

# ZION'S TRUMPET,

OR

## Star of the Saints.

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### KEEP A RECORD.

THE servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favor or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were weighed in the balances concerning this matter, I fear that many of us would be found wanting. "He that loveth me," says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation.

If every Elder had, during the last nineteen years, kept a faithful record of all that he had seen, heard, and felt of the

goodness, wisdom, and power of God, the Church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than the ears of their neighbors? This negligence on the part of the servants of God ought no longer to exist. We should keep a record, because Jesus has commanded it. We should keep a record, because the same will benefit us and the generations of our children after us. We should keep a record, because it will be very helpful for the general history of the Church. Every case of healing, and every miracle which Jesus shall perform through any of his children, should be faithfully recorded, without any coloring on anything. The plain simple facts should be given, not from hearing anyone say it, but from actual knowledge. The names of the persons healed, the witnesses, the disease or sickness, the time and place, and all other things connected therewith. Let the conference presidents see that the most peculiar cases are recorded in the Register of the branches also; and send the most remarkable happenings to me for publication.

Only six persons, namely, Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in the first age of Christianity. No unbeliever or person out of the church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true: they alone have testified as eye witnesses. If this church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousandfold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses who have seen

miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witnesses? How do we believe that the lame man who sat at the beautiful gate of the temple was healed? We believe it because Luke, the writer of the Acts, says so. He alone has recorded the fact. As a question of the same kind,—how shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God, like Luke, has made a record of it. The lame man of whom Luke speaks, has given the world no record of the miracle wrought upon him; but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the Church has handed down a testimony to the miracle wrought upon the lame man: but the editors of papers, and persons unconnected with our Church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

The proofs which this church exhibit in favor of the divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day are a proof to the infidel that the promises of our Savior in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that the day of miracles is past. The fulfillment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs and have a form destitute of the powers.

Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence.

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### CRITICS OF THE "TRUMPET."

The TRUMPET is often berated by people,  
 Who want to find in it some tale now and then  
 Of a minister who's fierce for a penny,  
 And also is eager for drink.  
 And another one says, as though taking umbrage,  
 I'll not take the TRUMPET—it talks of tobacco,  
 I'd rather be left in peace by all and sundry,  
 And sit contentedly, smoking.  
 No, no, says the third, with the blackest of looks,  
 Tobacco is filthy—it's as bad as the beer;  
 But myself I would like some more conversation,  
 And a little contention and noise.  
 Hush, hush—I believe there's enough agitation  
 Among the denominations, replied some farmer,  
 With a bellowing shout, Describe California,  
 And then I won't create any fuss.  
 Thereupon a wise man takes a critical look,  
 Starting to speak and clearing his throat—  
 There are too many things that nobody wants,  
 Appearing in the papers, it's clear.  
 Yes, yes, says some poet, all of the readership  
 Is complaining, for the want of some verses;  
 With these we'd be entertained as a family,  
 Composing is a wonderful thing.  
 Yet another wants tales of the lands and the work,  
 The prices of sheep, of pigs, and of horses;

Because he can't have them, this rascal starts frowning,  
 And his anger boils over at times.  
 And some fool or another says just what he thinks,  
 That what he expects is to hear the whole lot;  
 And so I declare, they cannot be satisfied,  
 If one were to go to such trouble.  
 As for me, I send up a prayer for the Editor,  
 That he may be helped by the Spirit of the Lord,  
 So that thus he may truly bring wisdom and strength,  
 To the Saints throughout Wales forthwith.

*Georgetown.*

T. H.

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### BENEFIT OF BIBLES TO THE PAGANS.

WILLIAM—Good morning to you, Thomas. I wish you had been in our chapel last night, when our minister spoke of sending Bibles to the Pagans. O, how we felt as we listened to him. I'm sure, had you been there, that you would remain no longer with the Saints.

Thomas—Well, let's hear what he said; perhaps he has something worth listening to. I used to listen to many of the Independents talking about the pagans.

William—He said that Christians in this country have a great obligation to send the Bible to be among the pagans, in their own language, so that they may know, as we do, about the way of life. He indicated that thousands each year are swept to the other world, deprived of the holy volume; and he said that we ought to appreciate our privileges, for having so many Bibles, and also feel sympathy for the pagans.

Thomas—So that is what he said, was it? It is true that the Bible is good and useful to everyone, but where were you commissioned to translate, publish, and distribute the Bible to the pagans, or to anyone else? The commission was given to preach the gospel to all the nations, but it was not given to you, rather to the twelve apostles; but no one was commissioned to translate, and to distribute bibles! If you want to follow the apostles, leave the whole thing alone, and only preach the gospel. The Bible is not the gospel, for it was not until

long after the gospel began to be preached, that many of the Bible's contents were written. The Bible cannot save anyone; only the gospel, which is a "treasure" in "clay vessels," can save. Surely the Bible is a great obstacle to your missionaries and others among the pagans.

William—How in the world can the Bible be an obstacle?

Thomas—Because nearly everything it says is completely contrary to what your missionaries say. While the missionaries say that sprinkling from a vessel is how baptism is to be done, for babies and everyone, and that it is not for the remission of sins, nor is it of any great importance; the Bible testifies "And they were baptized of him in the Jordan, confessing their sins," which children could not do; and "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." While the missionaries say that it is foolishness to lay on hands after baptism, the Bible testifies that two of the apostles had to go down to Samaria to lay on hands, before they could receive the Holy Ghost. While the missionaries say that signs follow no one except the apostles, the Bible testifies, "And these signs shall follow them that believe." While the missionaries say not to expect spiritual gifts, the Bible testifies that they should be "coveted." While the missionaries say that the Spirit is not given now in its enlightening gifts as before, the Bible testifies that the promise of that is "to all that afar off," and it says, "But the manifestation of the Spirit is given to every man." While the missionaries say that there is no need for apostles and prophets, &c., the Bible testifies that those have been set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." While the missionaries say to send for doctors to go to the sick, the Bible testifies in favor of calling to him the elders of the church. In fact, whatever the missionaries say, the Bible is sure to contradict them; and the pagans, if they can read, are more foolish than the animals, if they believe the Bible and the missionaries. It would be best for the missionaries to print their profession of faith, and leave the Bible to the Saints, the only ones who are united with it in all things.

William—Well, indeed, Thomas, meeting you was the best luck I have ever had. Farewell now; we shall be brothers before long.

## MORMON PROVERBS.

THE lamp of the universe, which is suspended in heaven, is the best and cheapest of all the lamps in the world.

The wise man chooses this one before any other; but the fool sleeps while the morning sun shines, and lights a lamp after it has set.

This is the same as cutting material from one end of a piece, and sewing it onto the other end to make it longer.

He who sleeps when the sun shines, and lights a lamp when it does not, is disregarding God's lamp, and taxing his eyes and his purse for nothing.

Diligence goes hand in hand with godliness. It is an honor to be a farmer, for such is our Father who is in heaven. It was He who first planted on the earth.

It is also good to be a tailor, because our Father in heaven was the first tailor on this planet. He made garments for Adam and Eve, when they were young and inexperienced; and thus he clothed them.

It is also good to write, because our Father in heaven was a writer. He wrote with his own hand on the stone tablets.

Building ships, temples, and houses, is also godly; because God was a master of all these crafts. It was he who gave the pattern of the first ship to Noah; and he was the chief builder of Moses' tabernacle, and Solomon's temple.

The wise man follows his plans; but the fools build synagogues according to their own ideas.

The mystery of untruth, and deceit, is great; but truth is self-evident, and easy to perceive.

"Truth is the knowledge of things, as they are, as they were, and as they will yet be."

Every truth is independent in its own field. Its laws are all-powerful, eternal, and unchanging.

"Knowledge, or the light of truth, was never created, and indeed can never be created."

Truth is light—light is spirit—spirit is life. Truth, light, and spirit,

are the law of life and action, through which everything is governed, and through which they move and have their being.

Truth justifies.

Truth sanctifies.

Truth purifies.

Truth elevates man to the throne of heaven, and crowns him with eternal life and governance in the presence of Jehovah.

Truth comes to man through sublime knowledge; through the voice of God, through the ministry of angels, and through the holy Spirit of prophecy and revelation.

In all your earnings, gain truth, because this will give you eternal life, and crown you with wealth and honor, which will not disappear eternally.—*From the Frontier Guardian, July 11, 1849.*

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### SHOWER OF FLESH AND BLOOD.

WE extract from the "Fayetteville Carolinian," for the 9th of March, the following paragraph relative to a phenomenon recently witnessed in North Carolina:—"We received, on Wednesday, the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—"On the 15th February, 1850, there fell, within 100 yards of the residence of Thomas M. Clarkson, in Sampson county, a shower of flesh and blood about 30 feet wide, and, as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lungs, brains, and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.) children were in it, and ran to their mother, exclaiming, 'Mother, there is meat falling!' Their mother went immediately to see but the shower was over, but there lay the flesh, &c., all over the ground. Neil Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of his children was about 150 yards from the shower, and came running to the rest, saying he smelt something like blood. During the time it was falling, there was a cloud overhead, having a red appearance, like a wind cloud. There was no rain. The above you may rely on; and by Mr. Holland

you have pieces of the flesh, which are reduced by being kept so long. Yours, &c., T. M. C.' The piece which was left with us has been examined by two of the best microscopes in the place, and the existence of blood well established; but nothing was shown giving any indication of the character of the matter. It has the smell both in its dry state, and when macerated in water, of putrid flesh; and there can scarcely be a doubt that it is such."

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### THE FATHER, THE SON, AND THE HOLY GHOST.

Having had the intention several times, we are now led to write our views regarding the Father, the Son, and the Holy Ghost, so that everyone may know our opinion on subjects which seem so confusing to many. These three have a very close relationship with us; and we should know something about them; for one is a Father to us, the other a Brother, and the third is another Comforter. It was in the name of these three that we were baptized, and that we were led out of the kingdom of darkness to the kingdom of light; and now, having received the Holy Spirit, according to the promise, we can know what it is, and through this Spirit we can say that the Christ who was on earth is the Son, and that the Father is that glorious person on whose right hand Christ sat in heaven. These three are not one; for the Father himself is one, and the Son one, and the Holy Ghost one; and so three times one is three, and no more or less. The Father and the Son are two different people; and the Holy Ghost is a substance which emanates from the Father and the Son. Nevertheless, in many things, these three are one, as the scriptures show; and it can be said that the Father is God, the Son is God, and the Holy Ghost is God; and the three are substantial Gods. But for the sake of order, we shall look at the three under different headings, starting with the first, which is—

#### THE FATHER.

Everyone believes that the Father is God, and that the scripture is true that says he is a Spirit: but many claim that a spirit is an insubstantial thing, while we believe that the only insubstantial thing

is nothing. The Father is a substantial being. The material of which he is composed is entirely substantial. Even so, this material is in some regards quite different from the materials with which we are most familiar; and in other aspects it is exactly the same as every other material. The substance of his body fills a space just like any other material; and it possesses hardness, length, width, and depth, like all other materials. The elementary materials of his body cannot occupy, at the same time, the same space as is occupied by some other matter; and the substance of his person cannot, any more than any other substance, be in two places at once. Also, he needs time to move from one place to another. It matters not how fast his movements are, time is essential to all movement, fast or slow. He differs from all other matter in the excellence of his powers, since he is all-knowing, wise, and possesses the power of self-propulsion to a much greater extent than nature's coarsest materials. God's being a Spirit does not make him insubstantial. "Insubstantial being" is a contradiction; and insubstantiality is only another name for nothing. A spirit is as much matter as what is known as oxygen or hydrogen. He shares many properties with any other matter. Chemists have discovered about sixty sorts of materials; and each one possesses some properties which belong to the others, and some properties which relate to themselves and are not possessed by the others. Now, no chemist, when categorizing his substances, would presume to say, This substance is useful, but this substance is useless, because it differs in some aspects from the first. He would call them all useful, even though in some things they would differ greatly. So, a substance which is called spirit is useful, even though it differs greatly from other materials. It is only an addition of another element of nature more powerful than any discovered so far.

Since God is a Spirit, and the scripture says, that a spirit has no flesh and bones, many think that the Father is not a substantial being; but it is the same to think that a house or a rock is not substantial, because they do not possess flesh and bones, as to think that. A spirit can be in the shape and form of a man, visible, and tangible too, without having flesh and bones. It seems that flesh and bones are the difference between man and spirit; as we can understand from what

Jesus Christ told his disciples, when they thought he was a spirit.

Although a spirit is substantial, it seems it possesses powers to spread and confine itself as it wishes. It is certain that a baby's spirit is as big as an adult's, but it spreads and confines itself to correspond to the body. Christ's spiritual body, when he was seen before his incarnation, appeared to be the size of a man; but when he was born of the virgin Mary, his spirit must have been restricted to the size of a baby, and afterwards expanded with the body, until it reached its previous size. But despite showing this ability even more clearly, we find in the scriptures that seven spirits were able to reside in the body of Mary Magdalene, and a legion of them in another man. After the legion had been driven out of that man, it seems they expanded so much that were able to enter every pig in the whole herd, and lead them over the cliff into the sea. It seems reasonable from this that the various particles of a spirit are not so attached to each other, that they cannot go into and come out of a body, by arranging themselves in the most advantageous manner. The particles of a spirit must also be much thinner than the particles of common materials, for them to be able to penetrate in between them, as it seems they do in the human body. Salt or sugar, because their particles are finer than water particles, are able to permeate between them, without making the water any more.

But now, we can proceed more directly to look at the person of the Father, as we promised, since we have to some extent shown what a spirit is. And to begin with, we shall hear what the Book of Common Prayer says about God, or the Father. The first article states as follows:—

“There is only one true living God, eternal, without body, without parts, without passions; of infinite power, wisdom, and goodness; Maker and Sustainer of every visible and invisible thing. And in the unity of this Deity there are three persons, of one substance, ability, and eternity; the Father, the Son, and the Holy Ghost.” The Church of England has not, any more than ourselves, shown our scriptures, to prove the accuracy of our assertions. That remains undone, and we think it will remain undone forever, as far as the Church is concerned, because it is quite a difficult task; but we shall

endeavor to produce scriptures to confirm and prove our statements, since that is an easy enough task.

So, we shall search the scriptures, to see if there is any basis for believing in a God “without body, without parts, without passions,” or else, any basis for believing that he is a God who has a body, parts, as well as passions or emotions. In Gen. i, 27, it says, “So God created man in his own image;” which shows that if God was without body or parts, man would be the same, as he had created him in his own form and image. But lest anyone follow the example of the serpent, here, to explain, the scripture can explain itself. In Gen. v, 3, one reads, “And Adam lived one hundred and thirty years, and begat a son in his own form and image, and called his name Seth.” Now, Seth must have been in the form and image of Adam, in the same sense that Adam was in the form and image of God. It is not some moral image that is intended, rather a physical image; because Adam and Seth are spoken of in the same way. If reference is being made to Adam’s morality before the fall, when he is said to have been created in God’s form and image; it is not that which is referred to in relation to Seth, because his father had fallen from his moral state before he was begotten. Another thing which proves that God has a body and parts, is that Christ is “the very image of his person,” after his incarnation as a man. (See Heb. i, 3) This shows that the Father is a substantial person, and that the Son is the express image of that substantial person. Jesus Christ has a body and parts, as well as passions; and God must have these too, otherwise Jesus Christ could not be in the express image of His person. It is true that there are heavenly bodies and earthly bodies; but their image is similar. Christ was in the form and image of a man after his resurrection, as well as before his crucifixion; and he looked so much the same after his resurrection, as before, that his disciples could easily recognize him, when he ate with them.

All God’s appearances to Abraham, were sufficient to prove that he had a body, parts, and passions, like a man, if nothing else proved that. In Gen. xviii, the Lord is said to have appeared to Abraham, in the company of two angels, on the plain of Mamre. The Lord was walking towards Abraham, and he ran to meet him; then he

commanded Abraham to bring water to wash the feet of the Lord and the angels; and he ordered cakes, and a “good, tender calf,” and butter, and set them before them; “and they,” says the scripture, “ate.” “And the men rose from there, and looked towards Sodom; and Abraham went with them, to accompany them.” “And the men turned from there, and went towards Sodom: and Abraham stood again before the Lord;” “and the Lord went away when he had spoken to Abraham.” Now, if there were no substantial bodies, how in the world could their feet be washed, &c.; and how could they eat veal and cakes? But, says someone, their bodies were borrowed ones. That can easily be allowed, when it is proven from scripture, but not before: it would be the same as saying that Abraham too had a borrowed body. But let us not be misunderstood about these bodies: we are saying that the Lord has a substantial body, as does every other spirit; and that a body can be substantial, without having flesh and bones. The Lord is often, in the scriptures, called “a rock,” “a fortress,” “a tower,” “a shield,” &c.; but no one has seen him appear in the form of such things, but only in the form of man.

Perhaps it will now be argued that the apostle John says, “No one hath seen God at any time” (John i, 18); and that it is therefore pointless to produce examples from the Old Testament to prove the contrary. Indeed, God has also said to Moses, “There shall no man see me, and live,” which confirms the above saying. But if the relevant scripture is read (in Exodus xxxiii, 18–23), it can be seen that Moses asks the Lord, “I beseech thee, shew me thy glory;” to which the Lord replied, “Thou canst not see my face: for there shall no man see me, and live;” and he also said, “Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my GLORY passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen,” which is to say in its glory, of course; for verse 11 says that the Lord, before this, spoke to Moses “face to face, as a man speaketh unto his friend.” Still, there is also another occasion in scripture, which sheds much light on the above matter, and shows that God is visible, and that he has a tangible body like a man. That

occasion was, Jacob's struggle with God. In Gen. xxxii, 24—30, we read that Jacob struggled with a man, until dawn, in order to get a blessing from him; and that he asked the man's name, who answered, "Wherefore is it that thou dost ask after my name?" "And he blessed him there. And Jacob called the place Peniel: because I saw God face to face, and my life was spared." Jacob did not know at first that he was struggling with God, although he could see him; but having asked for his name, and having been blessed by him, he understood who was in his arms, and he saw God face to face; but it does not seem that he saw his glory, particularly the glory of his face, otherwise he could not have escaped alive; for one cannot see his face in its glory, and live. One cannot see God in any way, unless a man possesses the priesthood of Melchizedek, which confers the right to associate with God face to face, like Moses. Moses often stood in the Lord's presence; but if the people had done that, they would have fallen dead before him; for they could not look upon the face of Moses, when he came down from the mountain, let alone look upon the face of God. God has the ability to hide his glory when he wishes, and show only his person; and we do not remember now that anyone but Moses has seen God in his glory, and it was not without great care that God showed himself in that way to him, lest he die.

It can be seen, by now, that God has a body, parts, and passions, like man; and that he can hear, speak, eat, walk, &c., and is able to be angry or to love. But God being in the form and image of man, or rather man being in the form and image of God, does not make God like man in all things. No, for God possesses superior powers to those of man: not only can he walk, but also fly from one place to another in the sky, according to his will, as is seen in Gen. xvii, 22; xi, 5; xxxv, 13. But it is obvious that men will become able to move like that through the air, as Enoch and Elijah did, through their faith. In the resurrection after possessing spiritual bodies of flesh and bone, like the glorified body of Jesus Christ, hosts will fly up into the sky to meet the Lord.

To try to prove that God has no body, but that he is something that is everywhere at the same time, and invisible and imperceptible

to all men, reference is often made to David's words in Psalm cxxxix, 7—10—"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me," &c. Now, David is showing that God's spirit, and not he himself, is present in all places. The Spirit, as we shall show later, can be in many places at the same time; and it can be said about it, quite correctly, that it is omnipresent, although the same particles are not omnipresent. But more of this later.

Also, in order to show that God is in more than one place at the same time, many refer to Deut. iv, 39—"The Lord he is God in heaven above, and upon the earth beneath: there is none else." That is the same as saying that Victoria is in more than one place at once, because she is Queen here in England, and over in Ireland. The Lord is God everywhere; but that does not prove that he himself is present everywhere at the same time. That is contrary to reason, and contrary to scripture. Thinking that God fills everywhere at the same time, is the same as thinking that the kingdom of God is within man's heart! Many imagine that. Before every man could possess God's kingdom, God would have to arrange more than one kingdom; because the king, officials, laws, and subjects of one kingdom would go into the heart of one man! We have heard some too, when arguing for God's omnipresence, saying that he is present in the heart of the drunkard, the thief, and the adulterer, the same as in the heart of the Christian. That was quite consistent, if God is such a one; but where is the scripture which explains that? The God of Abraham, Isaac, and Jacob was not such a one; he ascended and descended, and was the size of a man; he ate, spoke, and traveled around the earth. This was not an insubstantial God, for Jacob struggled with him for a long time, and had the opportunity to learn that there was a substantial and tangible body. The people who worship an insubstantial, formless, body-less, invisible, indiscernible God, are more foolish than infidels. The wise men of our country should be ashamed that they have become so mad. Even the pagans are much

more sensible: their gods are similar in some things, such as size, material and manner; but as for the God of religious folk in this country, he is everything and nothing. There is no cause to fear that anyone will draw a picture of the sectarian god; but as for the God of Israel, the people were so capable of making a picture of him, that God himself had to forbid it definitely, lest they worship his image, instead of the true God.

Having said more than we intended about the Father, we shall postpone commenting on the Son and the Holy Ghost until the next time.

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### SPECIAL GENERAL CONFERENCE, AND THE VISIT OF THE APOSTLE J. TAYLOR TO WALES.

ON the 9th of this June, a special general conference was held, in Merthyr Tydfil, to welcome here the visit of Apostle John Taylor, according to his promise a few days ago. The conference was opened, in the Cymreigyddion Hall, at eleven, by President Phillips, with a song and prayer. Then after he had instructed us effectively for some time, the news came to the hall that the Apostle had come in by train, and that he would soon be present in the hall. In the meantime, brother Davis read, in Welsh and in English, the representation of Wales since last Christmas until the 1st of June, which is as follows:—

<i>No.</i>	<i>Districts.</i>	<i>Br.</i>	<i>H.P.</i>	<i>Eld.</i>	<i>Pr.</i>	<i>Tea.</i>	<i>Dea.</i>	<i>Cut.</i>	<i>Died</i>	<i>Emi.</i>	<i>Bap.</i>	<i>Total</i>	
1	East Glamorgan..	23										2	
2	West Glamorgan .	18										1	
3	Monmouthshire ..	14										0	
4	Carmarthenshire .	17										0	
5	Pembrokeshire .....	11										0	
6	Cardiganshire .....	4	0	12	9	2	3					1 1 0	
7	Anglesey .....	4	0	10	6	1	1					7 1 0	
8	Merionethshire .....	5	0	12	7	1	1					8 0 1	
9	Breconshire .....	5	0	10	4	2	4					16 0 4	
10	Denbighshire .....	4	0	11								14 5 6	
11	Flintshire .....	5	0	12	9	3	1					6 0 2	
Total .....												110	3

[There are 15 branches, containing about 450 members, that have been transferred from Wales to the Herefordshire District, in England, since the previous Representation, which lowers the total.]

Then, at about twelve o'clock, after Apostle Taylor presented himself on the stage, the Saints sang the "Welcome Hymn," which brother Davis had composed for the occasion. After that, the President called on the Apostle to address the people, which he did something like this:—

"I have not," said he, "come here to show myself, rather to enlighten you. I am glad to be in your midst once again; and I can say that I have seen many faces since I was here before, and have traveled over 17,000 miles. At that time, I left my home, if the wilderness of Council Bluffs can be considered a home, in the company of Orson Hyde and P. P. Pratt; and by revelation, the three of us came to this island, to reform the church; and since that time I am happy that a great deal of work has been done. Now I come to you from the Valley, to go to another nation. On the way here I met with your dear Capt. Jones, within a few miles of the Valley; and he and his company were quite high spirited. They sang a Welsh hymn, and the other apostles and I were greatly pleased, and we blessed them. Capt. Jones is a good man, and we have good men here as well; the Spirit from within me bears witness to that. I am happy to see this congregation, and I bless you in the name of Jesus Christ. We all suffer together in every situation. Some say that persecution is difficult to suffer; but that should not bother us at all, for it is through sufferings we gain our perfection. Perhaps the early disciples were perfected. Persecution has never harmed us; no, it has not; nor has it harmed the church; for each time the Saints were persecuted out of their confines it was all for the good. In the state of Missouri, before the apostles were sent to this country, the Saints were cruelly persecuted, and their possessions were destroyed; and after gathering up what they could of what was left, the Saints escaped to another place. Many suffered greatly as a result; I saw them in every kind of hardship. But instead of that turning to their detriment, everything turned to their good; and even though some lost their lives, yet they died in the Lord. The Lord can do with us as he wishes—either keeping us down, or lifting us up. It was to Nauvoo, in Illinois, they came after that; and although their losses were great earlier, they soon came into possession of a better city and country than the one

they had before. There they received everything that pertains to the privileges of a city. They succeeded greatly in that place, until their city surpassed all others in Illinois, and their temple was a building without its equal in the state. By then everyone respected them, and sought their favor. But soon a second time, the enemies took occasion to persecute them because of their religion, until Joseph and Hyrum became martyrs at their hands. The Saints had the power to conquer, but yet they did not do so; for they preferred to flee to the mountains, leaving all their riches behind—farms, &c., more excellent than anything that can be seen in this country. The apostles knew about California before Joseph was killed; for I myself, as Dr. Levi Richards knows, had composed a song about “Upper California,” during that time. Nauvoo was only a stopping place as it were for a season; we had received information about another country, and the Lord showed us the place. At the time of this latest persecution, the enemies were completely convinced that Mormonism was finished, but soon they came to know otherwise. All they did turned out for good, although we left families as dear as the families of the Welsh Saints. God has showed that he is our God. Well, how is it with the Saints who have arrived in the Valley? have they been destroyed? Oh, no; rather the world says they are a good and respectable people, for they have succeeded. Thus they always behave whenever the Saints succeed, but it is completely opposite when they are persecuted. I myself was greatly respected as I came here through the States—there was no need to say more than that I was coming from the Valley. The world loves us now, because they think, perhaps, that we know something about the gold. Well, are the Saints poor now, after all the persecution? No, not at all; for they are blessed an hundred fold. They have excellent valleys, enabled to raise every kind of corn, such as Indian corn, wheat, barley, oats, rye, tubers, and every kind that can be raised in this country, and many things also that cannot be raised here. Also, they have a Provisional Government, containing a governor, a secretary of state, senators, judges, &c., and representatives in the Senate, in Washington, trying to obtain acceptance into the Union, as a state or a territory. If we get our wish, and is very likely we will, we will have a territory twice the size

of England, Ireland, and Scotland together. If we get a state, we will be able to choose a governor, and all the other necessary officials, together with making our own laws; but if we get a territory, the President of the United States will choose everything, unless it is organized otherwise, and we are allowed to govern ourselves. Every state maintains its own government; but it is Congress that pays for the government of each territory. We shall have one or the other, and I hope we get the best. The press is now working in our favor, and indeed there are many gentlemen doing the same thing.—I can also say more about the Valley, that it is a good place to raise sheep; and I intend, upon returning, to take a Welsh shepherd with me [when brother Howells said, ‘Take me, brother’]. When the Saints first went there, the animals were practically worked out, through suffering hardships, and it was necessary to kill many of them; but now the rest, although pitiful at first, are nice and fat. We have a city about two miles long, and about one-and-a-half miles wide; and the streets are 44 yards wide, so there is no reason for people to trample one another as they go by. Land there is about 5s. per acre; and there are already several good farms, mills, &c.; and two other cities are being built. The Saints there had a scarcity of work clothes at first; but before long, hosts of gold seekers came by, and sold their clothes to the Saints, because they could no longer carry them. They were cheaper there than they could be bought in St. Louis. They also had other goods there, which were of great benefit to the Saints, instead of the bit of gold dust they had gathered. In short, the Saints possessed all necessary things—everyone getting sufficient, with the occasional person who was too lazy to do so. I have never seen anywhere such good-looking people as the Saints in Salt Lake City. Now, their task is to go forward; and all who seek a garden or a house, must plant them and build them, and not expect a miracle. Everything, then, is good; and all shall have the privilege of putting their diligence to work. There is no one in the Valley who works to get money; for if they do something for me, or for anyone else, they will do it for nothing, instead of receiving their pay. There is no hope for anyone to be helped, if he does not work in some way or other. There are many who wish to go to the city, but they should

remember that many things must be done first; one must learn the A, B, C, first, and then learn to read. It took me a long time to learn to spell '*baker*.' We must first be refined like the iron in the furnaces there; for there are some as if they had too little religion, and others as if they had too much. The impurities must be removed. We remember how Job was refined; when he was in the furnace, the bad was boiling out of him. Not everyone recognizes the good metal, when the impurities boil to the surface; but if the surface is removed, one can see the good metal in his purity. Thus, we must be purified like the metal, and in the end suffer the heavy blows of the blacksmith's hammer. I wish to do as God wishes, and go to Zion after having plenty of time in the furnace to boil out the bad. I do not believe in a long face; I do not think that everything is good wherever such an attitude exists. If one's heart is good, that which comes from the mouth will show that. The religion of Jesus Christ makes men happy and prosperous; and if there are any of the Saints who wear a long face, &c., there must be something missing there. All who follow good principles, can say all that is on their mind. I have the same gospel to preach now, as was preached in former days; and all who do according to the gospel are brothers. I do not wish for anyone to bow down to me, but I wish for all to hear my message. Respect your presidents, and do not say anything against them; for there is one who watches all your deeds. The officers have been directed to administer fairness in every branch and district, so there is no reason for anyone to be hurt. Now, I end, by blessing you all in the name of Jesus Christ. Amen."

Then, after voting to uphold the authorities of the church, and singing, the meeting was ended with prayer by Dr. L. Richards.

At three o'clock, since there was no other place big enough, the meeting was opened in front of the Marketplace, by President Phillips, with singing and prayer.

Then the Apostle was called on to address the numerous congregation that had come together. He wished to be excused from wearing his hat. The most important thing he had to say was concerning the kingdom of God. Many are desirous of having the truth, but they are ignorant concerning the way to do so. Truth is

eternal, and all just principles are true. He was led some years ago to ask why there were so many different opinions about the salvation of man; and then he endeavored to search out what Jesus Christ and his disciples had said, and he came to understand that what was true at that time, should be true now—that truth must be eternal as was God himself. John the Baptist of old preached baptism for the remission of sins; and Christ and his disciples also preached the same, adding that signs would follow the believers, &c.: the same thing was preached by Peter on the day of Pentecost. And now, is it possible that the truths under scrutiny, are still true in this age? There is no doubt that they are. If anyone were to ask him, as was asked to Peter on the day of Pentecost, he would answer as he did—“Repent, and be baptized, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost,” &c. Through obedience to the above things, men will receive the gospel, together with all its gifts and blessings. Then he hastened to show what is the gospel, and that it existed before the heavens or earth were formed. It was not appropriate for John to have testified that he saw an angel flying with the “eternal gospel,” if it had not existed before the coming of Christ. And if it was darkness that existed in the days of Moses and the prophets, when such intelligence was given, he would shout for God to give the darkness to him, instead of the light possessed by the numerous religionists of this age. Then he showed what Enoch, Noah, Abraham, Moses, &c., did, and proved that they all had the eternal gospel. In the time of Moses, the law was added to the gospel, because of transgressions. He understood the law to be more of a curse than a blessing; “which (said Paul) neither our fathers nor we could bear.” After that Jesus Christ came to free his people from the law, and to preach the eternal gospel in its primeval simplicity, and he revealed further his wish to his disciples. Through this gospel the servants of God, from faith to faith, have attained great things—as great as being caught up to the third heaven. It was necessary for all who administered the ordinances of the gospel, to be set apart for that. Christ ordained twelve apostles, through revelation, to administer in all things pertaining to the gospel; and he gave them power to bind on earth that which was bound in heaven. They also received power

to forgive sins, by baptizing men for the remission of sins; and by administering in the name of Jesus Christ, God was binding in the heavens that which was bound on the earth. No one can be called except by revelation; and if no new revelation is given, except the scriptures, those preachers who deny revelation, could never have been called by God, unless they show their names in the scriptures. Then he showed a great deal concerning the Melchizedek priesthood, and its authorization to administer in time and in eternity. He then referred to Joseph Smith, and he testified that he was with him in his life and in his death, and he knew that he was a good man, and that he was a servant of God. He (Taylor) had not come in his own name, but in the name of Jesus Christ; and he was not boasting in any teaching or wisdom, but rather in that which he had received from God. He showed the special duty of being merciful to all, and to do good. Then he left his blessing on everyone, and ended.

Then Dr. Levi Richards arose to confirm the testimony of brother Taylor about Joseph Smith, and he said that he (namely Taylor) was the man who received four bullets in his body, when the prophet and his brother were killed.

After singing "Hail to the prophet," the meeting was ended with prayer by brother Howells.

At half past six again, in the same place, the meeting was opened with singing, and with prayer by brother Giles.

Dr. Levi Richards arose to describe what is truth, and the necessity of having it; and he was followed by brother Howells, in Welsh, about the presence of the Apostle, to the satisfaction of all.

Then brother Taylor arose, and spoke concerning the way he was convinced by P. P. Pratt; and the duty men have to be prepared to live, and not to die. What is death to us, while we are in possession of the treasure that casts out fear? It is merely like a moment's sleep. After that he spoke of the preexistence of spirits, taking as an example that of Jesus Christ, who was with the Father before the morning stars were heard to sing; together with many other things. He also mentioned the triads which testify in the heavens and on the earth, and he soon finished, having done a good day's work, which will be talked about for a long time.

Brother Richards closed the meeting with prayer.

Monday morning, at half past ten, another meeting was opened, with song and prayer, by Howell Williams, in the Cymreigyddion Hall.

After brother Howells spoke for a while, in Welsh, of that which the Apostle preached the day before, and he showed that one of the sermons of John Elias prophesied that only in America would there be deliverance in a future time.

Brother Richards arose to comment on the condition of the church in Wales, and throughout the world; and he said that the Saints should throw out everything that causes dissention about the language, country, &c., and regard everyone as equal.

Then brother Taylor arose, and he said that he knew that the officers who were present were good men, and that they are teaching correct principles; and that the Welsh Saints are "good-hearted fellows." He was a citizen of the world, and loved every nation; and if there was any nation that wanted to be more than the other, that was to be proved by its good works—that was the only difference that should exist, and none other. And if anyone wanted to become great, let him consider himself an infant; or if he wanted to become rich, let him give to the poor, and he will receive an hundredfold. He showed the necessity of searching for knowledge in books, and by prayer and faith; and the necessity of distributing Welsh and English books. Then he said that the priesthood is the government that is on the earth and in the heavens; and he declared that he could govern this kingdom more effectively than is being done, and with less expense, if the people would listen to him. Then he mentioned the Emigrating Fund, and the necessity of striving in its behalf, and he concluded, after giving more happiness of the gospel to the Saints, than they had ever before had.

Then President Phillips showed, very effectively, the responsibilities of the Saints to read and circulate Welsh and English books, and strive to save every nation alike; and he encouraged the officers to strive to go out and preach.

After that, the Apostle sang his song about "Upper California," in a very excellent manner; and he explained that we should not

think that all nations should go to Jerusalem every year to worship; because there would not be sufficient space for the inhabitants of this island there, much less the inhabitants of all the earth. The thought is, that representatives of every nation are to go there yearly, in the name of the people.

Then, after the President showed the responsibility of the Saints with respect to the mission to France, Italy, &c.; brother Taylor sang his beautiful song "The Seer," until fulfilling the measure of our happiness for a time; then, as he prayed, he commended us all to God, and the conference ended at about two.

This conference will long be remembered, and the company of our dear brother. Monday night, he preached in Cardiff to a numerous congregation, and he left the following night for Bristol, in order to start toward France in the company of brother Howells and others.

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#### THE LATEST WELSH EMIGRANTS.

THE ship "Josiah Bradlee," which sailed from Liverpool on the 5th of February, reached New Orleans on the 18th of April, after a very pleasant voyage. Elder Thomas Day, president of the company, has sent a letter to the Star, in which he says that everyone is healthy and happy, the Welsh and the English. One of the Welsh died, namely the daughter of Hannah Hughes, Llanelli, 10 months old; and four were married, namely Lewis John Davies, from Glamorgan, to Sarah Roger, from Pembrokeshire, on the 24th of February; and John Carver to Mary Eames, from Herefordshire, on the 10th of March. He reported that they were ready to go up along the river, under the guidance of brother M'Kensie; and we hope God will bless them during the remainder of their journey, as he had done until then. Our dear brother Abel Evans has no doubt written also, wherever his letter may be. We saw his handwriting in a letter to Pontypridd, which is a sign that everything is well, except the loss of his letter.

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#### QUESTIONS AND ANSWERS

1. IS IT in accordance with the Saints' principles to use musical instruments in worship?—*Tomos.*

Yes, it is quite in accordance; and the God of the Saints is quite familiar with them. Musical instruments are a great help in singing praise. When the instruments take care of the tune and the tempo, the singers can think more about the content of the song, as well as about its object; but, when devoid of instruments, they care more about the voices and the timing, than about the praise, which should be paramount in everyone's eyes. The instruments led the way with king David, and the praise followed.

2. What are your thoughts on the explanation given by the June "Editor" on Acts xix, 3? The explanation is as follows:—"Unto what then were ye baptized? Unto John's Baptism,' namely unto the substance of John's baptism. That was To the *Revival*, or *To him who was Coming*. The baptism of the Pentecost was to The Revival and Forgiveness of Sins. They were baptized to this without any distinction as to whether they were baptized to the Baptism of the Revival only, or not. The post-Pentecostal name or dispensation for Christ, was *the Lord Jesus*. He was not called *the One who is coming* as such. 'We have not so much as heard whether there be any Holy Ghost,' was the meaning of their answer; i.e. Whether he was *received*. They had heard from John that he would one day come."—Your comments on the above explanation will be welcome.—*Morgan Edwards*.

Our view is that there are many things in it which are hard to understand. "Unto John's baptism," and "To the substance of John's baptism," are very confusing words. We know what "Unto John's baptism" is; the answer is that those twelve were baptized with the same sort of baptism as John the Baptist performed. But the meaning of "the substance of John's baptism," is beyond our understanding. It is clear that everyone baptized by John received a complete baptism, and the substance too, if there is such a thing; for having finished baptizing with water, John announced that there was one coming after him, who would baptize with the Holy Spirit and with fire. Now, if there was substance to the first baptism, apart from water, there was also substance to the second baptism, apart from the Spirit. John was reforming and making "people ready," it is true, when he baptized them for the forgiveness of sins; and no proof has been given that anyone baptizing after John, performed an invalid baptism. The baptism of Jesus Christ, and that of some of his disciples, was an

example for all to follow. No one John baptized would say, "We have not so much as heard whether there be any Holy Ghost;" for he informed everyone about it. Why could the twelve in Ephesus, if they had been legitimately baptized, not receive the Spirit the same as those on the day of Pentecost? They must have been baptized by someone who knew nothing of the Holy Ghost; because John certainly testified to everyone about the One who was coming to baptize with the Holy Spirit. Of course, Paul had to baptize them a second time, before they could receive the promise; and that too is what must be done with those who have been baptized illegitimately in the present day, before they receive the promised "gift."

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### CONFERENCE MINUTES.

#### PEMBROKESHIRE.

THE conference for this county was held, in Haverfordwest, on the 19th of May. Represented were 11 branches, containing 15 elders, 9 priests, 6 teachers, and 4 deacons; cut off, 8; emigrated, 13, total, 179. Three elders were called, four priests, and two teachers, because several have moved. It was determined to uphold all the authorities of the church.—J. Morris, president; Daniel Williams, scribe.

#### FLINTSHIRE.

The conference for the above county was held in the town of Flint, on the 12th of May, when five branches were represented, containing 12 elders, 9 priests, and 4 teachers; 5 were cut off, 2 were received by letter, 1 was released, 5 were baptized; total 83. Three were called to offices, and exceptionally good meetings were held, in which several of the brethren preached very effectively.—John Davies, president; Thomas Green, scribe.

#### MERIONETHSHIRE.

The Merionethshire conference was held, in Machynlleth, on the 20th of May, when brother William Evans was sustained to be president. Five branches were represented, containing 12 elders, 7 priests, 1 teacher, and 1 deacon; 5 were cut off, and 4 were baptized; total, 75. Elder Thomas Pugh preached about building the kingdom of God, very effectively.—William Evans, president; David Roberts, scribe.

MISCELLANEOUS

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**JUNE.**—In the middle parts of our island, June is usually a cold-dry, summery month. The days, despite that, are at their longest; and although this month is only the third in temperature height, yet its dryness and evaporation reach the most extreme point. June here resembles May in more eastern climates. Since the leaves now are verdant and fully opened, and the corn and hay fields are in their loveliest clothing, this is the time the face of nature appears the most beautiful. Toward the end of the month, we can see wheat producing spikes, the rose blooming, the barley ripening, and the harvesting of hay beginning. The normal average of the temperature is 57 degrees. During the month there are many shrubs and bushes flowering, so that the gardens usually appear in all their glory. This is also the time when the weeds plague the gardener the most.

**SALT.**—The salt obtained in the Great Salt Lake in California, is better than any that is known, for salting butter, meat, &c. This is the strongest salt discovered until now. Three barrels of water make one of salt.

**LONG PRAYERS.**—If Peter, when he was trying to walk on the waters to go to his Master, and when he was about to sink, had prayed as long as many in these days, he would have been at the bottom almost before getting through the preface.

**DOCTORS.**—Someone has said that doctors are the nutcrackers which angels have to pull our souls out of the shell around them.

**ONE OF THE BELIEVERS.**—When someone said to the Apostle J. Taylor that he was a false prophet and a deceiver, he answered, "Are you, then, one of the believers?" "Yes, I am! no doubt," said the man. "Well, it is with you, according to the words of Jesus Christ, that the signs are to follow, is it not?" He immediately became silent.

**VIRTUE OF THE NAME MORMON.**—Apostle Taylor told quite a funny, little story here about the above name. It seems that some of the Indian tribes are quite friendly with the Mormons, because they have acted kindly toward them. Lately, when one of the gold seekers was passing through them with his wagon, he met a large number

of them, and he thought that it was all over for him, since there was hostility between them and everyone except for the Mormons. But, anyway, one of the Indians came toward him, saying "Mormon." Then it occurred to the stranger to say "Mormon" in answer, supposing that the Indians spared everyone with that name. The result was, that he received great respect and help from them; and the man decided, since the name was so virtuous, that he would become a Mormon himself, as soon as he was able to reach the Valley.

THE WAY TO DESTROY A CHILD.—1. Let him have his own way. 2. Allow him to spend all the money he wants. 3. Allow him to go wherever he wants on the Sabbath. 4. Give freedom to him to keep bad company. 5. Do not insist on an accounting from him as to how he spends his afternoons. 6. Do not give him anything to do.

SIGN OF A GOOD MAN.—The man who has no enemies is practically no good at anything. He is made of stuff so easy to manipulate, that everyone tries his hand on him. The complete man, who thinks for himself, and speaks his mind, is sure to have enemies. They are as necessary to him as fresh air.

LOVE.—At the age of three we loved our mothers; at six, our fathers; at ten, holidays; at sixteen, our clothes; at twenty, our sweethearts; at twenty-five, our wives; at forty, our children; and at sixty, ourselves.

THE WEALTHY MAN.—It was said of one wealthy man—"Poor thing! he struggled day and night until he was forty years old, to accumulate his wealth; and ever since then he has been watching over his food and his clothes."

#### THE SHEEP OF CHRIST.

The sheep of Christ know his voice,  
 And his "signs" they acknowledge;  
 The world cries out that these are the wolves,  
 Because they know nothing of sheep.