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PREACHING TO THE SPIRITS IN PRISON, AND BAPTIZING FOR THE DEAD.

SINCE denominations of the age have manifested their views on the two above topics, it would not be unprofitable, perhaps, for us, in the name of the Latter-day Saints, to do so also, regardless of the persecution that will come about as a result. We consider that the Welsh are sufficiently mature, by now, to receive our views about preaching to the spirits in prison, together with baptism for the dead. Many opinions have been offered, and have been received; but very little light, until now, has been shed on the above obscure topics.

Before placing the preaching and the baptism under scrutiny, let us read that which Isaiah says (lxi, 1,2), “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison* to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” Furthermore, we can also read the following quotations:—Psalm cxlii, 7—“Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.” Psalm lxxix, 11,—“Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those

* One can understand, to some extent, what kind of place is the PRISON, or hell, by reading the parable of the rich man, in Luke xvi, 19—31.

that are appointed to die." Psalm cii, 18—22—"This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Isaiah xlii, 7,—“To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” Isaiah xxiv, 22,—“And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

Now, after Jesus Christ came to the world, according to that which was prophesied about him, his message related to many classes of men, and his main purpose was to bring all of them from the kingdom of darkness, into the kingdom of God. Although men vary in their circumstances, yet he had but one gate or door, through which all, from every place, could come into the kingdom of light; and to show that, he said, “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” It is not possible for anyone to climb in any other way, else he is counted a thief or a robber. At the time Jesus spoke these things, he knew that his work was to preach good tidings to the meek, to bind up the brokenhearted, “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” He knew that there were spirits in prison from the time of Noah, for their disobedience, and he knew that he needed to proclaim to them the opening of the prison. Every prisoner is a sinner, but that does not mean that he cannot pay his debt, unless his sin is unpardonable; but if his sin is unpardonable, he will not be forgiven in this world or in the world to come. (Matt. xii, 32.) We know of no one who has proved that the antediluvians committed the unpardonable sin, and that it will be impossible to have their sins “blotted out when the times of refreshing shall come from the presence of the Lord” (Acts iii, 19). That forgiveness will be given in the world to come, has been determined by Jesus Christ, in clear and understandable words, so that no one can successfully pervert them.

Having said as much as that, we shall quote the words that are found in 1 Peter iii, 18—20, those which proclaim that Jesus Christ will preach to the spirits in prison. The words are—“For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” This quotation shows clearly that Christ, while his body lay in the grave, went to the world of the spirits, to proclaim liberty to the captives, and the opening of the prison to them that were bound. Jesus Christ himself also proves that he went to the world of the spirits, namely paradise (not heaven, as some suppose), on the day he was crucified, in which he said to the thief—“Verily I say unto thee, To day shalt thou be with me in paradise” (Luke xxiii, 43). If it was heaven that was meant by this paradise, then Christ was not sure of his subject when he said, “today” to the thief; for he said to Mary, on the morning of the third day, “Touch me not; for I am not yet ascended to my Father,” which, of course, is in heaven. We must say that Christ was mistaken, or else he admitted that paradise and heaven are different places. We prefer to believe Jesus Christ, that he went to paradise, to the spirits, on the day of his crucifixion; and to heaven, to his Father, after his resurrection, as the scriptures testify. Besides this, there are phrases in the sermon of Peter, on the day of Pentecost, that prove beyond every argument, that the soul or spirit of Christ was for some time in “hell,” or spirit prison. Peter says the following—“He (namely David) seeing this before spake of the resurrection of Christ, that his soul [or his spirit] was not left in hell, neither his flesh [or his body] did see corruption” (Acts ii, 31). What is more clear than the word and the testimony, about these subjects? I hope there is no one more ready to listen to men perverting the scriptures, to uphold their opinions, than to those who use them as they are written. Now, it is said that Christ was “put to death in the flesh, but quickened in the Spirit; by which [namely the Holy Ghost] also HE went [not Noah, or anyone else, but Christ], and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of the God waited in the days of Noah,

while the ark was a preparing.” It is true that by the Spirit of God, or the priesthood, Noah preached to the antediluvians; and it is also true that they were disobedient, and God, after his longsuffering towards them, caused them to drown, with respect to their bodies, and put them in prison, with respect to their spirits; but it is not true that “HE,” namely Christ, preached to them in the time of Noah; otherwise, it could be said also that Christ was preaching on the day of Pentecost, when Peter, by the Spirit, converted the three thousand. Why is it not Christ himself that is meant when he is said to have “preached to the spirits in prison,” as well as when he is said to have “preached to the disciples on the mount?” Can it not be acknowledged that spirits are intelligent objects? and if so, why could not Christ, with respect to his spirit, have preached to them when they were in paradise or hell, just like Isaiah prophesied, that he “proclaimed liberty to the captives, and the opening of the prison to them that are bound?” The truth is, “also he went and preached unto the spirits in prison, which sometime were disobedient” when Noah preached to them. It was when they were in the body on the earth that Noah preached to them, but when they were spirits in prison that Jesus Christ preached to them. Now, at this point, perhaps some reverend can ask an “unanswerable question,” in his opinion, namely, Why did Christ preach to the spirits that were disobedient in the time of Noah, any more than to other spirits who were disobedient before or after that? O, conceited ones! do you not know that there are many prisons, and that some pay their debt sooner than others; and, therefore, that the opening of the prison cannot be proclaimed to all at the same time? “Those that were sometime disobedient” were all imprisoned at the same time, and for the same transgression; and in the days of the crucifixion of Jesus Christ it appears that they had paid their “last farthing;” otherwise, Jesus would not have gone to them to preach liberty and the opening of the prison. There are many spirits in the prison still, “and after many days (perhaps) shall they be visited.” Everyone must have a chance to hear the gospel, either in this world, or in the next world; “for this cause was the gospel preached also to them that are dead [or the spirits], that they might be judged according to men in the flesh, but live according to God in the spirit” (1 Peter iv, 6). But since the spirit is the understanding part of man, we see the appropriateness of the

reasoning of the apostle about the necessity of preaching the good news to the spirits that were deprived of hearing the gospel while in the flesh, so that they could "live according to God in the spirit," and be judged at the last day, like men who had heard the gospel while in the flesh. Now, let our opponents say what they wish, but it is abundantly clear that the above doctrine is scriptural, divine, just, and as worthy of its Author, as any other of his doctrine.

Associated with preaching to the spirits in prison, is the doctrine of "baptizing for the dead." It is not of much benefit to convert men or spirits, if they cannot be baptized for the remission of their sins; for "except man be born of water and of the Spirit, he cannot enter into the kingdom of God." Although Christ preached to the spirits in prison, if he had not arranged for a way to baptize them, everything was in vain, according to his own words—"He that believeth and is baptized, shall be saved." But we have cause to rejoice that the scriptures show that we, on the earth, can be baptized for the dead who believe from time to time in the world of the spirits, for it is not possible to administer the ordinance there, as it is here. In 1 Cor. xv, we see that Paul is reasoning with the Corinthians about the resurrection of the dead, because there were some in their midst who doubted the resurrection. Paul says, "For if the dead rise not, then is not Christ raised," "then is our preaching vain, and your faith is also vain;" and in verse 29, 30, he also says, "else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" At one time all the Corinthians had believed in the preaching of Paul, the resurrection of Christ, and in the teaching about baptism for the dead (for the teaching of which the apostle was "in jeopardy every hour"); but there were some in their midst who denied the resurrection of the dead; and in order to convince such people, the apostle reasoned with them: if the resurrection was not to be, and Christ had not arisen, and neither his sermon, nor their faith, nor their baptisms for the dead were of any worth—that it would all be in vain, and that it was better for them to eat and drink, and then die! There is no indication that any of the Corinthians doubted the doctrine of baptizing for the dead, but only the resurrection of the body; for baptizing for the dead was

something they continued to do at that time in the church, as we can understand from the phraseology; and Paul was “in jeopardy every hour” for preaching it. He did not allow such doctrine in their midst, nor did he allow them to baptize anyone for the dead, unless that was according to the will of God, and something that had been commanded. Paul knew about the glorious chain that connects heaven with earth, which keeps the earth from being smitten with a curse. He knew that it was necessary “to turn the heart of the fathers to the children, and the heart of the children to their fathers,” which could not be carried out without baptizing for the dead. It appears from the words of Paul, that the inhabitants of the other world cannot be perfected without us (Heb. xi, 40), nor we without them. Everyone since Adam is connected with one another, and all have their work to fulfill, and their work to finish. Those who are baptized for the dead can be considered saviors for them, since they are freed from their sins on the earth; for, “whatsoever is bound on the earth shall be bound in heaven also.” Perhaps Obadiah had reference to that when he said, “And SAVIORS shall come up on mount Zion to judge the mount of Esau [namely their being “judged according to men in the flesh”]; and the kingdom shall be the Lord’s;” that is when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” God makes known the believers from the other world, and has appointed a place for baptism in his temple to administer the ordinance of baptism for them on earth. Before believing this, one must believe that God gives revelation in this age, which certainly is the truth.

O, how lovely is the thought that our revered forefathers, those who died without hearing the gospel, are in so much hope of yet being saved, as if they were on the earth now. God will call to “all that are afar off”—as far off as the world of the spirits, and every creature shall receive an opportunity for salvation, if he has not committed the unpardonable sin. His elect shall be gathered from every place, throughout heaven and earth, and under the earth; and not one prison shall be closed, until they come out of it, either to liberty, or to the second death, where the smoke of their torment ascendeth up forever and ever. God is just, and just also are these glorious teachings which we are revealing to the world; and we say, in passing, that there

has never been anything more appropriate than these to wear the name of "good tidings of great joy."

Let us all praise God above, for hearing the cry of the captive,
And bringing the bound from the dark prison, to proclaim a new message.

LECTURES OF JOSEPH SMITH ON FAITH.

LECTURE III.

IN the second lecture it was shewn how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation; for faith could not center in a Being of whose existence we have no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans x, 14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher" (or one sent to tell them)? So, then, faith comes by hearing the word of God. New translation.

Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

First, the idea that he actually exists.

Secondly, a correct idea of his character, perfections, and attributes.

Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections,

and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi, 7, 8, 9. 1 Cor. ii, 9, 10, 11. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God."

Having said so much we proceed to examine the character which the revelations have given of God.

Moses gives us the following account in Exodus xxxiv, 6: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Psalm ciii, 6, 7, 8: "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii, 17, 18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc, 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Hebrews i, 10, 11, 12. "And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax

old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." James i, 17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Mal. iii, 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The Book of Commandments, section ii, beginning in the third line of the first sentence. "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." Book of Commandments, sec. xxxvii, 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today, and forever."

Numbers xxiii, 19: "God is not a man, that he should lie, neither the son of man, that he should repent." 1 John iv, 8: "He that loveth not, knoweth not God; for God is love." Acts x, 34, 35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him."

From the foregoing testimonies we learn the following things respecting the character of God.

First, that he was God before the world was created, and the same God that He was after it was created.

Secondly, that He is merciful and gracious, slow to anger, abundant in goodness, and that He was so from everlasting, and will be to everlasting.

Thirdly, that He changes not, neither is there variableness with Him; but that He is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that His course is one eternal round, without variation.

Fourthly, that He is a God of truth and cannot lie.

Fifthly, that He is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of Him.

Sixthly, that He is love.

An acquaintance with these attributes in the divine character

is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the Creator and upholder of all things, he could not center his faith in him for life and salvation, for fear there should be greater than he who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfill his promises; but seeing he is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

But secondly; unless he was merciful and gracious, slow to anger, long-suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin would be in constant doubt of salvation if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away with doubt, and makes faith exceedingly strong.

But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, today, and forever, and that his course is one eternal round.

And again, the idea that he is a God of truth and cannot lie is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to exercise faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.

But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God so as to obtain eternal life?

From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of him in his revelations to the Latter-day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God as the Former-day Saints had, because the same character is given of him to both.

THE SPIRITUAL GIFTS AND THE SAINTS.

In many branches, the Saints consider that they never have good meetings, unless there are many gifts in them. One brother told us once, after we had been instructing and teaching for some time in a

Saints' meeting, that they needed to be built up, because they were weaklings! So as to avoid frustrating and discouraging them this time, we allowed them to speak in foreign tongues to each other, and translate, what they considered to be more edification than we had provided in the Welsh language. Those few did not need teachers, evangelists, nor apostles, in order to be edified, if they could get enough gifts, especially speaking in tongues. Most of the Saints, perhaps, know better than they, but do not know nearly enough. Too much is made of the gifts in many places. Many are heard saying, after coming out of a Saints' meeting, "What a good service we had today;" not because of anything the pastors taught, but because of what was spoken through the gifts about frightful judgments, &c. Now, this should not be: it means one is paying more attention to the feet than to the head. The tongues are the least gifts in the church; and the highest priesthood is the greatest. So, it is a contempt of God's gifts, that the Saints listen more to what the tongues say, than to what the branch president utters. Is it not the case that some are often seen half asleep when the officer is teaching them and edifying them; and then they jump up, out of their somnolence as it were, precisely when the gifts begin. What does this signify? It signifies that the gifts are their teacher, and that there is nothing worth hearing except what comes through the gifts. The "feet" are enough for them; and they say, in their language, to the eye and the hand, We have no need of you. Are there not some Saints who urge the world more to come and listen to their feet, than to their head, their eye, or their hand; because they believe the feet are to be highest, and to direct the whole body. The heads, fairly commonly, incline too much towards the creed of the feet, and are too willing to yield the authority to them. One cannot put so much blame on the feet, because the heads were put in place to govern them, and to teach them to know their place; and if the heads teach the feet to take precedence, then it is the heads that are to blame. Let the heads learn from now on, that it is they who receive most wisdom to teach the Saints in all things, and not the gifts or the feet. Let every gift know its place: let the gifts be governed by the priesthood, not the priesthood by the

gifts. The tongues and the prophecies are good in their place, but are very damaging out of their place. The prophesying, as well as the translating, should be “consistent with the faith;” and they are not prophecy or translation, if they are not so. All the gifts are to be practiced in turn, according to the instructions of the presiding elders; and none of the Saints should consider that they “sadden God’s Holy Spirit” by being silent, when they are taught to be so. We fear that more sadden the Spirit by speaking too much than by speaking too little, especially if unwise children are involved. He who has received most of the gift of wisdom is the best suited to practice the spiritual gifts. Not everyone who feels the Spirit resting on him, possesses enough wisdom to translate or prophesy consistently with the faith; but, even so, no one can prophesy or translate without the Spirit. He who has wisdom, speaks and prophesies for edification, and advice, and comfort: he never utters vain and unnecessary words, but that which is given to him at the time by the Spirit. Such a one, however, never spends the meeting listening to himself; for he would rather hear others too, either bearing witness, instructing, singing, praying, speaking in tongues, translating, prophesying, singing with the spirit and with understanding, or praying with the spirit and with understanding. Very few possess enough wisdom to comfort the church with their singing with the spirit and understanding: they need to pray to bring down more inspiration. We understand that there is too little praying in Saints’ meetings: nothing is more pleasing than to see a brother go down on his knees, having made his desire known, and pray publicly for something essential, with all the Saints in their places praying in private. The gift of praying with the spirit and with the intellect is also lacking in many of the churches. May the Saints everywhere strive for more variety, so that everyone may be edified, and not only the lovers of tongues.

Branch presidents should be very prudent when presiding over Saints’ meetings, lest they feed the passions of people of the world. If it becomes apparent that many have come there only in order to receive signs, it would be better to preach the first principles to them; and never appoint in advance one Saints’ meeting for

practicing the gifts, but rather be led by their wisdom, according to current circumstances. Let there be no speaking in tongues to satisfy anyone's curiosity, but only to speak to God, or to some foreigner unable to understand Welsh or English; otherwise, it would be natural for the uneducated and unbelieving in our midst to say that we were mad, because they would not understand us. Let all the Saints be taught to crave the best gifts, which are love, wisdom, and knowledge, and strive more generally to strengthen each other in their own language; and if someone speaks in tongues, let them pray for a translation, so that everything is done for edification.

There is no cause for the world to mock the Saints' spiritual gifts, when the Saints practice them wisely. God's Spirit does not lead anyone to speak wildly or loudly, but naturally and slowly—that is the man's folly. When one speaks regularly in tongues, the world has no more reason to mock, than it does when hearing a Frenchman, or any other foreigner, speaking in a language as unknown to them, as what is said in strange tongues. While people of the world continue to mock unknown tongues in this age, they prove that they would do the same thing if they had heard the unknown tongues in the church of Corinth too; for they would not understand the one any more than the other. The world mocked then, and so it does now, except that the world now believes that the tongues which were not understood previously were from God, and the tongues not understood now are from the devil. If the Latter-day Saints are emulating the early Saints, and if the world now imitates the former; then each faction, like the other, is imitating what was spoken by the Spirit in former times,—the Saints doing so seriously, and the world in mockery. We hope that no sensible man will listen to people mocking God's gifts, for by doing that he shares the sin, and damages himself. Let the Saints learn to be patient and calm, and leave the officers to resolve any disorder and dispute, while praying constantly for God's Spirit to lead them to the whole truth. If they listen to us, they will not lack a blessing.

“THOU SHALT NOT COMMIT ADULTERY.”

BECAUSE of the transgressions and of the false teachings of some sons of Belial upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we, therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven, for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes—that the earth might be peopled, and that the way might be opened for man to enter upon his second estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the absolute necessity that the gratification of those desires should be regulated by law, that the generations of Zion may be pure and legally begotten?

The law was given unto man in the earliest days of his existence upon the earth—was reiterated from time to time—was ratified and confirmed amid the thunders of Mount Sinai; the Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. Matthew v, 28,—“But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” See, also, Book of Mormon, page 460, “Wo unto that man and that woman, who having come to a knowledge of the truth, shall defile, or suffer themselves to be defiled.” See Doctrine and Covenants, sec. xx, par. 4,—“There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.” Par. 5, “And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and

maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection.”

We earnestly warn the Saints against all, no matter what their station may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. See Book of Mormon, page 105, “O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.” We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given to lasciviousness, that everything tending towards it is not of God but from beneath.

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if we would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavor to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses. Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralize, and then destroy, the whole social fabric.

We are happy to be enabled to state that the crime of adultery has been of rare occurrence among us as a people; yet such instances have occurred; and we are desirous to see the Saints even more zealous of good works, and strict in discipline, that transgressors may be made to tremble. Hereafter, if any man or woman shall know of any Elder, Priest, Teacher, Deacon, or Member endeavoring to seduce or lead away any woman, married or single, in the church or out of it, it will

be their duty to make it known to the president of the conference in which the individual transgressing resides. Let it be done in writing, with the names of the witnesses attached. If a president of a conference shall be known to be guilty of the same offense, we wish all persons having knowledge of the fact, to make it known to us in writing over their own signatures, in no case making the matter known to the church, until it has been acted upon by those having jurisdiction over the case, and the individual be found guilty. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church:—

“Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.” See Book of Doctrine and Covenants, sec. xiii, par. 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Savior Jesus Christ.

We have also heard that it is held by some, “that it matters not what persons do, provided there is no witness of the fact, for there will be no record of the matter before the Lord, because no man accuses them.” We have heard of many wicked, foolish opinions, but we must confess that the above caps the climax. That any man possessed of common sense, or into whose mind the light of truth has dawned, can, for a moment, entertain such an erroneous opinion is truly astonishing. We warn every Latter-day Saint to repent and turn away from such a soul-destroying principle, for it has emanated from the enemy of all righteousness. The Lord will never leave himself without a witness.

The Holy Ghost knoweth all things, and will bear witness of all things unto the Father; and according to the words of Jesus, all things shall be written. See Book of Mormon, page 487, "And behold all things are written by the Father; therefore out of the books which shall be written shall the world be judged."

ORSON PRATT.

THE NATIONAL ENSIGN.

HAIL to the day, so long to be
 Sung and remembered,
 For this God's angels,
 And the Saints, rejoice;
 Because the Saints have had the honor
 Of raising the great ensign,
 To invite every kindred and tongue,
 Who walk upon the earth,
 To come to Zion, land of Saints,
 From all four corners of the earth;
 God promised that his children would
 Be gathered here as one.

The dear prophets longed to see,
 Said Jesus to his Saints,
 Those things that you have seen,
 And feel the joyous honor:
 Christ's apostles longed to see
 The beloved ensign,
 Which flutters in the wind,
 And in our own days.
 Our brothers Joseph, Brigham Young,
 And God's apostles too,
 Had the honor of raising it,
 To welcome humankind.

Now God is gathering his children
 From all four corners of the earth,
 To come to Zion, land of Saints,
 To rejoice together:
 Now he is hissing unto
 All of humankind,

And if they hear his voice,
 They will surely live;
 And no doubt they will come
 With haste to the warm refuge;
 From afar they'll come on the water,
 In ships, to escape the wrath.

And blessed be the Father
 Of our Lord Jesus Christ,
 For providing a way to bring
 His children out of sad Babel;
 Ere long we too will bid farewell
 To poor old Babylon;
 Let us go to Zion with great zeal,
 Leaving the scornful folk;
 In company with God's apostles,
 And every officer of the Saints;
 Within beauteous California,
 Such will be our honor.

Flint.

THOMAS CONWAY, JUN.

QUESTIONS AND ANSWERS.

1. THE world asks why the Saints give "their bread to the dogs, and their pearls to the swine," referring to the Saints' practicing of the spiritual gifts in public. What is meant by the children's bread, and the dogs and the swine?—*An inquirer.*

When a woman from Canaan came to our Lord to say that her "daughter was grievously vexed with a devil," and to ask for his help, he replied, "I am not sent but unto the lost sheep of the house of Israel;" "it is not meet to take the children's bread, and to cast it to dogs;" and "let the children first have their fill." (See Matt. xv, 22—28; Mark vii, 25—30.) She replied, "Yet the dogs under the table eat of the children's crumbs." This woman was Greek, and so she was not one of the children, but one of the dogs. The Jews were the children, and they had to be satisfied before the dogs. Every Jew, good or bad, was a child; and every Gentile, good or bad, a dog. The children's bread is what Jesus Christ gave to the Jews; and it was bread also that the woman from Canaan was seeking from him, which she

received under the name of crumbs. The children were satisfied a long time ago, and now the dogs have been having their bread ever since the time of Cornelius the Gentile. Peter, the child, did not want to give anything to that dog; but God commanded that there should be no difference between Jew and Gentile from that time forth, nor between the child and the dog. If the dogs have had the privileges of the children, they can easily bear the same name; but there are now some dogs without privileges just as there were some children without privileges among the Jews, because of their unbelief. We are willing for our fellow dogs to have our crumbs and our bread, if they receive them through faith; and if they are satisfied with the crumbs, "great is their faith." If the spiritual gifts are the bread, we cannot give them to the world; but the world can see us using them, as on the day of Pentecost: nevertheless, everything we own belongs to "everyone far and wide," if they accept it.—The pearls and the swine are to be explained in the same manner. Whoever possesses pearls or bread, and wishes to give them to others, should take care who receives them; because the proverb used by Jesus Christ is still very applicable.

2. If Jesus Christ said, "Why are you concerned about clothing?" what does it matter what his servants wear in this day and age? How can your recommendation in the January TRUMPET, page 14, be reconciled with that of Jesus Christ's?—*A Welshman.*

O, ye of little faith! You have failed to understand us and Jesus Christ. When the "Welshman" goes out without purse or scrip, to depend on God for clothes, when preaching, let him wear whatever he gets, be it black or red, as Jesus Christ suggests; but while he is earning his living otherwise, and keeping a purse for his needs, let him buy the most impressive clothes, as we suggested. The one counsel, in a way, does not contradict the other: each in its place. But the counsel of Jesus Christ, perhaps, if followed, ensures better and finer clothes than our counsel; for "consider the lilies of the field," which were arrayed more gloriously than Solomon: "if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? (Matt. vi, 28—30.)

SPECIAL GENERAL CONFERENCE.

THIS general conference for Wales was held in the White Lion Inn in Merthyr on the 8th of March, 1850; present were Pres. W. Phillips, John Davis, Thos. Pugh, David John, several branch presidents, together with about one hundred different leaders, not counting the Saints.

It was moved by W. Phillips, and seconded by Thomas Pugh, that Bro. John Davis be the chief counselor for Wales. The motion carried unanimously.

It was moved by W. Phillips, and seconded by J. Davis, that Bro. Thomas Pugh be the vice counselor for Wales and preside over the districts of the North. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Thos. Pugh, that William Evans be the President of the West Glamorganshire District in place of Thomas Pugh. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Thomas Pugh, that William Evans from Rhymney be the president of the Merioneth District in place of Eliezer Edwards, since the latter has been permitted to emigrate the next time and travel through the districts until then. The motion carried unanimously.

It was moved by W. Phillips, and seconded by John Davis, that John Argust be the president of the Ynysgau Branch, Merthyr, in the place of John Davis. The motion carried unanimously.

It was moved by W. Phillips, and seconded by Bro. David John that John Roberts be president of the Georgetown branch in place of David John, so that the latter can give more of his service as a counselor over the district.

WILLIAM PHILLIPS, *President.*

JOHN DAVIS, *Scribe.*

 LETTER FROM FRANCE.

Boulogne, France, Feb. 23, 1850.

DEAR BROTHERS W. PHILLIPS AND JOHN DAVIS,—I started on my journey to the French continent on the 8th of February. The circumstances in connection with the coal works were making things very dark in Aberdare; yet, it was necessary to depart, and to leave my family under the protection of Heaven; for the work is great and

the time is short, for the Lord has determined to shorten it in justice, for those who love him. I know that this is not the time to doze and to sleep; but blessed be that servant, who when the Master comes, is found faithful in a few things, for he will be given much, in his entrance into the joy of his Lord. In the midst of other things, the signs and the situation of things in this country proves this. This is a very religious country, just like there; the same spirit which is in the mother here, is in her daughters there. There is a total deterioration from the purity of the gospel; transgression of her laws, changing of her ordinances; untruth increases, love decreases; the religious leaders of the people are lovers of themselves, lovers of money, boastful, proud, unkind, slanderers, unloving, inconsiderate to those who are good, &c; because of this the hearts of millions are without feelings from within, weakening out of fear, failing to obtain comfort because of oppression and violence, weariness and darkness on every side. I hope that they will be wise, and that they will listen to the beautiful voice of the dear gospel, and that they will come to walk under the light of the face of God; then they will be blessed.

I spent the 11th in the company of the Saints in London. In view of the destruction which is beginning to spread across the world, wonderful is the joy of those who have escaped from the snare of the sectarianism of the age, and have come to a knowledge of the truth, as it is in the Lord Jesus; and through that enjoying the guidance of the light of the revelations of God, and his heavenly gifts, through the influences of the teaching of the spiritual Comforter. Oh, how joyfully I spent the day in the midst of the Saints of the chief city of the world. In the evening at seven, I had the honor of meeting in council with dozens of officers of the kingdom built upon the rock, which will soon be a large mountain, and which will fill the earth with the glory of God. I was called upon to begin the meeting with prayer, and after that to address the council. The news from every corner of the city, contained the success of the conquest of the armor of the truth of Mormonism, which is a testimony of the song of the angels of God, and an object of fear and astonishment of the false with dishonesty in their hearts. One brother testified that he had taken possession of one of the temples of the Baptists for a meeting house for the Saints in the center of the city, which is a convenient place

for the officers to baptize hundreds every day, if need be. May the blessings of success of the God of Joseph and Hyrum be with him in connection with their work, to win the chief city of the earth for the Kingdom of Jesus, says my heart. After shaking hands with all the brethren, I started to go to the steamboat, on my own journey, toward the city across the sea, in a strange country, bound with more snares of the devil than any country under the sun; and the task which was committed to me to accomplish, is to undo the knots, in spite of the teeth of the roaring lion, and all the fiery spears of his faithful servants.

I arrived at Boulogne on Tuesday at midday, and I thrust myself into the midst of the children of Wesley as a *lodger* without saying that I was a *Latter-day Saint*. Boulogne is a beautiful town, containing over twenty-nine thousand inhabitants (29,145), located 120 miles from London. Next day after getting my things from the Custom House, I began the battle, by raising the banner of truth, and putting its pointed arrows into play in the middle of the families of the streets. And, oh, the hubbub that took place! The town united together in one hand and heart, against the false prophet; on Sunday night all the Wesleyan churches were called together, in addition to the multitude; the reverend went to the pulpit extremely hurriedly; he read with some fearful soberness the words in the second chapter of the Epistle of Paul to the Colossians, verses 4, 8, 16, 11, 21—23; after praying for God to keep the flock from the wolves and false prophets, &c., he took his topic among the stillness of the congregation from 1 Cor. xv, 58, “Be *steadfast—immovable*.” He spent about an hour’s time to deliver one of the most clever and cunning sermons I ever heard; many eyes stared at me, when he referred to false doctrine and the false prophet who had just come into their midst. Oh, how happy I felt, upon thinking that I was free from his blood, and the effects of his sermon; for I had been in his house offering to the gentleman “The Kingdom of God,” and sincerely wishing to be able to speak with him for a while, which he refused along with the answer, “that he knew sufficient concerning the matter.”

After returning home, one of the leading gentleman of the place, the expert of Boulogne in debate, a perfect enemy of Mormonism, was awaiting me, and others were with him! It is true that his spirit

influenced me like Mesmerism; but through the help of the spirit of God, in response to the prayers of the Saints in my behalf, I had the honor of being victorious on every topic, for three evenings, until at last he had a fit of temper, clenched his fist, and shouted with others to see miracles; at that I arose, and went from their midst. I kept with the first principles, and those present could not help but see how easily I was able to confuse the man. In spite of everything, I have "The Kingdom of God" in the hands of fifty families in Boulogne. My love to you, dear Brethren, together with the officers and all the Saints.

WM. HOWELLS.

TEMPERANCE.

"Is it a transgression or a sin, for one of the Saints to sign the Temperance pledge, with the Babylonians?" This question is posed to us by one Daniel Phillip. We answer that all of the Saints have their agency, and they can sign or not; they do not transgress by so doing, or by not signing. The Temperance movement has sobered its thousands, and has benefited its hundreds; and it has done its part to revive humanity; success to it. But what is it in comparison to the eternal Gospel, which deems temperance an inseparable part of it? If it is necessary to revive the world, throw your support to the perfect and complete plan which God has ordained, and not to men, for that purpose. We ourselves were Abstainers for a long time; but now, thanks be to God, we are Saints, and we have apostles, prophets, &c., to perfect ourselves, so that we have no need for another society to revive body or soul. The gospel itself, with no need for the "handmaid" of men, is sufficient for every kindred, tongue, people, and nation; and if they are not sobered by the gospel, they will be sobered by the "flaming fire" at the coming of Christ. Let us allow all to judge for themselves, and each one to be sure in his own mind.

"NICK" OF THE REV. D. REES, LLANELLI.

THE REV. D. Rees, Llanelli, cannot for the life of him be quiet about the Saints, nor prevent himself from being caught continually publishing bare-faced lies about them. He is generally considered a very sensible man; but his actions at times, suggest otherwise. Here follows another story by him, from the February *Revivalist*:—

“THE SAINTS.—There was a great rumpus in the Saints’ meeting here last Saturday (Jan. 27), according to one of them who was there. Nick came there, and took hold of one of them, but we did not hear if it was a male or female saint, and squeezed him until he was as flat as a board, and if David Williams, and another brother had not been able to collar the old fellow, it is likely that he would have completely done away with one of this brotherhood, if he had not taken the head of the house into the bargain. Why is Nick so fond of meeting the saints? Does he feel that some of them are a little too forward with his majesty, does he say, ‘Jesus I know, and Paul I know, but who are you.’ Evan, we suspect, is not much mistaken.

“What are the saints of Mormon religion?

But the gutter of the world’s vomit,
A pile of sweepings from the churches,
Pharaoh’s lean cattle all together;
Curse of family, plague of neighborhood,
A kindred cursing the kindred of God,
Sons of slander, wicked deists,
The chaff of society, living worms.

“Sharp-nosed fleas, grey gadflies,
Blood-sucking bosom friends;
Dogs barking at the man in the moon,
Murderers of love, image of their father;
A company crudely forging lies,
Gnats of hell a pound a penny,
Club of hornets, refuse market,
Shop of madmen—now that’s *smart*.”

“From *Yonder Town*.

“EVAN.”

The above excellent story is verified, we suppose, as is the way of liars, by one “W. D., Llanelli,” in the *Sun* of last March, where the following is said:—

“THE MORMONS.—There is some tremendous stir among the Latter-day Saints, in Llanelli, Carmarthenshire. They have erected a chapel between the Baptist and Independent chapels; and they play some great tricks there at times. One Sabbath evening recently, one of them dressed up in the guise of the evil spirit, with two horns and a big tail. Only a few of the Saints knew of his coming; consequently there was quite a commotion and many were frightened. Diabolus took advantage of this, and performed his tricks on the floor, waving his tail and stamping his feet terrifyingly; and it is not known how the scene would have ended, if it had not been for the presence of one of the Apostles, who caused his Satanic majesty to flee with a word from his lips.”

Now, dear readers, whom do you believe, Mr. Rees or W. D.? Neither says he was there. Mr. Rees believes everything he hears against the Saints, however unreasonable it may be. He believed once that Joseph Smith had dressed in the form of a dove as big as a horse, in order to dupe his baptized members into believing that the Holy Ghost was there! and that a dove was released down from the ceiling of a meetinghouse in America, to pick wheat out of the ears of a Mormon preacher, in order to trick the congregation into believing that it was the Spirit speaking through him! Yes, Mr. Rees printed that as truth, in his revivalist publication!

But, to show the stupidity of Mr. Rees regarding the "Nick" who came to the Saints' meeting in Llanelli, we quote part of a letter we received from brother Dafydd Williams in question this month, as follows:—

"I assure you that what appeared in the *Revivalist* is falsehood, without the least basis in fact. Dafydd Williams, Mynydd (formerly of Llwyni), was presiding that day; and the principal *devil* seen there was ONE of the PRINTERS of the *Revivalist*!! He went out in an unseemly fashion, and pulled the door behind him so violently, that the whole building reverberated! When the above piece appeared, it was commonly said that it referred to Dafydd Williams, Felinfoel; this was reasonable, since no officer of that name was present. The result was that Dafydd went to ask the Editor who was the author of the tale; and to bid him to retract the falsehood. But Mr. Rees replied saying, 'Indeed, I was not the author; I only received it, and so I took it to be the truth; and I do not think it is worth retracting it, and I would never go to that much trouble: also, since you believe in casting out devils, what harm can there be in the story? I shall never retract it, because I believe it. And you be quiet, you fool; how do you know that you are that Dafydd Williams? is there only one Dafydd Williams in Llanelli? And do you know who you are talking to, you half-witted, impertinent fool, &c.' Those are some of Mr. Rees's responses to Dafydd Williams's inquiries, and I am sending you, Brother Davis, in the same letter, the whole conversation that occurred between them, and you can use it as you see fit."

We have read the conversation which occurred between brother Williams and Mr. Rees, and it would be worth publishing if it had happened in public, and we could spare the space for it; but since none of it is favorable to the character of a preacher, it is better left out for Mr. Rees's benefit, and so it is. It can be seen from the letter of the David Williams who was presiding over the meeting,

that this "Nick" was ONE OF THE PRINTERS of Mr. Rees after all; but is it not likely that Mr. Rees knew that his *Printer's Devil* was in the habit of wearing horns and a tail, and was able to squeeze men like boards? It would be better for our friend Mr. Rees to keep his "Nick" in the office, than to let him go out to blacken his character with the Latter-day "Satanists"; for they are not of the same species. Mr. Rees's "Nick" is better suited to go to Als Chapel to show his power: perhaps there is more avarice there to obtain a new "head of house," than there is among the Saints, should there be no one there "able to collar the old fellow."

We thank Mr. Rees for publishing the two heavenly verses of Evan from Yonder Town; no doubt they can be of help to the sheep of Als Chapel as they ford the old river Jordan which they expect to cross in death, unless they now prove that their shepherd is being led by the Spirit of N— (*Nick*, is it not?) If we could compose verses as full of true Christianity as those of Evan, we would be eager to pay him back, doubly twice over; but our muse is not used to producing such honeyed words, and so it is pointless for us to try.

THE BLIND MADE TO SEE AGAIN.

MR. EDITOR,—Last December, I was called, together with three other elders, from the Cardiff branch, to administer to a small boy, two years old, who was totally blind, and proclaimed to be such by a responsible physician of the town. He was the son of John Morris, a carpenter, near Little Frederick St., Cardiff; and it appears that a frightful cold was the cause of his blindness. At the request of his parents, we anointed him with oil and prayed; and the result was, that right then and there he began to see again, and before many days had passed he could see as well as anyone. The foregoing witness is true, and whoever wishes additional information may call upon me.

I am, yours truly,

Tredegar Road, Cardiff.

JAMES ELLIS.

P. S.—"We, the father and mother of the child, hereby testify that the foregoing account is true, and we are grateful to God for his goodness.

"JOHN MORRIS,

"ELIZABETH MORRIS."

CONFERENCE MINUTES.

ANGLESEY.

The above conference was held in Bangor, on the 20th of January, when there were four branches represented, containing 10 elders, 6 priests, 1 teacher, and 1 deacon; baptized in the last three months, 21; a total of 73. Extremely good meetings were held throughout the conference.—Thomas Morgan, president; Wm. Isaac, scribe.

MERIONETHSHIRE.

The quarterly conference of Merionethshire was held, in Harlech, on the 24th of February, where five branches were represented, containing 12 elders, 5 priests, 1 teacher, and 1 deacon; 18 baptized, 1 emigrated, 1 moved, and 3 cut off; a total of 76. We had good meetings, in which several of the brethren preached very effectively.—Eliezer Edwards, president.

MISCELLANEOUS.

NEED FOR WATER.—There was a man in Cardiff who regularly came to listen to the Saints, and believed in them; but there was no way to persuade him to obey, although his relatives tried along with everyone else. Sunday, the 24th of February, as he was leaving the Saints' meeting, he was overcome by something that caused him to fall down near the door, as one who was dead. The deacon took hold of him immediately; and after the man came to, the first thing he was heard to say was, "Water—water—river—river." The officers understood the suggestion, and he was taken at that hour to receive baptism for the remission of his sins, and he is now a faithful member. May something similar come over all the stubborn people of the world, to force them to repent.—*J. Ellis.*

TRANSPORTERS OF SALT LAKE.—The "Frontier Guardian" says that Messrs. Shadrac Roundy, Jedediah M. Grand, John S. Fulmer, Abraham O. Smoot, G. D. Grand, and Russell Homer, are going to carry emigrants, baggage, and goods of every kind, from near Council Bluffs to Salt Lake City or to the Sacramento Valley. Light wagons, pulled by four horses or mules, are being prepared, each one to carry three travelers and drivers, for three hundred dollars each, with one hundred and fifty pounds for each one free. The wagons for goods will be pulled by oxen, with a charge of about twelve dollars and fifty cents for a hundred pounds, or two hundred and fifty per ton. The wagons will leave in the spring as soon as there is grazing for the animals. This will serve a good purpose, and it will be advantageous also for the gold miners.