degree."

One could think, having read the sensible remarks above, that the religious denominations cannot expect great success in foreign countries, unless they have great success at home to raise money beforehand. However many outpourings of the Spirit they receive, they will never have enough to send even one missionary off without a good bagful of money, nor without a lot of clothes and everything else, so that there is no cause for him to trust in God except to keep him from drowning at sea. How does God answer the fervent prayers of the Christians of this country on behalf of the pagans? The Spirit they speak of does not help at all; the money is all. When the money runs out, the missionaries return, because the Spirit will not open anyone's heart to help them. Most of the overseas believers are the children (or their parents) who are taught with this country's money. There is scarcely any work of any spirit there, except a money-loving spirit. We think that if the religious folk of this country were to spend the time from their missionary prayer meetings on earning and amassing more money for the missionaries, their evangelizing would be much more successful than it is now, and more of what they call pouring out would be given. Indeed, the only substantial and effective pouring out is the pouring out of money into the plates; that is what convinces the pagans, and the missionaries know that very well. What spirit, other than the financial and material one, excites any sons of Wales to leave their country, and go into the midst of pagans to preach? Let those who wish to become missionaries, be told that they will be given enough money to take them to their destination, and to keep them for a whole year; and that thereafter they must depend on God's mercy. Would they go? No, they know more about the power of money than about the power of their Creator. They first demand

certainty about their living, and good for them; if men send them, men too should maintain them, and take care of them. Jesus Christ sent his missionaries out with neither a purse nor scrip, and yet they did not want for money or anything else; for God opened hearts to provide them with everything. Nobody does that now, except for the Saints. The outpouring of the sectarian Spirit is something never felt, never heard, and never seen by denominations in our country; and consequently, they do not risk entrusting anything to its care, without having enough money set aside for every need. If the denominations' Spirit does anything without the help of money, it is only through the Cholera that it does so; for without either one thing or the other, it can do nothing, because it is shown that it has no substance whatsoever, and so it is nothing; and everyone knows that nothing can do nothing.

We hope our fellow countrymen will search for that substantial Spirit that is promised, the one that "whatsoever it hears, it will speak; and the things which are to come, it will indicate to you"—the one given to "all far away," who obey God's call: then this Spirit will work with them, and with all the missionaries sent by God. That Spirit will lead the missionaries to preach like the early missionaries "without money, and without a price," that is without the wages, and the certainty of financial help.

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### THE PROFESSOR AND THE DOCTOR.

- A reverend Professor and a Doctor,  
 Met recently in council,  
 And the matter of the Latter Saints,  
 As usual, was first on the table.  
 The Doctor said to the Professor,  
 "My heart is sad and weary."  
 "Well, Doctor, what is the matter?"  
 Said the other merry and gay.
- D.* "I've proclaimed in the past,  
 That Joe Smith's religion will die;  
 But now I'm called a false prophet,  
 My success hindered for ever."
- P.* "I also reviled the Saints,  
 And the college men did too,  
 And the local Revs. and their flocks,  
 By publicly calling them Satanists."
- D.* "We should consider our story.  
 Before announcing it to the world;

It's clear that the Saints' religion  
 Follows all the scriptures.  
 They persuade the people to believe  
 In Jesus, and to repent,  
 And then they bury the obedient  
 In baptism, to forgive every sin.  
 Thereafter they lay on their hands,  
 Promising the Spirit and its gift  
 To each, according to his honesty,  
 If he does his proper duty.  
 They promise the spiritual gifts  
 Personally to everyone now,  
 And we, we cannot disprove it,  
 Without breaking great God's promise.  
 If we can't get a plan that's wiser,  
 And finer, than hounding the Saints,  
 We'll lose every one of our followers,  
 And our pain will be greater and greater.”

*P.* “I myself can now see our sickness,  
 Having no substance nor foundation,  
 And since we have no signs or portents,  
 There are no further means remaining.  
 They annul our wise men's wisdom,  
 By saying there are signs to be had;  
 And our college and its fine structure,  
 Are but a foolish device weak and bad.”

*D.* “If you go to the Saints, great Professor,  
 You can work with your hands like Paul,  
 Given dignity and authority  
 By those who are supposed to be ‘fools.’  
 I'd rather propose a revival,  
 Amid all our subjects around here.”

*P.* “And I second that—since our names  
 Are better than all heaven's gifts!”

*Llantrisant.*

R. ROBERTS.

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### QUESTIONS AND ANSWERS.

1. IS IT necessary to keep one's eyes open when asking God's blessing on our food, so that one can keep watch at the same time?—*A man from the Vale of Glamorgan.*

No; it is more seemly for everyone who prays to keep his eyes closed when he prays; but the listener does not have to do that if he can avoid looking around. Praying and watching are two different things; and the two do not have to be accomplished at the same time; because there is a time for everything. What need is there to

be watchful when saying grace? Would someone take the dish of food from in front of us while we close our eyes? If that were a common occurrence, do we not have hands to keep hold of our dish, without any need to open our eyes? When a man closes his eyes while praying, there is nothing visible to take his mind off God; but while he has them open, there is a risk of him being tempted by many things. A very few words are sufficient when saying grace: we should not bless everyone when blessing the food, for there are other opportunities for that.

2. What words are used during baptism by the priests and elders of the Saints?—*A boy.*

Baptism is performed in the following manner:—After the celebrant has taken the person to be baptized down to the water, and taken hold of him appropriately, he recites these words—“John [or whatever the name is], having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.” No other method should be used.

3. What is the best reason I can give to the world for the use of water in the sacrament?—*An elder.*

Many of our officers, through their ignorance, have been asserting many unfounded things in relation to the use of water instead of wine. We are taught to say that wine should be used, if it is available; but not alcoholic wine, but one newly pressed from the grape. God is allowing us to use water at the present time, because of our circumstances. The way we know that God permits it is, because we receive his Spirit after partaking of the water. God can permit what He thinks best.

4. Is there any mention in the New Testament of patriarchs, high priests, and priests, in the primitive church, such as now exist with the Saints?—*A friend.*

There is no mention of them, perhaps, by those names, but there is by other names. We were taught that the patriarchs were evangelists, and that the high priests were those who presided next after the apostles. It is clear that Phillip was one of the priests, because his authority was not as great as that of an elder, as can be understood from the account of him in Samaria. The apostles of old, along with others, like the present ones, more often went by

the name of elders, than by the name of their offices. So was it with Capt. Jones; very few in Wales knew he was a high priest, along with being an elder. We can go into such things in detail some other time.

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**REPRESENTATION OF THE SAINTS  
IN GREAT BRITAIN, CHRISTMAS 1849.**

HERE set before our readers are the numbers of all the Saints in Great Britain, as their representation was reported by presidents of the various conferences, by Christmas 1849:—

<i>Conferences</i>	<i>Presidents</i>	<i>Br.</i>	<i>A</i>	<i>Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Tot.</i>
Edinburgh	William Gibson	23	1	44	52	66	22	1301
Macclesfield	J. Clements	5	0	23	15	8	6	330
Isle of Man	Loren Babbit	3	0	10	6	5	4	90
Staffordshire	J. D. Ross	12	0	38	33	14	12	347
Derbyshire	Lewis Robbins	11	0	41	25	20	10	424
Worcestershire	John Lyon	10	0	20	24	7	9	305
Bedfordshire	J. H. Flanigan	15	0	43	42	16	12	518
Cheltenham	J. W. Cummings	19	0	42	34	25	19	696
Leicester	Lewis Robbins	4	0	14	15	5	6	224
Herefordshire	C H Wheelock	19	0	29	29	21	12	498
Norwich	Thomas Smith	10	0	32	32	18	10	457
Liverpool	Milo Andrus	12	0	55	65	27	21	1049
Newcastle-on-Tyne	William Speakman	15	0	43	39	16	13	569
Glasgow	Harrison Burgess	25	0	84	67	91	37	1743
Lincolnshire	William L. Cutler	10	0	18	25	17	4	359
Clitheroe	William Moss	10	1	22	34	19	7	357
Wales (12 Conferences)	William Phillips	100	2	426	239	221	119	4645
Bradford	James Marsden	15	0	36	66	21	10	770
Galloway Union	John Kelly	1	0	3	1	0	0	18
Hull	James McNaughton	5	0	21	17	11	6	345
London	John Banks	40	1	88	113	64	41	2637
Sheffield	C. Dunn	26	0	53	99	64	34	1789
Warwickshire	Alfred Cordon	14	1	47	54	24	15	775
Birmingham	Jeter Clinton	20	0	81	88	50	36	1640
Manchester	R. Cook	28	0	97	187	75	44	2566
South Conference	John Halliday	19	0	32	67	35	37	1150
Preston	G. D. Watt	8	0	40	28	18	2	500
Total		479	6	1482	1496	958	548	26012

The increase since the General Conference in August, 1848, after counting the 1,900 who emigrated since then, is 10,010. This shows that the restored religion is succeeding.

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**SPECIAL GENERAL CONFERENCE.**

A special general conference was held in Liverpool on the 5th of this month, where there were present Apostle Orson Pratt, High

Priest Dr. L. Richards and John Banks, and Elders C. H. Wheelock, Harrison Burgess, Jeter Clinton, James W. Cummings, William L. Cutler, Milo Andrus, John Halliday, James H. Flanigan, Richard Cook, James Marsden, Lewis Robbins, Thomas Margetts, Glaud Rodger, James D. Ross, George Halliday. Among the things that were determined there, the following bears a special relationship to the Welsh Saints:—

“It was moved by Levi Richards, that the Herefordshire Conference include the present conference of Newport, together with the branches on the borders of Mongomershire, new Herefordshire. Carried unanimously.

“It was moved by James W. Cummings, that Levi Richards be appointed to determine which branches in Monmouthshire and Radnorshire are to be associated with the Herefordshire Conference, and which are to be left for the Welsh presidency. Carried Unanimously.

It was moved by John Banks, that Levi Richards be appointed as the representative of the Church of Jesus Christ of Latter-day Saints in the Principality of Wales, subject to the counsel of Elder Pratt, with authority to instruct and counsel the presidency of the aforementioned church in Wales, and wherever he travels, according to the authority and instructions given him previously by the chief presidency of the Church. Carried unanimously.

It was moved by Harrison Burgess, that all the presidents of the Conferences, are to send to Elder Pratt, twice yearly, a correct representation of the numbers of officials and members under their respective presidencies; and everything is to be in Liverpool fourteen days before the 1st of January, and the 1st of July. The presidents are to hold their quarterly conferences as usual, or as they think best. Carried unanimously.”

That is everything that relates to Wales; and we believe that it will be extremely helpful.

With respect to the mission of brother Levi Richards, Orson Pratt observes, in his Star for January 15, as follows:—

“We see by looking at the minutes of our Special General Conference, held in Liverpool on the 5th of this month, that Elder Levi Richards was appointed to go to Wales, and give counsel and instruction to the presidency of the Welsh conferences, and everyone else that may be in their midst. The wife of Elder Richards is with him in this country, and our particular wish is for the Welsh conferences to contribute of their means toward the support of Brother Richards

and his family. May God bless his labor abundantly in that Principality, and strengthen and approve every faithful Saint.

“This special conference was called together, with hardly a day’s notice; the elders happened to be present in Liverpool at the time in order to bid farewell to the Saints who were sailing on the *Argo*.”

We hope that all the conferences will listen to President Pratt, and make preparations to receive and welcome our brother Dr. Levi Richards.

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### EXTRAORDINARY DISCOVERY IN CALIFORNIA.

THE following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears the date August 26, 1849.

“There was a gold mine discovered here (what is called Murphy’s Diggings) one week today; it is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it.”

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times.—*N. Y. Post*.

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### NEWS FROM SALT LAKE.

IT was reported in the “*St. Louis Republican*,” for the 4th of December, that a man had just arrived in St. Louis, who had left Salt Lake approximately the end of September. On the way he met three tribes of Indians camping, waiting for the coming of Major

Fitzpatrick, the Indian delegate. A little later he met the Major himself, who told him that many of the immigrants for gold intended to spend the winter in Salt Lake City and Fort Bridger. He also reported that the Mormons had found a way to travel in twenty or thirty days across the wilderness of the Sierra Nevada, where there is an abundance of trees and water on it, and which is easy to cross. Companies of Mormons have traveled all the way from Sacramento to Salt Lake, with pack mules in fifteen days. The Mormons had had excellent crops of wheat and other grains, potatoes, turnips, &c., more than they could consume; but the immigrants come there continually and buy the rest for high prices. There was an abundance of money in the place; and to that can be added the fact that the Mormons had set up their own mint, in which an abundance of California gold dust has been made into coins of various values, the largest being a 20 dollar coin.

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#### PROCESSION OF THE SAINTS FROM MERTHYR TO DOWLAIS.

IF there was a Saints procession in Salt Lake City, it appears that the Welsh Saints have insisted on having also a procession in their own "city" here, which is, nevertheless, not an abiding city, but a city to make the most of until we reach a better one. Inasmuch as the Dowlais branch had announced that they were going to have a tea party in their hall, scheduled for Christmas day, several of the Merthyr and Georgetown Saints decided, along with others of the environs, to pay a processional visit to their brothers and sisters in Dowlais, and sit at the same tea table, to cheer one another. At two o'clock, hundreds of Saints had gathered, well-dressed, in Georgetown, where they were instructed to walk by fours, with elders in front, and a Welsh and English choir to entertain the assembled company in song. They began in an orderly and loving fashion, and the hundreds of onlookers had never before seen such odd fellows. The procession most similar to it was that of Salt Lake City; for never before had the children of the same Father been seen marching together. People were surprised to see about eight hundred or more of the Saints going together to have tea, to help the Dowlais branch. The singers won great praise, and the Saints were marveled at. Many did not



believe that there were so many Saints as that in all of creation, despite their seeing them. There was not space for everyone to feast at the same time, because of their number; but all who loved sweet crumbly bread, and the cheerful cup of tea, were satisfied. After feasting from three to seven, all appeared after all that to want more; for they did not wish to leave. And at seven, it was decided to clear the tables to have a different feast. After singing, and after President Phillips had petitioned a blessing on the second feast, words of eternal life were imparted by him and another brother, until all had partaken again this time of spiritual food, with a great call for more. After brother Phillips had convinced the Saints that they were the "salt of the earth," they understood that they had a great work to salt others, with food, and they were satisfied to go home at that time, and remain without spiritual food until the conference. That is how things were with respect to the procession and the tea party; and who can say anything against it?

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### CONFERENCE MINUTES.

#### CARMARTHENSHIRE.

THE quarterly conference of the above district was held in the Saints Chapel, Llanelli, on the 6th of January. Represented were 17 branches, containing 62 elders, 20 priests, 28 teachers, and 17 deacons; 50 baptized; a total of 580. Good meetings were held, and all were pleased.—Howell Williams, president; Isaac Jones, scribe.

#### WEST GLAMORGAN DISTRICT

The quarterly conference of this district was held in Trade's Hall, Swansea, on the 13th of January. The representation is as follows:—17 branches, 64 elders, 31 priests, 30 teachers, and 13 deacons; 39 baptized since the previous conference (about two months ago); a total of 561. The Pontfaen branch was presented to the East Glamorgan District. A highly effective conference was held, with very hopeful signs.—Thos. Pugh, president; R. Stibbs, scribe.

#### MONMOUTHSHIRE.


The conference for this county was held in Nantyglo, on the 13th of January. Represented were 20 branches, containing 83 elders, 26 priests, 44 teachers, and 25 deacons; baptized, 85; a total of 746.

Three of the branches were presented to the presidency of brother John Jones, of Breconshire.—Thomas Giles, president; David Jones, scribe.

EAST GLAMORGANSHIRE DISTRICT.

The quarterly conference of this district was held in the Cymreigyddion Hall, in Merthyr Tydfil, on the 6th of January. It was found that the representation of the district was as follows,—22 branches, containing 130 elders, 90 priests, 104 teachers, and 47 deacons; baptized since the previous conference, 145; a total of 2108. One was ordained to the important office of high priest, for the first time in Wales, under the hands of President Phillips, Abel Evans, and William Howells. Excellent teaching was received from the mouths of the President, A. Evans, Wm. Howells, and others, causing all to rejoice. Because of the great numbers of listeners, meetings were also held in Georgetown for the English; despite that the two halls were too small to hold so many thousands.—Wm. Phillips, president; John Davis, scribe.

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 We wish to announce to all the district and branch presidents, that from now on they will be expected to give a count of all their members who have been cut off, have died, been received by letter, been released by letter, together with the number who have emigrated, in addition to the usual counting. Such a count is to be kept from last Christmas forward.

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MISCELLANEOUS

JANUARY.—In our climate, January is the coldest month of the year, on average; for in some years, the months of February and March are colder. The store of heat obtained in the summer has been totally exhausted by now, and the sun has not reached sufficient force to give it back. The normal average of the thermometer in the middle parts of the island of Great Britain, in this month, is 37 degrees. The growth of vegetation is in a state of dormancy in January. Our forebears thought there was need for this month to be more severe than any other month, because of the rest of the year. But this way

of thinking is contrary to our latest experience; for a mild winter is often followed by a hot summer. Some flowers, such as the crocus, mezezon, and the polyanthus, are seen blooming about the end of January; and about the same time (in England) the hedge sparrow, the thrush, and the wren, are beginning to sing a little.

**RULES OF BEHAVIOR.**—Beware of the following things:—Witty and clumsy speech; causing commotion while eating or drinking; sitting awkwardly on a chair; throwing something contemptuously from your hand; receiving something without thanking the giver; calling your social superior John or Sam, instead of by his surname; using the familiar second person singular with each other when conversing in the presence of strangers and company; standing in the way, when there is no room to pass; giving your opinion when there is no one asking for it; answering a question in another's place without anyone asking; leaving an acquaintance on the street, or when with others, without saying goodbye; disturbing someone when he is conversing with another; relating stories or long and unpleasant debates; taking note of the clothing of those around you; opposing someone at once, instead of saying, "I prefer to think otherwise," or, "I'm afraid you are mistaken;" using base and vulgar words; helping yourself at tables of food before helping others; cleaning your teeth with your fork or your fingers; scratching your head; stating the price of the food or drinks you provide for visitors; refusing to answer letters. We could name many more things, but it is better for you to learn the foregoing first.

**JERUSALEM.**—It is said that the Jews, through the mediation of Sir Moses Montefiore, have obtained permission from the Turkish Government to build a temple on Mount Zion, in Jerusalem, which they intend to make as sumptuous as the Temple of Solomon. In America alone £250,000 have been collected for this purpose.

**DRYING VEGETABLES.**—The best time to gather vegetables intended for drying to serve families in the winter, is when their flowers are beginning to open. At that time they contain more moisture which is so necessary, than at any other time.

**COAL.**—In the year 1705, 600 ships were sufficient to supply London with coal; in 1805 it was necessary to have 4,856 loads, containing about 1,350,000 tons; while in the year 1848, there were 2,717 ships that made 12,267 voyages, carrying 3,418,340 tons.

PURIFYING WATER.—The way to purify water is to sprinkle a little alum on it. A teaspoon will purify four gallons of water, and will drive all the impurities to the bottom.

“BOO.”—The word “Boo,” which is used to frighten children, had its beginning from a barbarian general of that name, namely the son of Odin, who was the cause of fright to all his enemies.

ROBERTS FROM RHYMNEY AND HIS “HOME STROKE.”—Our readers will remember the “home stroke” that the above Reverend gave to the Mormons a short time ago, when he appeared to be more than a conqueror at the pulpits of our land. The stroke did not stop with the Mormons, but it turned back in full force on the giant himself, and knocked him from Rhymney to the North, and from the North to Liverpool, where he is hawking tea for his livelihood, having been excommunicated from the Baptists for transgressions we do not wish to bring to mind.

THE GOSPEL.

THE gospel of Christ has come to us;

Sweet to the ear is its sound;

It brings happiness to the sad;

Hark, hark, one and all.

It is joyful news for our land;

A way has been found to become clean,

Through the virtues of Christ and his blood;

Hark, hark, one and all.

There is baptism for forgiveness;

Let no one be sad any longer;

A way is found to become free;

Hark, hark, one and all.

God gives the gift of the Spirit;

He gives strength to live a godly life,

And to reach blessed Zion;

Hark, hark, one and all.

Why delay, you men, in coming?

There's a fervent call to be had;

You will gain the greatest treasure ever;

Hark, hark, one and all.