

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

JULY, 1850.

[VOL. II.

P S A L M .

COME ye that love the Lord, I will speak of the loving kindness of our God, for his mercies endure forever.

His goodness extends from generation to generation, and all the children of men are benefited.

What tribute shall we render to Jehovah, who reigneth in the heavens, for his manifold blessings and abundant care to the workmanship of his hands?

For those who work righteousness and fear God are accepted of him without respect; they want not any good thing.

He giveth his angels charge concerning them to bear them up in all their afflictions, to save them out of all their troubles, to redeem them from the hand and power of the strong man armed.

As gold leaveth the fire purged from dross, so come up his Saints from the burning, pure and holy before him. More than conquerors are they through him who hath loved them, and given himself for them, and bought them with his own precious blood.

To him the honor and glory, forever.

The words of the Lord do good to the upright at all times, illuminating the mind and filling the understanding with light and intelligence.

A voice of glad tidings a voice of comfort and consolation to the poor and needy.

That bringeth joy to the bosom; that causeth the broken heart to rejoice;

That bursteth asunder the fetters of the prisoner; that breaketh the chains of the captive:

That undoeth the heavy burden of the oppressed; that setteth the bondman free.

A voice of glory and immortality unto all people for obedience unto salvation, for restitution and restoration, for exaltation and perfection.

O give thanks all ye righteous for the free favor of his word to us-ward; a light shining through gross darkness, that pointeth to the law and to the testimony.

For truth hath sprung out of the earth, an holy angel hath looked down from heaven.

He hath committed the gospel fullness; He hath made known the ancient order; He hath restored the old paths;

He hath renewed the everlasting covenant; He hath revealed the stick of Ephraim; He hath brought again the high priesthood of Melchizedek.

He hath sent again the comforter, which leadeth into truth, which sheweth things to come.

The humble rejoice in the words of the book. The deaf hear, the dumb speak, the blind see, and the tongue of the stammerer is loosed.

The lame man leapeth like an hart; the contrite spirit is full of gladness.

The ransomed return to Zion with loud songs with everlasting joy upon their heads.

Sorrow and sighing flee away; the bitter is sweet; the afflicted glory in salvation and are upheld.

The Lord sent quails from heaven; by the side of the waters the sick on their beds reached forth their hands and were fed.

The Gentiles on the rivers saw it and wondered; they beheld the deliverance of our God and marveled greatly.

I will speak of the goodness of God in the assemblies of his Saints; I will tell it in the great congregation.

Let all the Saints rejoice, let the earth be glad, let every creature shout the high praises of King Immanuel.

Let the mountains and hills flow down at his presence, and the solid rocks weep for joy.

Let the desert blossom as the rose, and the wilderness be glad.

Let the rivers and all the waters murmur harmonious anthems to their eternal king.

Let every herb and every tree whisper the voice of peace and love; let the brute creation return thanksgivings to him that sitteth upon the throne.

Let the vast expanse of creation reverberate with Hallelujahs to the great I AM.

Glory, and might, and majesty, and dominion, and authority, and power, and everlasting praises be to him whose name is above every other.

Let all things praise the Lord. Praise ye the Lord.

HARVEY L. BIRCH.

LETTER FROM ABEL EVANS, FROM COUNCIL BLUFFS, IOWA.

Council Bluffs, May 25, 1850.

DEAR BROTHER DAVIS,—I take this opportunity to give an account of our voyage on the waters to this place. We had to wait in New Orleans for a week. Then we began our journey up the Mississippi River, and we arrived at St. Louis in eight days. We had to wait there five days. Then we came on our journey here, and we were on this river twelve days. We came rather successfully along the two rivers, losing but five lives,—one on the first and four on the second. The cholera was among us on the two rivers, and it was the cholera that killed three of the five. It was also in New Orleans and St. Louis. There are 30 of the Saints who are staying to work in St. Louis, that is Thomas Morris, John Morgans of Nantyglo, Morgan Jones, John Hayes, Henry Pelew, Lewis Davies, William Vaughan, together with their families, all alive and healthy. There are 57 of us who came up here, and we received a kind welcome, better by far than our expectations. The Welsh Saints came to see us the night we came to

this place; and the next morning they brought their wagons and their oxen to us to carry all to their houses for free, and they gave us our lodging cheaply. Remember that there is here as good a reception to the widow and the orphan as to anyone else, if not better. All who came with me are staying here except for David Evans and his wife, and some who are going before them. Three marriages have taken place since we came here; and among them one Rogers from Pembroke married Ann Evans from Merthyr. All who had means have taken houses and lands, and the others will be able to do the same before long. It is better for the young people who are there not to covenant to wait for each other when they come here, for it is not a good procedure. It is better for them to get married before or as they get under way. This is important, as is everything else. Ann Howells from Merthyr came here from across the waters without any big difference in her condition; but it was through faith that she came. And all who prophesied her death on the sea were proven false prophets! We would greatly love to see many yet follow us, but it is better for them to come here by the summer or the winter, for they will not be able to work here except in the summer. But they can come to St. Louis by the winter. It will be better for everyone who comes here to remember to keep every counsel they receive on their journey. And those who do this, will come here alive and healthy, when on the other hand those who do not heed the counsel will fall into error.

My regards to you and to brother Phillips, and his family, to my father, and to my dear relatives, and to all the Saints throughout Wales.

Your brother in the new covenant,

ABEL EVANS.

P. S.—The names of those who died are as follows:—William Prothero, Sr., and his wife, from weakness; Edward Vincent and the wife of Charles Vincent; Elizabeth Rogers from Pembroke; the wife and child of John Jones of Pontypridd, of cholera, in the hospital in St. Louis.

LETTER FROM WILLIAM MORGANS.

Council Bluffs, May 26, 1850.

DEAR BROTHER PHILLIPS,—Brother Abel Evans brought his company here on the 23rd of this month; and on his testimony and your

licenses, they were received as regular members of the Welsh branch in Cambria's Camp.

Dear brother, there are some things taking place among the young people, things which are natural according to the custom of the old country but which would be good for them to turn from. One thing is making promises of marriage. My opinion is that it is best to refrain, and that it would be wiser to get married before getting underway, for those who wish to do so. Brother Abel Evans, and myself as well, failed to see that earlier; but he had opened his eyes before coming to the Bluffs and married a lovely girl from near Carmarthen, Mary Jones from Wern Branch. Usually families live better here than widowers; and so, then, those who wish to get married, let them get married, and those who wish to refrain, let them refrain; but let all boys and girls and all widowed men and women leave the old country without making promises to get married. Thus, there will be no danger of breaking promises; and they will come free to a free country and leave those who remain behind free also. That was the opinion of brother Jones also, as I recall, namely to covenant until the emigration. I have performed marriages for eight in this country and expect six or eight again soon.

Our town is like a boiling pot these days, and as full as Merthyr market on Saturday, so that one cannot drive a wagon without stopping along the streets. They are gold people, and they leave some of their gold behind, or you might think so, for flour is six dollars for a hundred pounds, Indian corn is a dollar-and-a-half a bushel, and some have sold flour for three dollars. I was told by Dr. Bennett, a doctor of one company, that there are 4,000 acres of wheat in Illinois with no one to cut it and likely to be trampled by the animals. The Mormons preached the gospel—yes, the Prophet Joseph was the first to proclaim it there, but they did not believe his witness, rather they shouted, "Away with him," just like his Master. It was Mormons who discovered gold in California, and strange how truthful is the witness and how accepted it is by people in general; but there is not a grain more of truth than the testimony of the Mormons in Merthyr with respect to the gospel; but the spirit of the world is running after its toy, namely the root of all evil, and as a result it cannot receive the Spirit of Christ, which is truth and love, glory to God in the heavens, and on the earth good will. Well, good luck to them and their gold.

Let whoever wishes become merchants. We, however, shall build Zion, the city of our God in the Valley of the Mountains; and when the time comes for her to raise her head, her King will come and her glory will envelop her; and at that time the false men will be afraid.

I received ten packages of ZION'S TRUMPET from one of the English brothers who came here with the first shipload, addressed to Capt. Dan Jones. They will be on their way to him before you receive this letter, but not all of them; for after they came to our territory, we judged that we are entitled to a tithe, and we kept two of each package. You see that we are not tithed as heavily as in the old country, according to the law of tithing. We have paid for six months of the "Frontier Guardian," and it is to come across there regularly as it comes off the press. I have seen but one letter from you, nor have I received the TRUMPET monthly as you said; and I do not know whether the "Frontier Guardian" which I sent has been received or not; it is being sent to Merthyr and Dowlais. I received a letter for Elizabeth Thomas, from the county of Glamorgan, and I sent it over last April to the Valley. Let no one be disheartened who has sent letters to the Valley to relatives and to brother Jones, for answers will be forthcoming as soon as possible. I expect to hear from the Valley, from Capt. Jones and the Welsh Saints, between now and the end of June. Brother Prothero from Abersychan and his family are staying in my house at the present time, and they have taken some land in another part of the country and will be going there soon.

Remember me to all the Saints, together with the officials; and may the blessing of God be with you.

Yours in the eternal covenant,

WILLIAM MORGAN.

VERSE TO THE GRAIN OF BARLEY.

(Which a Farmer sang after sowing.)

I buried an old friend,
 He rose to my head a hundred times;
 And I fear, though he is in the earth,
 That he will rise once again in my head.

—*From the Inquirer.*

THE FATHER, THE SON, AND THE HOLY GHOST.

THE SON.

HAVING written our comments in our last issue about the person of the Father, we shall now, according to our promise, write further what we know about the Son, hoping that everyone will keep in mind that we are to be judged by the scriptures, and not by the baseless assertions of the age.

The Son is a separate person from the Father, and possesses, like him, body, parts, and passions; and in all things is a true image of His person, except only that the substance of his body was incarnate, unlike the substance of his Father's body. One is a spirit, the other is flesh and bones. The Son, no more than the Father, cannot be present everywhere, except through the medium of the Holy Ghost. The Son existed in the beginning with the Father, and presently sits on his right hand in heaven.

Nothing is more crazy or foolish than to say that Jesus Christ possesses a body of flesh and bones, and at the same time claim that Jesus Christ is the only true God, "without body, without parts, without sufferings." It is amusing to read the second Article in the Book of Common Prayer, "of the Word, or the Son of God, who was made a true Man," when we remember that the first article says that "the three Persons are of one *substance*," which is substance without a body. We can read the second Article thus:—"The Son (without a body), who is the Word of the Father, (without a body), was begotten for eternity by the Father (without a body), true and eternal God (without a body), of the same substance as the Father (without a body), took human form in the womb of the blessed Virgin (without a body), from her substance (without a body): as two absolutely perfect natures, which are Deity and Humanity (without a body), are joined together in one Person (without a body), they will never be separated (without a body), from these there is one Christ, true God and true Man (without a body), who truly suffered (without a body or sufferings), was crucified, died, and was buried (without a body), to reconcile his Father with us, and to be a sacrifice (without a body), not only for the guilt of original sin, but also for the active sins of men." Again, we can read the 3rd article "about the descent of Christ into hell," "As Christ died for us (without a body), and

he was buried (without a body); so also it is to be believed that he descended into hell"—which is the grave (without a body). Again, in the 4th article, "about the resurrection of Jesus Christ," reads like this:—"Christ truly rose from the dead (without a body), and again assumed his body (without a body), with flesh and bones, and all that pertains to the perfection of human nature; with this he ascended to heaven (without a body), and there he sits (without a body) until he shall return (without a body) to judge every man on the last day." As is understood, the words "without a body," which are in parenthesis, belong to the first Article.

Now, every sensible man must believe that Jesus Christ has a body; and if Jesus Christ is God, then one has to acknowledge that God has a body; and if there is a body, it has parts; and if there are parts, it has sufferings or passions. Yet, those who believe that the Father and the Son are one and the same, must admit that the Father has a body composed of flesh and bones, which the Saints do not believe, because they know that they are two different persons, and differ in the material of their bodies.

But, now, we shall search the scriptures in order to find proofs that the Father and the Son are two separate persons, and not, as many think, that the Father was the spirit of Christ before his incarnation, and that the Son was the flesh he assumed. In John xvii, 5, we read, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This shows that the spirit of Christ existed before the world did, and that another person called the Father coexisted with him, and with whom he also possessed glory before the world existed. Further, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. * * And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the Only Begotten of the Father) full of grace and truth." (John i, 1, 2, 14). The Word, that is Christ, was in the beginning with the Father: indeed he was "the beginning of the creation of God,"*—"the bright and morning Star"†—"the firstborn of every creature."‡

The foregoing proofs are confirmed by what Moses writes about the creation. It is obvious that more than one person is involved

* Rev. iii, 14. † Rev. xxii, 16. ‡ Col. i, 15.

in the task of creating. It is said in Gen. i, 1, "In the beginning God [*Elohim*] created the heaven and the earth." It is generally acknowledged that the word *Elohim* is plural, and that it should be translated Gods, instead of God. If the Hebrew noun *Elohim*, which has a plural ending, were a defective noun, used only in the singular, there would be some excuse for translating it as God, in the singular; but the singular, as the Rev. D. James notes in his "Unitarianism Confuted," as well as the plural of this noun, occurs frequently in the Bible. Reason, therefore, indicates, that if only one Being created the world, that the language used in the Bible is inappropriate, and tends to mislead. But, if there was more than one Being, then the language is as it should be, and would not serve its purpose any other way. The word occurs in the first chapter of Genesis no fewer than thirty times, and everywhere it is in the plural, which agrees with other statements; such as, "God [*Elohim*] also said, Let us make man in OUR OWN image, after OUR likeness" (Gen i, 26). Further, "And the Lord God [*Jehovah Elohim*] said, Behold, the man is become as one of US, to know good and evil" (iii, 22). Apart from this, many places in scripture, in the original language, confirm that there is more than one God, such as in Prov. ix, 10; Mal, i, 6; Eccl. xii, 1; Isa. liv, 5; Psalm cxlix, 2; Job xxxv, 10, &c.; because the names given to God in each of the above places, in the original language, are given in the plural, such as Gods, the Sacred Ones, Creators, Makers, &c. It is reasonable, therefore, that the Father and the Son are meant when it is stated, "Remember now thy *Creators*," &c., as it is in the original language; which agrees with what is in the New Testament. There is no one who does not perceive that God the Father is a Creator; because Paul spoke of turning "to the living God, which made heaven, and earth, and the sea, and all things that are therein." (Acts. xiv, 15). But the scripture says that the Son is also a Creator. "In the beginning," says John, which is the same "beginning" as when the *Gods* created the heaven and the earth, "the Word was with God: all things were *made* through him; and without him was not anything made that was made." And lest anyone suppose that the Word indicates divine wisdom, he added immediately, "In him was life," which

sets him out as a person, more than anything else. But John adds further "And the Word was made *flesh*," or man, and dwelt among the Jews, who saw his "glory, glory as of the Only Begotten of the Father." But how was he able to assist the Father in the work of creation? John the Apostle gives the answer, "And the Word was *God*." Paul also attributes the creation of all things to the same person, by the more usual name of the Son of God:—"Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." Now, here is another of the "Creators," namely the Word or the Son of God.

Having shown from the scriptures that more than one person of the Deity created the world, we can further invoke more positive scriptures to prove that the Son is a separate person from the Father. When the Spirit of God descended upon Jesus after his baptism, a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased" (Matt. iii, 17). Here, therefore, is a person speaking from heaven, while his Son was on earth, which proves them to be two separate persons; and the fact that the Holy Ghost came from one to the other, proves that this too was a separate entity from the Father and the Son. Again, when Christ was being crucified, he said, "Father, into thy hands I commend my SPIRIT" (Luke xxiii, 46). This is proof, the most positive, that a person known as Father existed independently, not only of the flesh, but of the spirit of Jesus which dwelt in the flesh. How could Jesus commend his spirit into the hands of the Father, if Jesus' spirit was not one person, and the Father another? Furthermore, after Christ's ascension, Stephen the martyr, "but he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God: and said, Behold, I see the heavens opened,

and the Son of man standing on the right hand of God." See Acts vii, 55, 56. Stephen saw two persons, one standing on the right hand of the other; which also shows that there are degrees of authority. Again in 1 Cor. xi, 3, Paul says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and *the head* of Christ is *God*." This again confirms the same thing, besides a host of other scriptures which could be mentioned. Do we not read very often of Christ praying to his Father, and testifying that it was the Father who had sent him to the world, &c.? All of this indicates beyond a shadow of a doubt that the Father and the Son are two different people.

But our opponents say that Christ says, in John x, 30, "*I and my Father are ONE*;" and consequently, that it is not possible for the Father and the Son to be two persons as we have portrayed. And also, they can say that Christ is called God, not only in the New Testament, but also in the Book of Mormon; and if he is God, how can we have a Father who is also called God, unless there is more than one God? Now, because Christ said he and the Father were one, the Jews rose up against him, because he was thereby making himself a God. "Jesus answered them, Is it not written in your law, I said, Ye are *Gods*? If he called them gods, unto whom the word of God came, (and the scripture cannot be broken); say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (See John x, 31—36.) It can be seen here that scripture calls even "those unto whom the word of God came," *Gods*, and if so, how much more appropriately can the only begotten Son of God also be called God, without his having to be the same person as his Father? Even though those unto whom the word of God came are called Gods, no one is so foolish as to think that they and the Father and the Son share one person, because Christ says elsewhere of his disciples, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *as we are*." Jesus Christ wanted his disciples to be one with each other, as he was one with his Father; and not only that, but he wished them also to be *one* in him and his Father, as is seen in John xvii, 21. From reading the chapter it emerges that it was through being sanctified and perfected, like the Father and the

Son, that they were all to be made *one*. Consequently, when it is stated that the Father and the Son are one, the meaning is, that they are one in their perfections, attributes, or their nature, but not in their persons; and that is also how one must interpret the unifying of the disciples with each other, and with the Father and the Son. The Father and the Son are one in wisdom, and glory; and Jesus Christ prayed that the disciples might be the same. Now, then, if the unity of the disciples is contained, not in their persons, but in the nature of their power, and their glory, and other attributes, then it must be in this sense only that the Father and the Son are one: consequently, there is one God, and only one, when we speak of perfections and attributes; but there is a plurality of Gods, when we speak of persons and substances.

The Scriptures and the Book of Mormon make it clear that Christ is Father and Son. How, say the objectors, can there be another person who is called Father, when Christ is called Father? We reply, that nowhere is Christ called Father to *himself*, but he is called "*the Father*,"* "*the eternal Father*,"** "*Father of eternity*,"† "*true eternal Father of heaven and earth*."‡ There is no mystery in these phrases, any more than there would be in calling Adam, or any other man with a family, father and son. Indeed Adam is the father of the physical bodies of the entire human race, and indeed he is the son of God through creation: and Matthew calls Adam "*the son of God*."§ Consequently, Adam, like every other man with a family, is a father and a son. Because Adam was the father of the human race, that did not prevent him from being the child of another person known as God: so too, because Jesus' spirit, before it resided in the flesh, was Father of heaven and earth, as he was their Author and Creator, that did not prevent him from having his own Father who was a separate person from himself, as much as every other father and son.

The prophet Abinadi explains this in a splendid manner in a prophecy relating to Christ's first coming: he says, "God himself

* "He that hath seen me hath seen the FATHER,"—John xiv, 9,

** Book of Mormon, second English edition, page 178, † Isaiah ix, 6.

‡ Book of Mormon, second English edition, page 175. § Luke iii, 38.

shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very Eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation," &c.* Here we have the reasons why he was called Father: "because he was conceived by the power of God." Among the great family of spirits, Jesus was the firstborn of every creature." His spirit, being conceived by God's power, came before the creation of the worlds, Father of heaven and the present world, and after that he came to dwell in the flesh, and thus became the Son. He subjected the flesh to the will of the spirit; or in other words, he subjugated his own body of flesh, through which he became the Son, to the will of the spirit which dwelt within him, which was called Father, not his own Father, but the Father of heaven and earth, through his being Author, Creator, and Savior to them. The Father of this creation, by subjugating his tabernacle of flesh to his own will, at the same time subjugated his body and his spirit to the will of *his* Father, who sent him. Thus, Jesus has come as Father and as Son, and at the same time there is another being separate from him, who is *his* Father, by whom he was begotten, and with whom he existed before the present order of the creation.

We believe we have now said enough to prove that the Son is a different person from the Father, and that he is our God and our Father. But yet, we wish everyone to understand that it is not to him that we are commanded to pray, but to HIS Father, in the name of his Son Jesus Christ.

As this subject has once again expanded in our hands, we shall postpone our comments about the Holy Ghost until the next issue, when we hope to conclude our observations.

* Book of Mormon, second English edition, page 175.

THE MORMONS.

[FROM THE STAR OF GOMER FOR JULY, 1850.]

THE FOLLOWING comments, regarding the Mormons, and where they are staying at the moment, were taken out of the American Newspaper, called the *Cincinnati Atlas*; and since it is possibly new to many of our readers, perhaps it will give a certain degree of pleasure to them; only they must be on their guard lest the Editor of the aforementioned Newspaper be somewhat too favorable towards these deceivers, because he does not choose to lay bare the wicked crimes which they committed everywhere they lived in America, and because of which they were driven from one place to the other, like creatures unworthy to associate with reasonable and moral beings. The aforementioned Newspaper says the following:—

“We wish to call the reader’s attention to the Mormons’ new and remarkable situation. Seven thousand of them have got a place of rest in the most remarkable place on the continent of America. Since the time the children of Israel journeyed through the wilderness, or the soldiers of the Cross rushed on Palestine, nothing in history has been so remarkable as the present migration of the Mormons. Thousands of them came from the countries and cities of Europe, to join thousands of others who gathered in the States of New York and New England, to found a New Jerusalem in the far west. They built a temple, and churches, and schools in Ohio; but they were chased away from there, and they built Nauvoo in Illinois. This place became a great city; and twenty thousand Mormons had flocked there. They were attacked again, their prophet was killed, their city was sacked, and their temple was burnt to ashes. Did all these adverse events destroy them completely? No, in no way. Seven thousand of them have settled now on the highest plain of the continent of North America, and it is said that they are in comfortable and flourishing circumstances. Additional thousands are going to join them from Iowa, and thousands of others from Wales. No circumstance as remarkable has taken place in this age.

“The place where the Mormons have now settled, is one of the most interesting on the American continent; and we do not know that there is another one similar to it on the face of the whole

earth. Look at a map of America, a little to the east from the Great Salt Lake, and exactly to the south of the south-western Passage, and you will see, in the southwest corner of California, the high plain on which the rivers in North America spring. It is six thousand feet, and perhaps much more, above the level of the sea, namely the Atlantic. In this lonely corner, in a hidden vale amidst mountains and lakes, the Mormons have settled; and from there stream the great rivers which water and fertilize the continent of America, which have no equals in any part of the world. You can almost throw a stone from the source of the Sweetwater to the source of the Green River. The former flows into the Platte River, and that into the Missouri, and that runs into the Great Mississippi, which flows into the Gulf of Mexico, having watered the land over thousands of miles. The latter, namely the Green River, runs into the Colorado, and the Colorado runs into the Gulf of California, where it mixes with the waters of the Pacific Ocean. The former is 2,500 miles long, and the second is more than 1,500; the two run to tropical states. A little to the north of the source of the aforementioned rivers is the source of the Snake River, which runs into the Columbia River, close to 46 degrees latitude, after a course of 1,000 miles; and a little to the south is the source of the Rio Grande, which, after winding through the country over 1,700 miles, flows into the Atlantic in the Gulf of Mexico. So, it will be found that the Mormons have settled in a very remarkable place; and it seems that they came here as a strong and mighty colony.

“A brother of the Editor of the Newspaper called the Niles Republican, who recently moved to the country of the Mormons, gives us the following account of the crazy speculations of the Mormons relating to the building of a new temple. It appears that this temple is to be a very splendid building. They have enclosed a piece of land 17 miles long and 12 miles wide, with a wall of earth, which is eight feet high, and four feet thick. Cities are to be inside this wall; and the tower of the temple is to be 600 feet high, so that it can be spotted 80 miles in every direction.”

[The appearance of the previous piece in the *Star of Gomer* causes us a bit of surprise; for when has it ever come out with anything so impartial? But let all “be on their guard lest the editor of the aforementioned Newspaper be somewhat too favorable towards these deceivers!” Let everyone have plenty of prejudice and animosity against the Saints, and then there will be no harm in reading it! Let everyone believe that it is all deceit, and then no one will be led astray! Let everyone understand that it was not “atrocious crimes” of the American Christians, to persecute the Saints, destroy their cities, kill their prophet and their brethren, ravish their women, burn their houses and their temple; rather that along with all the other evil they did was their godliness!—ED.]

LETTER FROM FRANCE.

Boulogne-sur-mer, June 20, 1850.

DEAR BROTHERS W. PHILLIPS AND J. DAVIS,—I started from town on the 14th and arrived at London on the 15th.

On the 16th I spent the day happily with my friends in Albert Square. Present was brother J. Taylor, one of the Twelve. Needless for me to describe him; you well know that his name is blessed in the sight of God, and held dear by all his Saints. He testified many times that the people of Wales are good people—among the best he has ever known; and he will never forget their kindness and their efforts on behalf of the mission on the continent. In this letter he wishes to send fond regards to all of you, wishing for the Lord to bless you and grant all your desires according to the wealth of his grace in Christ Jesus.

In the same place I met for the first time brothers Pack and Bolton. The latter is quite well-versed in the French language; and with respect to form and appearance, manner and attitude, so similar to dear Bro. Capt. D. Jones, that I cannot help but perceive an entire portrait of our dear brother, while brother C. E. Bolton is present. In their midst also was the minister of the French Protestant Church in Havre, who first believed the gospel in France after questioning me in detail for eleven hours.

In a beautiful hall full of dear brethren, I was comforted throughout the day in many ways; at times through hearing the wondrous descriptions of the glory, success and strength of Zion in

the regions of the north, in Euphrata; other times through listening to the sweet sounds of the lovely music which was being played by brother Bolton. There was a very lovely contest between brother Taylor and one of the young sisters on the piano, but it must be admitted that the nimble fingers of the young damsel won the day. Brothers Bolton and Taylor, several times, entertained us with the songs of Zion, to the point of making our hearts leap with joy, and the biggest sorrow was to have to leave this meeting. The gentleman, minister of the French, went with me to the door of brother Bray, Gloucester street, where I was lodging, then he went back to his own lodging.

Sunday, the 16th, at 11:00 in the morning, I met with brothers Taylor, Bolton, Cutler, &c., on the platform of the large and beautiful hall on Theobald's Road. I preached with brother Bolton to a lovely congregation and hosts of officials. At two, in the afternoon, after I began the meeting with prayer, brother Hyde and I confirmed two beautiful, gentle lasses members of the church of Jesus Christ, L. D. S., by administering the ordinance of the laying on of hands to receive the gift of the Holy Ghost; then brother Taylor arose and spoke for nearly two hours about some teachings which broadened our understanding and gave comfort to our hearts. The gentleman from France was on the platform by brother Taylor's side throughout the day. At seven, in the evening, brother Taylor preached splendidly; there was authority in his speech and he made the unmindful to tremble, and the honest in heart to leap with joy.

Monday, the 17th, the French gentleman met me in the morning and we went five miles to Albert Square where at 11:00 o'clock brothers Stayner and Piercy were ordained as missionaries to France, and brother Bowring as a missionary to Ireland. Their wives who were present were blessed in the name of the God of Abraham, Isaac, Jacob, Joseph and Hyrum, for their courage in willingly allowing their husbands to go according to the counsel of God to labor in his vineyard in foreign countries. No doubt *Martha* is blessed also.

Brothers Taylor, Bolton, &c., started with me at seven, Tuesday morning, toward Boulogne; we had a lovely voyage; we landed at this large city at six in the afternoon; and brother Taylor set foot on the land of France for the first time. Nature was smiling while the

servants of God, in the name of their Master, took possession of the country, which contains over thirty-four million inhabitants. Success to the godly mission, say all of God's Israel, Amen.

In the next letter, I shall give a full account of our endeavors, our labor, and our success. In the meantime, greetings to all my brothers and sisters, and fellow officers in Wales, those who have found favor with God, and who will be blessed in the midst of their brothers and sisters of other kingdoms, after all have met, happily and with beautiful countenances, on the mighty mountains and the fruitful regions of Ephraim. May all the Saints pray for us.

Yours in Christ,

WILLIAM HOWELL.

ZION, AND THE AIMS OF HER INHABITANTS.

WHEN Zion is built,
By God through faithful witnesses,
Then shall they see their King,
In all his gentle glory.

The journey's long to Zion,
With bitter tribulations;
But blessed are they who suffer frowns
And lies from evil men.

God promised, without a doubt,
His servants in days gone by,
A place prepared for his children
To find peace in the latter days.

Over oceans and mountains
They emigrate in thousands,
From South and East, and distant North,
To the West they come in throngs.

The Saints are dear to Jesus,
And so he wants to fetch them;
They go with a song to dear Zion,
Where they will be glorified.

A spring will be opened there
To wash as white as the snow,
Old sinners of every sort,
Who once lived prodigal lives.

The Lord has made a promise,
 To all the people, in Zion,
 To make a feast of fatted calves,
 And the finest wine that flowed.

Blessed be the pure in heart
 Inside the walls of Zion,
 And likewise be the merciful,
 And the gentle peacemakers.

Within our walls there dwells not,
 A man who falsehoods speaks;
 They're rooted out of sacred soil,—
 Of this there is no doubt.

Apostles will be found there,
 And pastors and teachers too,
 Elders and prophets together,
 And visionaries also.

Their purpose is to perfect
 The Saints, and keep them alert
 To watch and pray with voices raised,
 Lest Satan come to harm them.

One body has Christ Jesus,
 One spirit to direct it;
 One Lord as well, and just one faith,
 One baptism withal.

The horses' bridles will bear
 Holiness for the Lord's name,
 When God's knowledge and his gifts,
 Are complete through all the lands.

Great will be their rejoicing,
 At the wondrous restoration,—
 When the lamb and wolf together,
 Lie down with the leopard.

There the praise will be so sweet,
 From Jesus' saints most dear,
 They'll join in song with heaven's host,
 Amen, amen, to that.

REPRESENTATION OF THE DISTRICTS IN THE BRITISH ISLES,
FOR THE HALF YEAR ENDING JUNE 1, 1850.

<i>Conferences</i>	<i>Br. A. S. Eld. Pr. Tea. Dea. Cut. Died Emi. Bap.</i>	<i>Tot.</i>
Cheltenham	20	0
Manchester	30	1
*Bedfordshire	21	1
Liverpool.....	14	0
Warwickshire.....	20	1
Isle of Man	3	0
Glasgow	26	0
Norwich	14	0
Newcastle-on-Tyne....	18	1
Lincolnshire	13	1
†London.....	42	0
‡Herefordshire	22	0
§Staffordshire	16	2
Derbyshire.....	14	0
Leicestershire	5	0
Hull.....	6	0
South Conference.....	17	0
Sheffield	29	0
Bradford.....	15	0
Edinburgh	22	1
Clitheroe	10	1
¶ Southampton.....	5	0
Galloway Union	2	0
¶ Wales 11 Districts .	110	3
Birmingham	18	0
✠ Preston.....	8	1
** Channel Islands	5	0
Ireland (no report)	—	—
Total.....	536	13

* Added to this district, from January, were the Luton, Eddlesbro, Flamstead, Hemel Hempstead, and Studham branches.—See the London District note. † As of January, the Luton, Eddlesbro, Flamstead, Helem Hempstead, Studham, Southampton, St. Heliers, Gorey, First Tower, and Haverdepau branches have been turned over to this district, according to the decision of the Special General Conference in Liverpool on the 5th of January.—See STAR, No. 2, Vol. XII. ‡ As of January, there were added to this district twelve branches, which had been part of the Welsh church.—See the note for the representation of Wales. § This district contains the former Macclesfield District.—See the Account of the Special General Conference, in the STAR, No. 2, Vol. XII. ¶ Formerly of the London District.—See the note for the representation of London. ¶ As of January, twelve branches were taken from the Welsh church, containing about 450 members, and they were transferred to the Herefordshire District, according to the decision of the Special General Conference, on January 5.—See the Account, STAR, No. 2, Vol. XII. ✠ No account from Preston since January. ** This district contains the St. Heliers, Gorey, First Tower, and Haverdepau branches, taken from London—See the note for the London representation.

NAMES OF THE PRESIDENTS.—William Booth, Cheltenham; William Gibson, Manchester; John Spiers, Bedfordshire; Glauf Rodger, Liverpool; Alfred Cordon, Warwickshire; John Lyon, Worcestershire; John Kelly, Isle of Man; J. Clements, Glasgow; Thomas Smith, Norwich; William Speakman, Newcastle-on-Tyne; Lorin Babbitt, Lincolnshire; Thos. Margetts, London; C. H. Wheelock, Herefordshire; J. D. Ross, Staffordshire; Lewis Robbins, Derbyshire; ditto, Leicestershire; James M'Naughtan, Hull; Geo. Halliday, South Conference; J. W. Cummings, Sheffield; James Marsden, Bradford; C. Dunn, Edinburgh; William Moss, Clitheroe; T. B. H. Stenhouse, Southampton; John Kelly, Galloway Union; Wm. Phillips, Wales; J. H. Flanigan, Birmingham; G. D. Watt, Preston; W. C. Dunbar, Channel Islands.

SUPERSTITIONS.

MANY people wish to see superstitions abolished, without considering what a superstition is. A man can believe there is a God, and that his word is truth; he can believe that Jesus is the Son of God, and that it is our duty to draw near to God in prayer in the name of his Son;—yes, that task can also be completed, still without our having anything other than a superstition. There is no reason to doubt whose belief is superstition, one only has to look whose religion is based solely on belief, with no knowledge, and then one can see where superstition is held, and by whom; for, wherever there is faith, there is belief; and wherever religion is based on faith, there is superstition. Although many say their religion is not founded on faith, but on the New Testament, do they not believe that the New Testament is true? Oh, yes, everyone knows that. Well, then, that is religion based on belief or faith; and so, those who embrace it, like the Athenians of old, are superstitious. And thus those whose whole religion is based on faith, are very unwise when they shout out in their prayers, saying, “Oh, Lord, let all the world’s superstitions be cast into oblivion,” unless they have had enough of their own religion. But I think many of them pray thus in all conscience, and that God to some extent listens to their prayers, by sending his authorized servants to the field with the gospel as testimony—since the adherents of superstitious belief obey them in their thousands throughout practically the whole world, and since these receive evidence of the existence of God, the changeless nature of his word, and their own approbation in his sight.

Georgetown.

T. H.

 QUESTIONS AND ANSWERS.

1. Is it wisdom for priests or elders, when they are preaching before someone else, to go on for as much as an hour or an hour-and-a-quarter?—*H. E.*

No, very little wisdom is shown by such men. A sermon of that length, unless there are special circumstances, is too long for a meeting by itself. If there must be two to preach in every meeting, it is better for the first to make people ready for the second, and then

he should do his best to convince them. But we are not so ceremonial as to think it necessary to have two, and only two sermons, in every meeting; for under many circumstances one is better.

2. If I were to hear some doctrine being taught, which seemed to me to be false, would it be a transgression for me to tell others about it?—*B. E.*

We answer in this way: When a brother or sister hears something strange being taught, and they fail to agree, it is their responsibility, not a transgression, to ask the higher authorities about such teaching, in order to determine the truth; but one should never ask anyone else, lest they be led astray. If the stream seems dirty, it is better to search for the cause, by going along back to the source. No one should be led astray, while there are apostles and pastors in the church.

3. If baptism is truly necessary in order to enter into life, why did Christ tell the young man who had kept all the commandments from his youth, "If thou wilt be perfect, go and sell that thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, and follow me" (see Matt. xix, 16—22,) instead of telling him to be baptized?—*T. J.*

The young man "had great possessions;" and because of that it was easier for a camel to go through the eye of a needle, than for such a one to enter into the kingdom of God, with his riches on his back. Keeping the commandments was good, but keeping the wealth was bad. The apostles said, "Behold, we have forsaken *all*, and *followed* thee; what shall we have therefore?" Jesus answered them, "Verily I say unto you, that ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Christ considered it unnecessary to mention baptism to the rich man, before mentioning to him about denying himself, picking up his cross, and following Him. The apostles had left everything, and after that they *followed him* in the REGENERATION, namely baptism; and if the young man had followed Christ, he would no doubt have been baptized as were Christ and his apostles. Christ knew that it was not baptism, rather wealth, that was the obstacle for him to

receive "treasure in heaven;" and for that reason, he mentioned to him nothing else but the obstacle. Had he not gone away sorrowful, but sold his possessions, he would have known that "follow me" included baptism in water, and several other things.

4. Since it is said that it is true that Joseph Smith was a deceiver, and that his only objective was to get money from people, I would like to know how big an estate was left after his death?—*Ifan*.

Answer; where there is no estate to be had, there is no commotion concerning it. If Joseph had been a wealthy scoundrel, he would have received plenty of fair play; but since he possessed no treasure except what was in his clay vessel, he had an end like the good, poor men before him.

SECTARIANISM IN A FUNERAL.

Ystradgynlais, July 13, 1850.

DEAR BROTHER DAVIS,—I am writing to you to inform you of that which happened on Pelican Road, in the village of Ystradgynlais, on Thursday, the 11th of this month. A young man by the name of Phillip Phillip, who is a member with the Saints, and in a mournful situation because of the death of his mother, had desired me to preach at her funeral. I told him that I was quite willing to do that if I could be left alone by the people, who had threatened to stone me if I came near the place. They announced during the week that Mr. P. Griffiths, Alltwen, was going to preach there also. P. Phillip was willing for his sisters to allow this, on the condition that I be allowed to preach with him. I went up with Elder D. J. Jones to the house where the dead body lay. There were around the house from one-hundred-and-fifty to two hundred people, Independents and Methodists. I went into the house respectfully, taking off my hat; but before I had time to sit down, P. Phillip's sister, daughter of the deceased, got up and ordered me out of the house, grabbing hold of me and swearing told me that I was not wanted there. At this point all the people were stirred up, picking up stones, and they were ready to stone me and spill my blood. The main persons in this persecution were four members of the Independents and one with the Methodists. They dragged me out of the house. Then

I asked them if they had respect for Jesus Christ and the gospel; and they answered that they had not requested Jesus Christ, or my sermon, but Mr. Griffiths only. I said that I had not asked to preach, if Mr. Griffiths was not willing. The reverend said, that if he were to preach, that no one could do that with him. When that came out of his mouth, the people shouted, "Well done, Mr. Griffiths." They sent to the Ynyscedwyn furnaces to fetch a fighter to defend him, and to destroy the Saints; but none came in time for the commotion. I walked in a gentlemanly fashion with some of the elders and the Saints, in the funeral, toward Sardis, for that is the name of the chapel in that place. The reverend preached there from Luke x, 42; and he said, in the course of his sermon, that hundreds of Jews believed when they saw Lazarus resurrected, and that it was not reasonable for anyone to believe, unless they saw the thing. Now, that is a little of the history of Christianity in Ystradgynlais, and you may do with it what you wish.

Yours humbly,

EVAN WILLIAMS, *Skiwen*.

[The reverend is to be commended for not preaching with the Saints; it is better for darkness to be alone, than stand next to the light. As for the stones, there is nothing that suits the pious sectarians better, because it was with stones that their brethren stoned Stephen of old. The reverend desired faith to come through seeing, instead of hearing; but an evil generation seeks a sign, and a good generation only receives it. "If any man will do his will," said Jesus Christ, "he will know of the doctrine," or, in other words, he will receive a sign of the truth.—ED.]

CONFERENCE MINUTES.

EAST GLAMORGAN CONFERENCE.

THE above conference was held in the the Cymreigyddion Hall, Merthyr, on the 7th of July. Present were President W. Phillips, Dr. Levi Richards, Capt. C. H. Wheelock, Elder J. Davis, T. Pugh, W. Henshaw, T. Giles, E. Edwards, and several others. After opening the morning session, the President arose to exhort the Saints to be

obedient to the highest priesthood in their midst, and he taught the officers to be subject to one another, according to their groups. He taught also the responsibility of obeying what a man of God may say, in this age, as well as in earlier times; for he does not speak as the sectarians, rather "thus saith the Lord." Then the representations were read as follows:—23 branches, 2 high priests, 147 elders, 98 priests, 112 teachers, 57 deacons, 158 baptized, 46 cut off, 3 died; the total, 2186. Then after recommending that we sustain all the authorities of the church, brother Henshaw addressed the Saints, which was done in an organized and brief manner. He was followed by brother Wheelock, who greatly resembles Capt. Jones in many ways. He said that he knew that the same Spirit that rested on the Saints before him, and which he felt on the mountains of Israel, was that Spirit that subjects every false spirit. All the persecutions left his memory, when the powers of the world to come rested on him; and he said in closing, that the cheerful countenance of the Saints proved to every honest man that they were new creatures in Christ. Then brother Pugh, in his customary eloquence, addressed the congregation briefly, and he said that it never entered his mind that he would experience such delight on the earth as he felt in this gathering.—In the afternoon, after the president addressed the singers, he called on Dr. Levi Richards, who addressed the crowd in an eloquent manner. He said that the best *life preserver* on the journey to Zion, is our keeping of all the commandments God has revealed through his servants. He also said that there was not enough light in the world to show the darkness, before the angel came to Joseph Smith with the everlasting gospel, which brings life and purity to light; despite that, there were a few men of sterling good sense before that, such as Lord Byron, who said that all the religions of the world were but games of children. Then after brother Pugh had addressed the crowd in Welsh for a while, brother Wheelock was called, and he showed how Jacob was blessed, and the way he went to a far country, and the better promises he received on the way. He said that if a man would keep the commandments, he could strive with him as he did with Jacob, although he could meet with many tribulations afterwards. He exhorted the Saints to be generous, and

to remember the promises of God, which he would give back an hundred fold.—Then the president showed the responsibility of the Saints to strive to sell the books of Capt. Jones and others.—In the evening the English separated and went to Georgetown, where brothers Henshaw, Wheelock, and Richards preached effectively, about several principles; while among the Welsh, brothers E. Edwards, T. Giles, T. Pugh, and President Phillips, spoke very appropriately.—The following afternoon, about 1300 gathered to have tea in the Cymreigyddion Hall, which had been gloriously decorated with green leaves and flowers; and between the wonderful singing, and everything else that was found there, anyone would be inclined to believe that he was in Zion. Before departing, brothers Richards, Phillips, Wheelock, Davis, Pugh, and Henshaw spoke on several subjects, and extraordinary teachings and happiness were received. Also brother Wheelock sang splendidly, together with the singers.—Wm. Phillips, president; Henry Evans, scribe.

MONMOUTHSHIRE.

The quarterly conference of this district was held, in the Town-hall, Tredegar, on the 14th of July. Represented were 14 branches, containing 63 elders, 32 priests, 31 teachers, and 18 deacons; 42 baptized during the last three months; died, 3; cut off, 19; total, 598. A branch was organized in Sirhowy and Dukestown. The meetings were overflowing with Saints and listeners, and lively with the Spirit of God. At two, President Phillips and his Counselor Davis visited us, and we received strong and compelling teachings from them in English and Welsh; and at six, President Henshaw, Newport, arrived there; and through it all, we had much joy through the influences of the Spirit of God. The next day, a tea party was held in Ebbw Vale, where talks were given on the occasion by brother Phillips and others.—Thomas Giles, president; David Jones, scribe.

DENBIGHSHIRE.

The conference for Denbighshire was held, in Abergele, on the 9th of June, in which brothers Thomas Pugh, Eliezar Edwards, and several elders from different places, were present. It was decided to sustain all the authorities of the church across the earth, especially

in Wales. It was decided that brother John Parry be released as president of the Abergele branch, so that he might be more free to travel throughout the district, and that Edward Parry was to preside in his place. It was decided that brother William Parry be a counselor in the district. Remarkably entertaining meetings were held throughout the day.—John Parry, president; William Parry, scribe.

CARMARTHENSHIRE.

The conference for this district was held in Carmarthen, on the 14th of July, when 17 branches were represented, containing 76 elders, 30 priests, 24 teachers, and 18 deacons; baptized, 30; cut off, 17; died, 2; total, 645. It was decided that a branch be established in Llangadog, and that brother John Evans was to preside over it, where there are presently two elders, and 12 Saints. Much teaching was received from President H. Williams, and brothers Dr. Levi Richards, Thomas Pugh, E. Williams, Swansea, &c. It was decided also that brother Benjamin Jones was to be a traveling elder throughout this County from now on. Fervent and wise talks and effective teaching were received throughout the entire conference, to strengthen and sustain all the officers, especially in the council held Monday morning. Further, an excellent *Tea Party* was held Monday afternoon, and all the Saints were happy and contented. The conference was ended by having two sermons from brother Pugh in Welsh, and brother Dr. L. Richards in English which were heard by many listeners; and may the blessing of heaven follow that which they focused on.—Howell Williams, president; Isaac Jones, scribe.

ANGLESEY.

This conference was held, in Caernarfon, on the 14th of July, when four branches were represented, containing 10 elders, 8 priests, 2 teachers, and two deacons; baptized 15; total, 83. We had an extremely good assembly, and just judging from the cheerfulness of the congregation, we could gather that they were all pleased. Brother Wm. Evans, from Merionethshire, together with other brothers, had visited our conference.—We are confident that God will crown our labors in the future with great success, to the glory of his holy name, and the benefit of men.—Thomas Morgan, president; Wm. Isaac, scribe.

MISCELLANEOUS.

JULY.—This is the warmest month of the year: the normal average temperature is 61 degrees. In these parts this month can be considered the most important, since to a great extent its temperature regulates the ripening of the crops, that is, it determines whether they will be early or late; and in our climate this is especially important in judging their worth. The Flora is in its glory this month. The greatest appearance of flowers in the entire year takes place in July in this climate. At the same time our small fruits are in their fullness,—cherries and strawberries at the beginning, and followed by currants, gooseberries, and raspberries, in all their varieties. At the beginning of the month barley and oats show their spikes; and in good seasons some barley is sometimes cut before the end of July; but it is quite rare that any other grain is ready for the scythe before August. A great many fruits of the gardens come to perfection, such as early cabbage, turnips, peas, beans, lettuce, &c. Early potatoes also make their appearance, but they are not ready until the next month.

TURN THE OTHER CHEEK.—We know of someone who did this. After being hit on one cheek, he turned the other cheek; and after he had suffered a hit on that one also, he then thought he was free to retaliate, which he did by kicking his enemy in the stomach!

BOW OF THE COVENANT—When he was alive Joseph Smith said that no one needed to fear a general famine while they could see the rainbow in the clouds. That was a sure sign of the time of sowing and reaping; but, he added, when the bow disappeared, or when it could not be seen, look for famine and hardships. Who has seen the bow during 1850? We have not; but we desire to see it. But let no farmer slacken his hands in sowing, though clouds, ice, cold, and drought throw their darkness over your present expectations. Do your duty, and trust in wise and compassionate Providence to bless your labor.—*Frontier Guardian*, May 15.—[We have seen the bow again this year, no matter who has not seen it, and thank goodness for that.]

KNOWLEDGE soon turns to folly, when good sense ceases to be a guardian to it.

IDLENESS.—Idleness is the womb or source of all evil; for it destroys and wastes the wealth and virtues we already possess, and prevents us from getting the ones of which we are destitute.